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Erasure and Resilience: The Experiences of LGBTQ Students of Color

Black LGBTQ Youth in U.S. Schools

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Black LGBTQ Youth in U.S. Schools

by Nhan L. Truong, Ph.D.
    Adrian D. Zongrone, M.P.H.
    Joseph G. Kosciw, Ph.D.

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GLSEN is the leading national education organization focused on ensuring safe schools for all students. Established in 1990, GLSEN envisions a world in which every child learns to respect and accept all people, regardless of sexual orientation or gender identity/expression. GLSEN seeks to develop school climates where difference is valued for the positive contribution it makes to creating a more vibrant and diverse community. For more information on our educator resources, research, public policy agenda, student leadership programs, or development initiatives, visit www.glsen.org.

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Preface

Twenty years ago, GLSEN began investing in applied research capacity to build the evidence base for action on LGBTQ issues in K-12 schools, and to track the impact of efforts to improve the lives and life prospects of LGBTQ students. Now conducted under the banner of the GLSEN Research Institute, each new report in this body of work seeks to provide clarity, urgency, and renewed inspiration for the education leaders, advocates, and organizational partners dedicated to the work.

Erasure and Resilience: The Experiences of LGBTQ Students of Color is a series of four reports, each publication focusing on a different group of LGBTQ students, their lives at school, and the factors that make the biggest difference for them. The reports in this series examine the school experiences of Asian American and Pacific Islander (AAPI), Black, Latinx, and Native and Indigenous LGBTQ youth. Each report was conducted and is released in partnership with organizations specifically dedicated to work with the student population in question. We are so grateful for the partnership of the National Queer Asian Pacific Islander Alliance, the National Black Justice Coalition, UnidosUS and the Hispanic Federation, and the Center for Native American Youth.

These reports arrive as the United States wrestles with two fundamental challenges to our commitment to provide a K-12 education to every child – the depth of the systemic racism undermining true educational equity in our K-12 school systems; and the rising tide of racist, anti-LGBTQ, anti-immigrant, and White Christian nationalist sentiment being expressed in the mainstream of U.S. society. The students whose lives are illuminated in these reports bear the brunt of both of these challenges. Their resilience calls on each of us to join the fight.

Eliza Byard, Ph.D.
Executive Director
GLSEN

Educators do God's work and parents, caregivers and family members are a child's first and most important educator.

Educators, parents, caregivers and other concerned adults must pay particular attention to the needs of students who live at intersections — students who are uniquely impacted by racism and homophobia because they are both Black and LGBTQ+ or same gender loving (SGL). As the only national civil rights organization working at the intersections of racial justice and LGBTQ/SGL equality, finding ways to ensure that all members of our community are safe and supported in fully participating in democracy is a central focus of our work. Since 2003 The National Black Justice Coalition (NBJC) has sought to empower Black Lesbian, Gay, Bisexual, Transgender, Queer, and Same Gender Loving people. Acknowledging the intersections that have always existed within our beautifully diverse community is critically important to addressing the pernicious attacks that too many Black people still endure. Ensuring that our babies — as I affectionately refer to Black children, youth, and young adults — are supported as they learn and grow is the most important way we ensure our legacy of Black excellence endures; however, too many of our babies experience challenges, at the schools we force them to attend, which prevent them from being safe, happy, healthy or whole. This is a national crisis that concerns us all.

Schools and families have a responsibility to promote positive learning environments for all students, which includes Black students who may not identify as LGBTQ/SGL but may express or experience non-heterosexual feelings or relationships. My hope is that this report provides fuel to support this important work. *Erasure and Resilience: The Experiences of LGBTQ Students of Color, Black LGBTQ Youth in U.S. Schools* provides data that vividly colors the picture that too many Black people can paint well — pictures of public schools, throughout the country, that are hostile and unsafe environments for students who are Black and are (or are perceived to be) queer. Consistent with similar trends of reported hate crimes based on race/ethnicity and sexual identity, orientation or expression, outside of schools, Black LGBTQ/SGL students are disproportionately impacted by school-based victimization from peers and are least likely to feel supported by school staff or have access to support programs and resources. One point the report makes alarmingly clear: more than their peers, Black students experience multiple forms of discrimination and violence. We all know that students who do not feel safe or supported cannot be expected to meaningfully demonstrate what they know or have learned. If we expect Black LGBTQ/SGL students to achieve at high levels — in school and in life — we must ensure that the schools they attend are safe and supportive.

The results of the most recent research from GLSEN shows that Black LGBTQ/SGL students experience victimization that can lead to adverse effects, that have lasting impact. Educators, advocates, and those dedicated to supporting the learning and development of students should read this report and use it's findings to improve policies and practices. Better understanding how racism, homophobia, transphobia/transmisogynoir, and heterosexism impact Black students can assist us in developing meaningful responses to ensure that all students feel and are safe and supported as they learn and grow.

Three things that we can focus on to advance this work are: providing supports for students and schools to improve competence around issues impacting Black LGBTQ/SGL students; improving curricula to include the diverse contributions of Black LGBTQ/SGL people; and ensuring that school policies and practices are inclusive and supportive of all students, especially with regard to anti-racism and anti-discrimination inclusive of sexual identity, gender, orientation and expression.

The National Black Justice Coalition looks forward to working with GLSEN and to supporting schools, educators, and communities in ensuring that all schools are safe and supportive of all students, especially all Black students.

In love and continued struggle,

David J. Johns
Executive Director, National Black Justice Coalition

Acknowledgements

Executive
Summary

Introduction

Existing research has illustrated that both Black as well as lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth often face unique challenges at school related to their marginalized identities. For example, previous studies indicate that Black youth experience harassment and discrimination at school related to their race, resulting in negative educational outcomes, such as more school discipline, lower academic achievement, lower graduation rates, and lower rates of admission into higher education. Similarly, LGBTQ youth often face unique challenges related to their sexual orientation, gender identity, and gender expression. LGBTQ youth often reported experiencing victimization and discrimination, resulting in poorer educational outcomes and decreased psychological well-being. Further, they have limited or no access to in-school resources that may improve school climate and students' experiences. Although there has a been a robust body of research on the experiences of Black youth and a burgeoning body of research on LGBTQ youth in schools, there has been little research examining the intersections of these identities – the experiences of Black LGBTQ students. Existing studies show that schools nationwide are hostile environments for LGBTQ youth of color, where they experience victimization and discrimination based on race, sexual orientation, gender identity, or all of these identities. This report is one of a series of reports that focus on LGBTQ students of different racial/ethnic identities, including Asian American and Pacific Islander, Latinx, and Native and Indigenous LGBTQ youth.

In this report, we examine the experiences of Black LGBTQ students with regard to indicators of negative school climate and their impact on academic achievement, educational aspirations, and psychological well-being:

- Feeling unsafe in school because of personal characteristics, such as sexual orientation, gender expression and race/ethnicity, and missing school because of safety reasons;

- Hearing biased remarks, including homophobic and racist remarks, in school;

- Experiencing victimization in school; and

- Experiencing school disciplinary practices.

In addition, we examine whether Black LGBTQ students report these experiences to school officials or their families, and how these adults address the problem.

We also examine the degree to which Black LGBTQ students have access to supportive resources in school, and explore the possible benefits of these resources:

- GSAs (Gay-Straight Alliances or Gender and Sexuality Alliances) or similar clubs;

- Ethnic/cultural clubs;

- Supportive school staff; and

- Curricular resources that are inclusive of LGBTQ-related topics.

Methods

Data for this report came from GLSEN's *2017 National School Climate Survey* (*NSCS*). The full sample for the *2017 NSCS* was 23,001 LGBTQ middle and high school students between 13 and 21 years old. In the NSCS, when asked about their race and ethnicity, participants had the option to choose "African American or Black" among other racial/ethnic categories. The sample for this report consists of any LGBTQ student in the national sample who identified as African American or Black (henceforth referred to as Black),

including those who identified only as Black as well as those who identified as Black and one or more additional racial/ethnic identities (multiracial Black).

The final sample for this report was a total of 1,534 Black LGBTQ students. Students were from all states, except for Wyoming, as well as District of Columbia, Puerto Rico, and the U.S. Virgin Islands. Just over two-fifths (43.0%) identified as gay or lesbian, just over half (53.7%) were cisgender, and over half (55.9%) identified with one or more racial/ethnic identities in addition to Black. The majority of students attended high school and public schools.

Key Findings

Safety and Victimization at School

School Safety

- Over half of Black LGBTQ students (51.6%) felt unsafe at school because of their sexual orientation, 40.2% because of their gender expression, and 30.6% because of their race or ethnicity.

- Nearly a third of Black LGBTQ students (30.4%) reported missing at least one day of school in the last month because they felt unsafe or uncomfortable, and 10.3% missed four or more days in the past month.

Biased Remarks at School

- 97.9% of Black LGBTQ students heard "gay" used in a negative way; nearly three-fourths (71.5%) heard this type of language often or frequently.

- 94.7% of Black LGBTQ students heard other homophobic remarks; over half (58.7%) heard this type of language often or frequently.

- 90.3% of Black LGBTQ students heard negative gender expression remarks about not acting "masculine" enough; just over half (54.0%) heard these remarks often or frequently.

- 84.4% of Black LGBTQ students heard remarks about not acting "feminine" enough; two-fifths (39.3%) heard these remarks often or frequently.

- 89.0% of Black LGBTQ students heard racist remarks; just over half (55.1%) heard these remarks often or frequently.

- 84.3% of Black LGBTQ students heard negative remarks about transgender people; two-fifths (40.5%) heard these remarks often or frequently.

Harassment and Assault at School

- Many students experienced harassment or assault at school based on personal characteristics, including sexual orientation (65.1%), gender expression (57.2%), and race/ethnicity (51.9%).

- Black LGBTQ students who experienced higher levels of victimization based on sexual orientation at school:

  - were more than twice as likely to skip school because they felt unsafe (54.2% vs. 20.3%);

  - were somewhat less likely to plan to graduate high school (96.7% vs. 99.3%); and

- experienced lower levels of school belonging (30.5% vs. 61.3%) and greater levels of depression (69.8% vs. 43.1%).

• Black LGBTQ students who experienced higher levels of victimization based on race/ethnicity at school:

  - were more than twice as likely to skip school because they felt unsafe (42.2% vs. 17.8%); and

  - experienced lower levels of school belonging (41.8% vs. 62.7%) and greater levels of depression (64.7% vs. 36.5%).

• Transgender and gender nonconforming (trans/GNC) Black students experienced greater levels of victimization based on sexual orientation, gender expression, and race/ethnicity than LGBQ cisgender Black students.

• Black LGBTQ students who identified with multiple racial/ethnic identities experienced greater levels of victimization based on race/ethnicity and sexual orientation than LGBTQ students who only identified as Black.

• Two-fifths of Black LGBTQ students (40.0%) experienced harassment or assault at school due to both their sexual orientation and their race/ethnicity. Compared to those who experienced one form of victimization or neither, Black LGBTQ students who experienced both forms of victimization:

  - experienced the lowest levels of school belonging;

  - had the greatest levels of depression; and

  - were the most likely to skip school because they felt unsafe.

Reporting School-based Harassment and Assault, and Intervention

• A majority of Black LGBTQ students (52.4%) who experienced harassment or assault in the past year never reported victimization to staff, most commonly because they did not think that staff would do anything about it (62.9%).

• Only a third (33.8%) reported that staff responded effectively when students reported victimization.

• Less than half (47.2%) of Black LGBTQ students had told a family member about the victimization they faced at school.

• Among Black LGBTQ students who reported victimization experiences to a family member, the majority (63.2%) indicated that a family member talked to their teacher, principal or other school staff.

School Practices

Experiences with School Discipline

• Nearly half of Black LGBTQ students (44.7%) experienced some form of school discipline, such as detention, out-of-school suspension, or expulsion.

• Multiracial Black LGBTQ students experienced greater levels discipline than those who identified only as Black.

- Negative school experiences were related to experiences of school discipline for Black LGBTQ students. Those who experienced school discipline:

  - experienced higher rates of victimization based on sexual orientation, gender expression, and race/ethnicity;

  - were more likely to skip school because they felt unsafe; and

  - were more likely to experience anti-LGBTQ discriminatory school policies or practices.

- Experiences with school discipline may also negatively impact educational outcomes for Black LGBTQ students. Those who experienced school discipline:

  - were less likely to plan on pursuing post-secondary education; and

  - had lower grade point averages (GPAs).

School-Based Supports and Resources for Black LGBTQ Students

GSAs

Availability and Participation

- Over half of Black LGBTQ students (52.7%) reported having a GSA at their school.

- Black LGBTQ students who attended majority Black schools were less likely to have GSAs than those in majority White schools, majority other non-White race schools, and no majority race schools (41.9% vs. 53.8%, 57.5%, and 61.9% respectively).

- The majority of those with a GSA participated in the club (61.9%), and 19.9% participated as an officer or a leader.

Utility

- Compared to those without a GSA, Black LGBTQ students with a GSA:

  - were less likely to miss school due to safety concerns (34.3% vs. 27.0%);

  - were less likely to feel unsafe because of their sexual orientation (47.0% vs. 57.0%); and

  - felt greater belonging to their school community.

- Black LGBTQ students who participated in their GSA felt more comfortable bringing up LGBTQ issues in class and were more likely to participate in a GLSEN Day of Action or an event where people express their political views.

Ethnic/Cultural Clubs

Availability and Participation

- Three-quarters of Black LGBTQ students (74.6%) reported that their school had an ethnic or cultural club at their school.

- 16.7% of Black LGBTQ students with an ethnic/cultural club at school attended meetings, and 3.2% participated as an officer or leader.

- Black LGBTQ students with an ethnic/cultural club at school were more likely to participate if they attended a White-majority school.

Utility

- Black LGBTQ students who had an ethnic/cultural club at their school:

  - felt greater belonging to their school community; and

  - were less likely to feel unsafe due to their race/ethnicity.

- Among Black LGBTQ students with an ethnic/cultural club, those who participated felt a greater belonging to their school community than those who did not.

Supportive School Personnel

Availability

- The vast majority of Black LGBTQ students (96.1%) could identify at least one supportive staff member at school, but only 39.9% could identify many supportive staff (11 or more).

- Only two-fifths of Black LGBTQ students (40.5%) reported having somewhat or very supportive school administration.

Utility

- Black LGBTQ students who had more staff who were supportive of LGBTQ students:

  - were less likely to miss school due to safety concerns;

  - were less likely to feel unsafe because of their sexual orientation, gender expression, and race/ethnicity;

  - had higher levels of self-esteem and lower levels of depression;

  - had greater feelings of connectedness to their school community;

  - had higher GPAs (3.2 vs. 3.0); and

  - were more likely to plan to pursue post-secondary education (95.3% vs. 91.2%).

Inclusive Curriculum

We also examined the inclusion of LGBTQ topics in school curriculum. We found that less than a quarter of Black LGBTQ students (21.4%) were taught positive representations of LGBTQ people, history, or events. Further, we found that Black LGBTQ students who had some positive LGBTQ inclusion in the curriculum at school were:

- less likely to feel unsafe because of their sexual orientation (38.5% vs. 55.1%) and gender expression (38.6% vs. 62.7%); and

- felt more connected to their school community.

We were unable to examine other important forms of curricular inclusion, such as positive representations of people of color and their histories and communities. Nevertheless, we did find that Black LGBTQ students with an LGBTQ-inclusive curriculum were less likely to feel unsafe at school because of their race or ethnicity (26.0% vs. 32.0%).

Conclusions and Recommendations

It is clear that addressing the concerns of Black LGBTQ students requires an intersectional approach that takes into account all the aspects of their experiences of oppression to combat racism, homophobia, and transphobia. Results from this report show that Black LGBTQ students have unique school experiences, at the intersection of their various identities, including race, gender, and sexual orientation. The findings also demonstrate the ways that school supports and resources, such as GSAs, ethnic/cultural clubs, and supportive school personnel, can positively affect Black LGBTQ students' school experiences. Based on these findings, we recommend that school leaders, education policymakers, and other individuals who want to provide safe learning environments for Black LGBTQ students to:

- Support student clubs, such as GSAs and ethnic/cultural clubs. Organizations that work with GSAs and ethnic/cultural clubs should also come together to address Black LGBTQ students' needs related to their multiple marginalized identities, including sexual orientation, gender, and race/ethnicity.

- Provide professional development for school staff that addresses the intersections of identities and experiences of Black LGBTQ students.

- Increase student access to curricular resources that include diverse and positive representations of both Black and LGBTQ people, history, and events.

- Establish school policies and guidelines for staff in responding to anti-LGBTQ and racist behavior, and develop clear and confidential pathways for students to report victimization that they experience. Local, state, and federal education agencies should also hold schools accountable for establishing and implementing these practices and procedures.

- Work to address the inequities in funding at the local, state, and national level to increase access to institutional supports and education in general, and to provide more professional development for educators and school counselors.

Taken together, such measures can move us toward a future in which all Black LGBTQ youth have the opportunity to learn and succeed in supportive school environments that are free from bias, harassment, and discrimination.

Introduction

For Black youth in the U.S., experiences of racism and discrimination are both common and widespread.[1] Further, a large body of research has demonstrated that these experiences of racial bias are prevalent throughout the U.S. education system.[2] These biases have contributed to Black youth continuing to face disproportionate rates of school discipline, lower graduation rates, and lower academic achievement.[3] Further, under-resourced schools that fail to adequately serve Black youth and other youth of color, as well as enhanced police presence and surveillance in majority-Black schools, help to funnel Black youth out of public schools and into the juvenile and criminal justice systems, commonly known as the school-to-prison pipeline.[4]

Lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth often face unique challenges related to their sexual orientation, gender identity, and gender expression, challenges which most of their non-LGBTQ peers do not face. GLSEN's *2017 National School Climate Survey* found that schools are often unsafe places for LGBTQ students.[5] LGBTQ youth often reported experiencing harassment, discrimination, and other troubling events in school, often specifically related to their sexual orientation, gender identity and/or how they express their gender,[6] including high levels of verbal and physical harassment and assault, sexual harassment, social exclusion and isolation, and other interpersonal problems with peers. In addition, many LGBTQ students did not have access to in-school resources that may improve school climate and students' experiences, such as Gender and Sexuality Alliances (GSAs), supportive educators, and supportive and inclusive school policies.

Although a growing body of research has focused on examining Black youth's school experiences and LGBTQ youth's school experiences separately or uniquely, much less research has examined the school experiences of LGBTQ youth of color. Research on LGBTQ youth of color in general has shown that schools nationwide are hostile environments for LGBTQ youth of color, where they experience victimization and discrimination based on race, sexual orientation, or gender identity, or all of the above simultaneously.[7] Because LGBTQ youth of color are not a monolithic population, some research has also examined the school

experiences of Black LGBTQ youth specifically, showing prevalent rates of both anti-LGBTQ and racist harassment, and their associations to poor psychological well-being.[8] This report builds on these findings and explores more deeply the school experiences of Black LGBTQ students, specifically.

Given that the majority of research on this population has examined Black youth and LGBTQ youth separately, we approach this report with an intersectional framework.[9] Where possible, we examine the school experiences of Black LGBTQ youth's multiple intersecting marginalized identities (e.g., race, gender, sexual orientation) in relation to multiple interlocking systems of oppression (e.g., racism, transphobia, homophobia). For instance, the homophobic bias that a Black LGBTQ individual may experience is tied to their experiences of racism as a Black individual. Our focal point is the school experiences of Black LGBTQ youth as a whole, with attention to also examining differences in identities within Black LGBTQ youth. In this report, we do not compare Black LGBTQ youth to other racial/ethnic LGBTQ groups.

This report is one of a series of reports on LGBTQ students of color, including Asian American and Pacific Islander (AAPI), Latinx, and Native and Indigenous LGBTQ youth. In this report, we examine the experiences of Black LGBTQ students with regard to indicators of negative school climate, as well as supports and resources. In *Part One: Safety and Victimization at School*, we begin with examining Black LGBTQ students' feelings of safety at school due to their personal characteristics (race/ethnicity, sexual orientation, and gender identity/expression), experiences of racist and anti-LGBTQ victimization from peers, as well as reporting racist and anti-LGBTQ victimization to school staff, staff responses to these reports, and family reporting and intervention as an additional form that impacts their school experiences. In *Part Two: School Practices*, we shift to Black LGBTQ students' experiences with school staff and practices, including experiences of school disciplinary action and its relation to anti-LGBTQ discriminatory school policies and practices, as well as school resources and supports for Black LGBTQ students, and club participation and leadership.

Methods
and Sample
Description

Methods

Data for this report came from GLSEN's *2017 National School Climate Survey (NSCS),* a biennial survey of U.S. secondary school students who identify as LGBTQ. Participants completed an online survey about their experiences in school during the 2016–2017 school year, including hearing biased remarks, feelings of safety, experiencing harassment and assault, feeling comfortable at school, and experiencing anti-LGBTQ discriminatory school policies and practices. They were also asked about their academic achievement, attitudes about school, school involvement, and availability and impact of supportive school resources. Eligibility for participation in the survey included being at least 13 years of age, attending a K–12 school in the United States during the 2016–2017 school year, and identifying as lesbian, gay, bisexual, queer, or a sexual orientation other than heterosexual (e.g., pansexual, questioning) or being transgender or as having a gender identity that is not cisgender (e.g., genderqueer, nonbinary). For a full discussion of methods, refer to GLSEN's *2017 NSCS* report.[10]

The full sample for the *2017 NSCS* was 23,001 LGBTQ middle and high school students between 13 and 21 years old. In the survey, participants were asked how they identified their race/ethnicity, and were given several options, including "Black/African American." Participants could check all that apply. The sample for this report consisted of any LGBTQ student in the national sample who identified as Black/African American, including those who only identified as Black/African American, and those who identified as

Black/African American and one or more additional race/ethnic identities (multiracial Black). The final sample for this report was a total of 1,534 Black LGBTQ students.

Sample Description

As seen in Table S.1, just over two-fifths of Black LGBTQ students in the sample (43.0%) identified as gay or lesbian, with just over a quarter (28.5%) identifying as bisexual and nearly one-fifth (18.3%) identifying as pansexual. About half (53.7%) identified as cisgender, a quarter (25.2%) identified as transgender, and the remainder identified with another gender identity or were unsure of their gender identity. Just over half of the Black LGBTQ students in this report (55.9%) identified with one or more racial/ethnic identities in addition to Black, as described in Table S.1. For example, over a third of respondents (38.3%) also identified as White. Nearly all respondents were born in the U.S. (97.1%) and nearly all learned English as their first language, or as one of their first languages (97.5%). Additionally, nearly a third of respondents (32.0%) identified as Christian (non-denominational), whereas just under half (48.2%) identified with no religion. Students attended schools in all states, except for Wyoming, as well as schools in the District of Columbia, Puerto Rico, and the U.S. Virgin Islands. As seen in Table S.2, the majority of students attended high school (71.1%), the vast majority attended public school (88.9%), and nearly half attended majority-White schools (45.6%).

Table S.1. Demographic Characteristics of Survey Participants

Sexual Orientation[11] (n = 1521)

Gay or Lesbian	43.0%
Bisexual	28.5%
Pansexual[12]	18.3%
Queer	3.7%
Asexual[13]	2.0%
Another Sexual Orientation (e.g., fluid, heterosexual)	1.8%
Questioning or Unsure	2.7%

Race and Ethnicity[14] (n = 1534)

Black or African American Only	44.1%
Multiple Racial/Ethnic Identities	55.9%
White	*38.3%*
Native American, American Indian, or Alaska Native	*17.5%*
Hispanic or Latinx[15]	*17.1%*
Asian, South Asian, or Pacific Islander	*8.1%*
Middle Eastern or Arab American	*2.7%*

Immigration Status (n = 1534)

U.S. Citizen	98.7%
Born in the U.S. or a U.S. territory	*97.1%*
Born in another country[16]	*1.6%*
U.S. Non-citizen	1.3%
Documented	*0.8%*
Undocumented	*0.5%*

English Learned as First Language (n = 1520) — 97.5%

Grade in School (n = 1506)

6th	0.9%
7th	5.9%
8th	12.9%
9th	19.7%
10th	23.6%
11th	22.3%
12th	14.6%

Gender[17] (n = 1441)

Cisgender	53.7%
Female	*36.4%*
Male	*19.2%*
Unspecified	*2.7%*
Transgender	25.2%
Female	*1.9%*
Male	*13.8%*
Nonbinary (i.e., not identifying as male or female, or identifying as both male and female)	*4.9%*
Unspecified	*1.0%*
Genderqueer	11.2%
Another Nonbinary Identity (e.g., agender, genderfluid)	2.8%
Questioning or Unsure	1.3%

Average Age (n = 1534) = 15.7 years

Religious Affiliation (n = 1475)

Christian (non-denominational)	32.0%
Catholic	4.1%
Protestant	1.6%
Jewish	1.2%
Buddhist	1.7%
Muslim	1.2%
Another Religion (e.g., Unitarian Universalist, Wiccan)	10.0%
No Religion, Atheist, or Agnostic (and not affiliated with a religion listed above)	48.2%

Receive Educational Accommodations[18] (n = 1525) — 25.9%

Table S.2. Characteristics of Survey Participants' Schools

Grade Level (n = 1532)

K through 12 School	6.0%
Lower School (elementary and middle grades)	1.0%
Middle School	12.9%
Upper School (middle and high grades)	8.9%
High School	71.1%

Region[19] (n = 1532)

Northeast	20.6%
South	43.9%
Midwest	21.0%
West	14.1%
U.S. Territories	0.5%

School Racial Composition (n = 1367)

Majority Black	26.6%
Majority White	45.6%
Majority Other Race	15.5%
No Majority Race	12.3%

School Type (n = 1490)

Public School	88.9%
Charter	*4.2%*
Magnet	*12.1%*
Religious-Affiliated School	3.2%
Other Independent or Private School	7.9%

Single-Sex School (n = 1530) — 1.2%

School Locale (n = 1513)

Urban	36.7%
Suburban	41.2%
Rural or Small Town	22.1%

Part One: Safety and Experiences with Harassment and Assault at School

For Black LGBTQ youth, school can be an unsafe place. Our previous research indicates that the majority of LGBTQ students regularly hear biased language at school, and most experience some form of identity-based harassment or assault. These experiences may negatively impact students' academic outcomes, as well as their psychological well-being. Thus, we explored the reasons Black LGBTQ students feel unsafe at school, the types of biased language they hear, and both the extent and effects of in-school harassment and assault. Because school staff have a responsibility to intervene on such incidents of bias, we also examined Black LGBTQ students' rates of reporting their victimization to staff, and how school staff responded.

Safety

We asked students if they ever felt unsafe at school due to a personal characteristic. As shown in Figure 1.1, the most common reason for Black LGBTQ students to feel unsafe was due to their actual or perceived sexual orientation (51.6%), followed by the way they express their gender, or how traditionally "masculine" or "feminine" they were in appearance or behavior (40.2%).[20] Additionally, nearly a third of students (30.6%) felt unsafe due to their race or ethnicity. For some, feeling unsafe at school may even result in avoiding school altogether. When asked about absenteeism, nearly a third of Black LGBTQ students (30.4%) reported missing at least one day of school

Figure 1.1 Black LGBTQ Students Who Felt Unsafe at School Because of Actual or Perceived Personal Characteristics

Characteristic	Percentage
Sexual Orientation	51.6%
Gender Expression	40.2%
Body Size/Weight	35.9%
Race or Ethnicity	30.6%
Gender	26.6%
Academic Ability	21.8%
Family Income	15.5%
Disability	9.9%
Religion	8.5%
English Proficiency	1.2%
Citizenship Status	1.2%
Other (e.g. political views, past victimization)	8.3%

"Do you feel unsafe at school because of…"
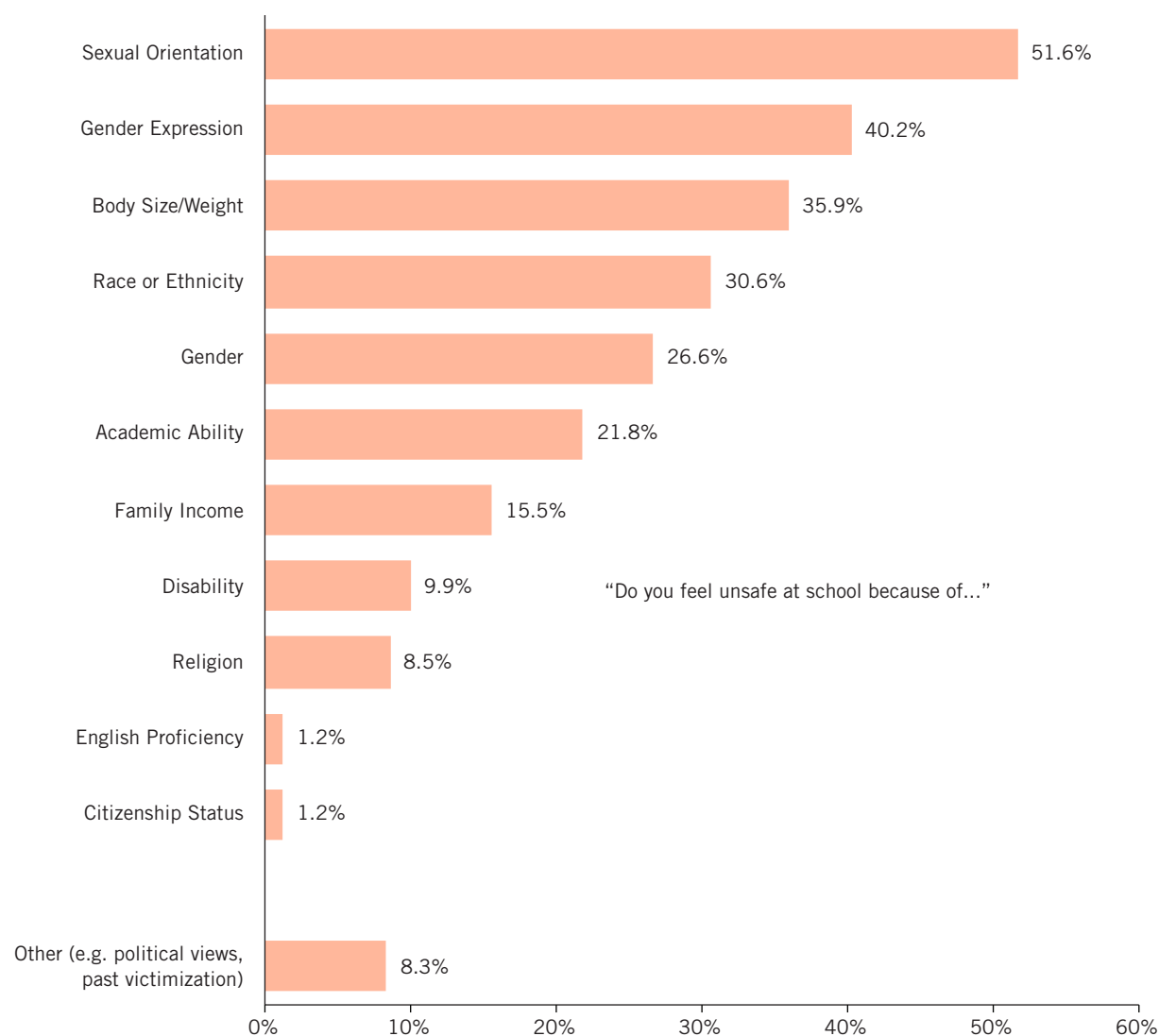
in the last month because they felt unsafe or uncomfortable, and over one-tenth (10.3%) missed four or more days in the last month.

Biased Remarks

Black LGBTQ students may feel unsafe at school, in part, because of homophobic, racist, or other types of biased language that they may hear from their peers in classrooms or hallways. We asked students how often they heard anti-LGBTQ language from other students, including: the word "gay" being used in a negative way (such as "that's so gay" being used to call something "stupid" or "worthless"), other homophobic remarks (such as "faggot" and "dyke"), comments about students not acting "masculine" enough, comments about students not acting "feminine" enough, and negative remarks about transgender people (such as "tranny" or "he/she"). We also asked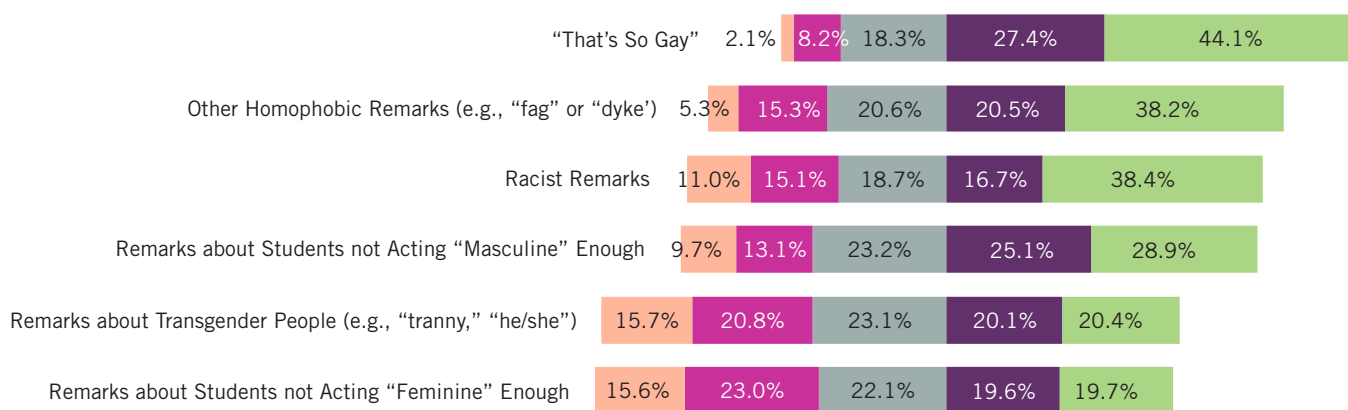 students how often they heard racist language from other students at school. As shown in Figure 1.2, the most common form of biased language was "gay" used in a negative way, followed by other homophobic remarks. Over two-thirds of Black LGBTQ students heard "gay" used in a negative way often or frequently (71.5%), and over half heard other homophobic remarks often or frequently (58.7%). The next most common forms of biased remarks heard by Black LGBTQ students were racist remarks and comments about not acting "masculine" enough (see also Figure 1.2).[21]

Harassment and Assault

In addition to hearing biased language in hallways or classrooms, many students experience victimization at school, including verbal harassment (e.g., being called names or threatened), physical harassment (e.g., being shoved or pushed), and physical assault (e.g., being punched, kicked, or injured with a weapon). LGBTQ students who experience harassment or assault may feel excluded and disconnected from their school community, and may respond by avoiding school. This victimization may also have a negative impact on students' psychological well-being and academic success.[22] Therefore, we examined how often Black LGBTQ students experienced victimization in the past year based on their actual or perceived sexual orientation, the way they express their gender, and their actual or perceived race/ethnicity. We also examined whether victimization based on sexual orientation or based on race/ethnicity was associated with academic outcomes as well as key indicators of student well-being, including: educational aspirations, school belonging, depression, and skipping school due to feeling unsafe.

Extent and effects of harassment and assault based on personal characteristics. As shown in Figure 1.3, the majority of Black LGBTQ students experienced harassment or assault based on their race/ethnicity, sexual orientation or gender expression. Victimization based on

Figure 1.2 Frequency of Hearing Anti-LGBTQ and Racist Remarks in School

	Never	Rarely	Sometimes	Often	Frequently
"That's So Gay"	2.1%	8.2%	18.3%	27.4%	44.1%
Other Homophobic Remarks (e.g., "fag" or "dyke')	5.3%	15.3%	20.6%	20.5%	38.2%
Racist Remarks	11.0%	15.1%	18.7%	16.7%	38.4%
Remarks about Students not Acting "Masculine" Enough	9.7%	13.1%	23.2%	25.1%	28.9%
Remarks about Transgender People (e.g., "tranny," "he/she")	15.7%	20.8%	23.1%	20.1%	20.4%
Remarks about Students not Acting "Feminine" Enough	15.6%	23.0%	22.1%	19.6%	19.7%

sexual orientation was most common, followed by victimization based on gender expression (see also Figure 1.3).[23]

We examined whether victimization at school based on sexual orientation and victimization based on race or ethnicity were associated with Black LGBTQ students' psychological well-being and educational outcomes. We found that experiencing victimization based on sexual orientation was related to skipping school due to feeling unsafe, lower levels of school belonging, lower educational aspirations, and greater levels of depression.[24] For example, as seen in Figure 1.4, students were more than twice as likely to skip school because they felt unsafe if they experienced higher than average levels of victimization due to sexual orientation (54.2% vs. 20.3%). Similarly, we

found that victimization based on race/ethnicity was related to skipping school due to feeling unsafe, lower levels of school belonging, and greater levels of depression (see Figure 1.5).[25] We did not, however, observe a relationship between victimization based on race/ethnicity and educational aspirations.

Differences in victimization by transgender status. Previous research, from GLSEN, as well as other scholars, has demonstrated that transgender and other gender nonconforming (trans/GNC) students experience greater levels of anti-LGBTQ victimization and harassment than cisgender LGBQ students.[26] We found that this was similarly true for Black LGBTQ students. Specifically, we found that trans/GNC Black students experienced greater levels of victimization based on sexual orientation and gender expression than their cisgender LGBQ Black peers (see Figure 1.6). Further, we also found that trans/GNC Black students experienced slightly greater levels of victimization based on race/ethnicity (see also Figure 1.6).[27] Given that the general population tends to hold less favorable views of transgender people than of gay and lesbian people,[28] trans/GNC Black students may be greater targets for victimization in general, including victimization based on their race or ethnicity.

Differences in victimization by multiple racial/ ethnic identities. For multiracial students, their own racial identification or how they are identified by their peers in terms of their race/ethnicity may vary based on context.[29] Because they do not belong to any single racial/ethnic group,

Figure 1.3 Percentage of Black LGBTQ Students Who Experienced Victimization Based on Personal Characteristics
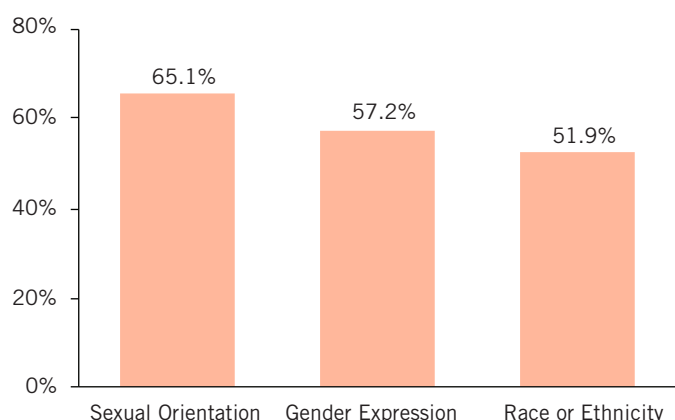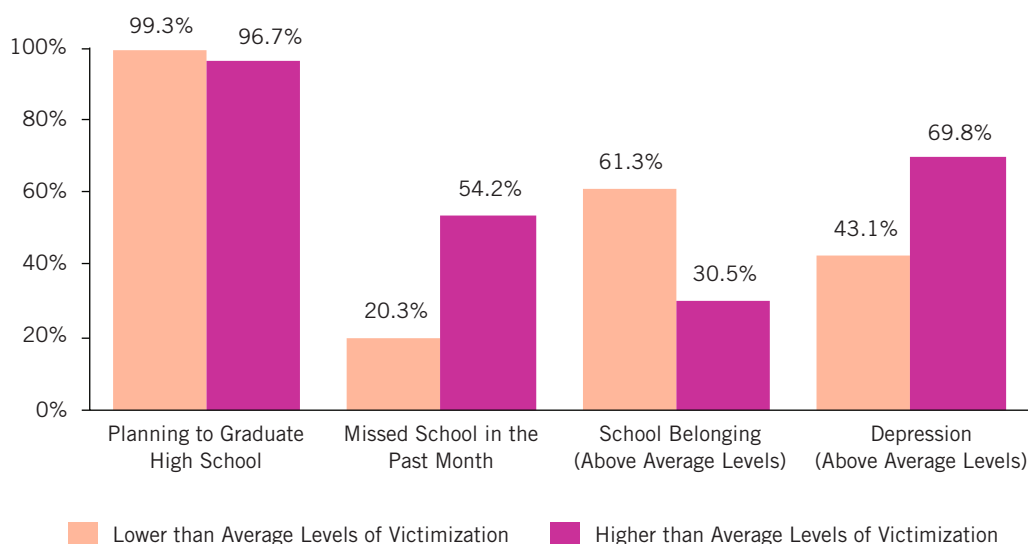

Figure 1.4 Victimization Based on Sexual Orientation and Black LGBTQ Student Well-Being and Academic Outcomes

these students may face greater levels of social exclusion that may result in increased risks for peer victimization.[30] Thus, we examined whether Black LGBTQ students who endorsed multiple racial/ethnic identities differed from those who identified only as Black with regard to their experiences of victimization. We found that multiracial Black LGBTQ students experienced greater levels of victimization based on sexual orientation, based on gender expression, and based on race/ethnicity than Black LGBTQ students who identified only as Black (see Figure 1.7).[31] Further research is warranted to explore the possible connections between multiracial/multiethnic identity and different forms of victimization among students of color.

Experiencing multiple forms of victimization. Thus far in this section, we have discussed Black LGBTQ students' in-school experiences of victimization based on sexual orientation, on gender expression, and on race/ethnicity independently. However, many Black LGBTQ students experience victimization that targets both their LGBTQ and racial/ethnic identities. In fact, approximately two-fifths of Black LGBTQ students in our study (40.0%) experienced harassment or assault at school based on both their sexual orientation and their race/ethnicity.[32]

Previously in this report, we reported that both types of victimization were related to skipping school due to feeling unsafe, lower school

Figure 1.5 Victimization Based on Race/Ethnicity and Black LGBTQ Student Well-Being and Academic Outcomes
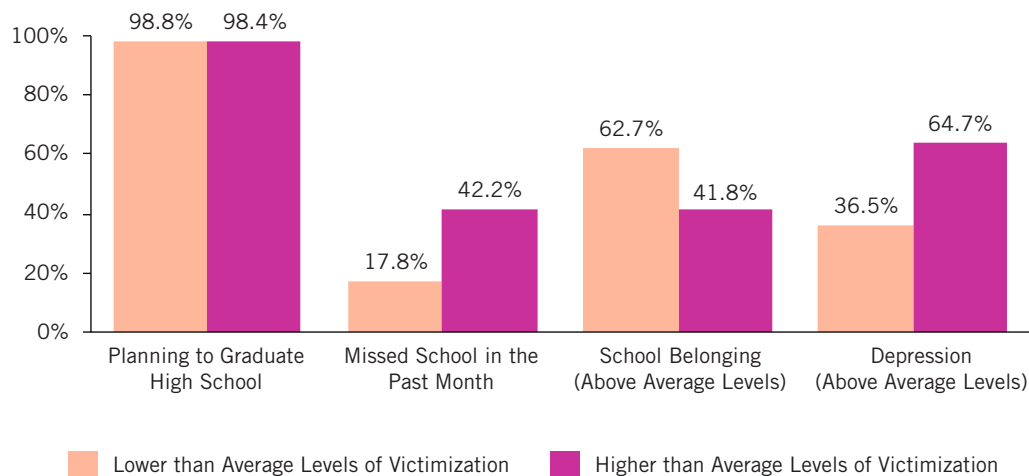
Legend:
- Lower than Average Levels of Victimization
- Higher than Average Levels of Victimization

Outcome	Lower than Average	Higher than Average
Planning to Graduate High School	98.8%	98.4%
Missed School in the Past Month	17.8%	42.2%
School Belonging (Above Average Levels)	62.7%	41.8%
Depression (Above Average Levels)	36.5%	64.7%

Figure 1.6 Differences in Level of Victimization by Trans/GNC Status
(Percentage of Black LGBTQ Students Experiencing Higher than Average Levels of Victimization)

Legend:
- Cisgender LGBQ Black Students
- Trans/GNC Black Students

Type	Cisgender LGBQ Black Students	Trans/GNC Black Students
Victimization Based on Sexual Orientation	24.7%	36.0%
Victimization Based on Gender Expression	18.4%	45.7%
Victimization Based on Race/Ethnicity	50.3%	56.6%

belonging, and greater levels of depression. However, it is important to understand how these outcomes are associated with experiencing multiple forms of harassment. Therefore, we examined the combined effects of race-based and homophobic victimization on skipping school, school belonging, and depression. We found that students who experienced both homophobic and racist victimization were the most likely to skip school due to feeling unsafe,[33] experienced the lowest levels of school belonging,[34] and experienced the highest levels of depression,[35] as compared to those who experienced only one form of victimization or neither (see Figure 1.8).

Figure 1.7 Differences in Level of Victimization by Multiple Racial/Ethnic Identities
(Percentage of Black LGBTQ Students Experiencing Higher than Average Levels of Victimization)
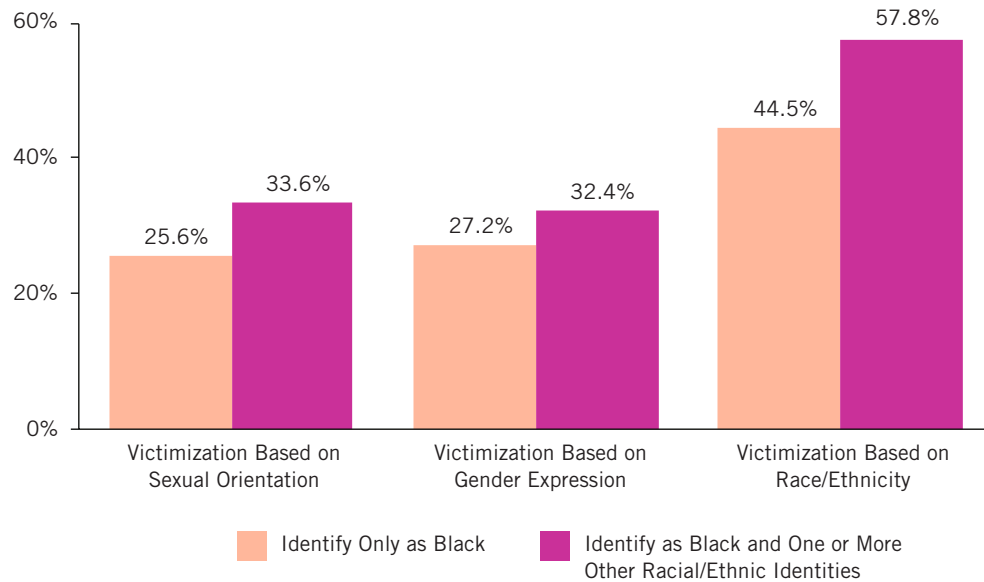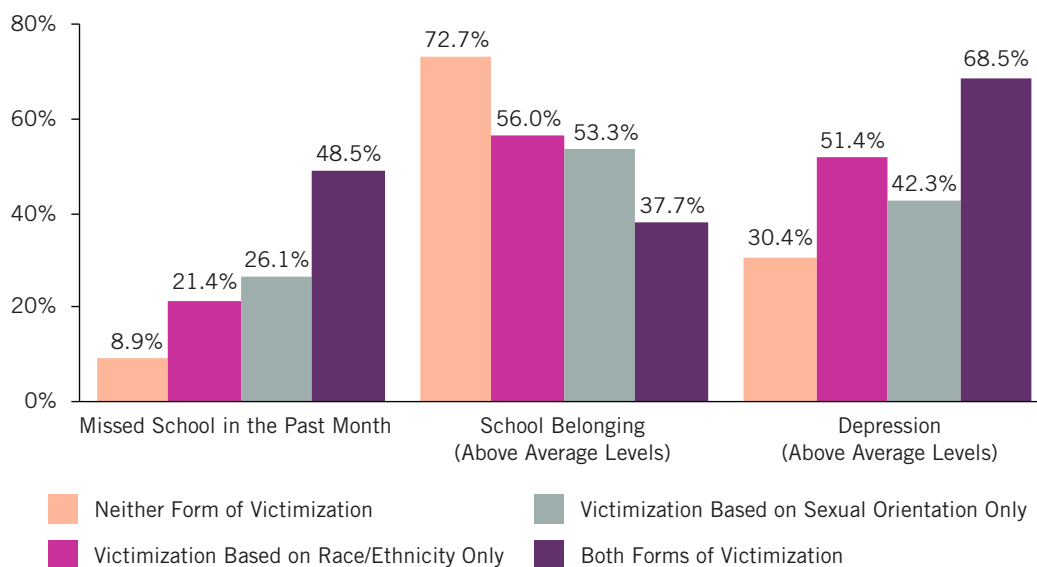

Figure 1.8 Black LGBTQ Student Well-Being and Multiple Forms of Victimization, Based on Sexual Orientation and Race/Ethnicity

In that Black LGBTQ students likely have a longer history with experiencing victimization based on their race/ethnicity than on their LGBTQ status, it is possible that Black LGBTQ students who experience higher levels of victimization based on race/ethnicity are better at navigating other types of victimization, such as anti-LGBTQ victimization.[36] It may be that students who experience racist victimization at school develop coping skills that may provide a buffer against the psychological harms of additional forms of victimization. Thus, we also examined how the experience of racist victimization might alter the effect of homophobic victimization on school outcomes and well-being. We found that the effects of victimization on school belonging and depression were more pronounced if students only experienced one form of victimization.[37] For example, the negative effect of homophobic victimization on depression was strongest among Black LGBTQ students who experienced higher levels of homophobic victimization and lower levels of racist victimization. Thus, the findings suggest that a Black LGBTQ student who has early and possibly ongoing experiences of racist victimization may be better equipped to respond to subsequent victimization, including harassment based on their sexual orientation.[38] We did not find this same effect with regard to missing school, however. More investigation is warranted to further understand the impact of multiple forms of victimization, although it remains clear that experiencing additional forms of victimization means experiencing additional harm, and Black LGBTQ students who experienced victimization targeting both their race/ethnicity and sexual orientation experienced the poorest outcomes.

Reporting School-Based Harassment and Assault

GLSEN advocates for clear guidelines for school staff on anti-bullying and harassment incidents, and for staff to be trained in effectively responding to victimization incidents. We asked Black LGBTQ students who had experienced harassment or assault in the past school year how often they

had reported the incidents to school staff, and found that the majority of students (52.4%) never reported victimization to staff (see Figure 1.9). Only 1 in 5 students reported victimization to staff "most of time" or "always" (19.5%).

Black LGBTQ students who indicated that they had not always told school personnel about their experiences with harassment or assault were asked why they did not always do so. The most common reason for not reporting victimization to staff was that they did not think that staff would do anything about it (62.9%). Furthermore, among those students who said that they reported incidents of harassment and assault to school staff, only a third of students (33.8%) reported that staff responded effectively to their reports of victimization.

We also asked LGBTQ students who had reported incidents to school staff about the actions that staff had taken in response to the reported incident. The most common staff response to students' reports of harassment and assault was telling the student to ignore it (43.6%), followed by talking to the perpetrator/telling the perpetrator to stop (41.5%), and doing nothing/taking no action (36.7%). We found that the only common response that could be considered appropriate or effective was talking to the perpetrator/telling the perpetrator to stop.[39]

Figure 1.9 Frequency of Black LGBTQ Students Reporting Incidents of Harassment and Assault to School Staff (n=981)
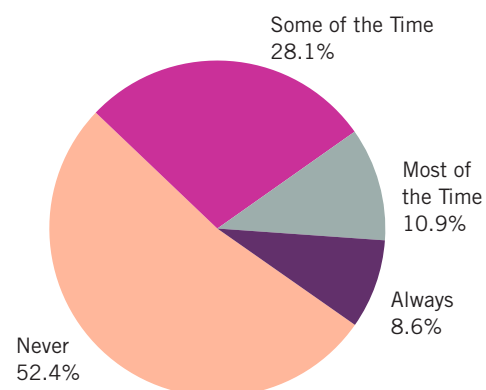
Some of the Time 28.1%

Most of the Time 10.9%

Always 8.6%

Never 52.4%

Insight on Family Reporting and Intervention

Family support has been shown to improve educational opportunities and academic success for marginalized groups, such as students with disabilities and students of color.[40] However, little is known about factors that contribute to family support, particularly for Black LGBTQ students. In this section, we examined family intervention in response to their child's victimization at school, and conditions that promote family intervention for Black LGBTQ students.
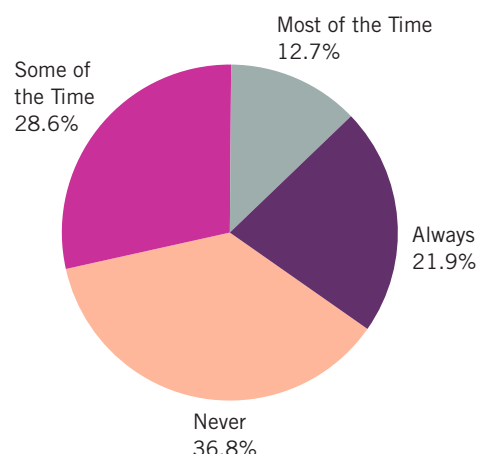
Reporting victimization to family. Given that family members may be able to intervene when incidents of victimization occur, we asked students in our survey if they reported harassment or assault to a family member. Less than half of Black LGBTQ students (47.2%) said that they had ever told a family member about the victimization they faced at school. When LGBTQ students experience victimization at school, they may be hesitant to tell family members if they are not out to them. We found that students who were out as LGBTQ to at least one family member were more likely to tell their families about the victimization they were experiencing at school, but it was only slightly more than half (54.0% of those out to family vs. 37.1% of those not out).[41]

Family intervention. Among Black LGBTQ students who reported victimization experiences to a family member, the majority (63.2%) reported that a family member talked to their teacher, principal or other school staff about the harassment or assault they experienced (see Figure).

Certain factors may increase the likelihood that family members intervene on behalf of the student with the school. Family members may be more likely to intervene when the student experiences a high severity of victimization. Further, family members of students with disabilities or educational accommodations may be more likely to be involved in the student's general school life and, thus, more likely to intervene when that student is victimized at school. In fact, we found that family members of Black LGBTQ students were more likely to talk to staff about victimization if the student experienced greater levels of sexual orientation-based victimization (71.6% vs. 57.0%) or greater levels of gender expression-based victimization (70.4% vs. 58.1%).[42] We also found that family members were more likely to talk to staff about victimization if the student had a disability (65.1% vs. 61.1% of those without a disability) or received educational accommodations (68.1% vs. 61.1% of those without educational accommodations).[43]

Frequency of Intervention by Black LGBTQ Students' Family Members (n = 988)

Most of the Time 12.7%
Some of the Time 28.6%
Always 21.9%
Never 36.8%

Conclusions. We found that many Black LGBTQ students who experienced victimization in school report victimization to their family members, and the majority of family members talked to staff about victimization experiences. Family members may be particularly compelled to intervene on behalf of students with disabilities, students who need educational accommodations, or in response to more severe levels of anti-LGBTQ victimization, though this does not appear to be the case for race-based victimization. However, we only know about how frequently family members intervened, and we do not know how effective their interventions are. Thus, it is critical for future research to assess the effectiveness of family intervention efforts in improving school climate.

Conclusions

The majority of Black LGBTQ students experienced anti-LGBTQ and racist victimization, and these forms of victimization may result in poorer academic outcomes and student well-being. In fact, those who experienced both of these forms of victimization experienced the worst educational outcomes and poorest psychological well-being. Thus, it is important that educators be particularly attentive to the needs of students who lie at the intersection of multiple forms of bias. Unfortunately, we also found that the majority of Black LGBTQ students who experienced victimization at school never reported these experiences to staff. Further, for those who did report their victimization to staff, the most common staff response was telling the student to ignore the incident. Thus, it is critical that schools implement clear and confidential pathways for students to report incidents of bias that they experience, and that educators and other school staff receive training to understand how to intervene effectively on both anti-LGBTQ and racist victimization.

Part Two:
School Practices

Schools have a responsibility to promote positive learning for all students, including Black LGBTQ students. The availability of resources and supports in school for Black LGBTQ students is another important dimension of school climate. There are several key resources that may help to promote a safer climate and more positive school experiences for students, including student clubs that address issues for LGBTQ students and students of color, supportive school personnel, and inclusive curricular materials. However, our previous research has found that many LGBTQ students do not have such supports available in their schools. In addition, schools also often have disciplinary practices that contribute to a hostile school climate. This can be particularly challenging for Black students, who are regularly punished more harshly than their peers for similar infractions.[44] Thus, in this section, we examined school practices, and their impact on the educational outcomes and well-being of Black LGBTQ students. Specifically, we examined Black LGBTQ students' experiences of school disciplinary action, as well as the availability and utility of specific supports and resources that may uniquely impact Black LGBTQ students in ways that differ from the general LGBTQ student population, including student clubs that address LGBTQ and ethnic/cultural issues, school personnel, and LGBTQ-inclusive curriculum.

Experiences with School Discipline

The use of harsh and exclusionary discipline, such as zero tolerance policies, has contributed to higher dropout rates as well as reliance on alternative educational settings, where educational supports and opportunities may be less available.[45] There is a preponderance of research evidence that shows Black students in general are disproportionately targeted for disciplinary action in school.[46] Furthermore, prior findings indicate that LGBTQ students are disproportionately targeted for school disciplinary action.[47] Thus, Black LGBTQ students are at even greater risk of being disciplined inappropriately or disproportionately, which may have academic consequences. School discipline can also be directly connected to greater time out of school and even a greater likelihood in juvenile justice system involvement. We examined three categories of school disciplinary action: in-school discipline (including referral to the principal, detention, and in-school suspension), out-of-school discipline (including out-of-school suspension and expulsion), and having had contact with the criminal justice or juvenile justice system as a result of school discipline (including being arrested and serving time in a detention facility). As shown in Figure 2.1, nearly half of Black LGBTQ students (44.7%) reported having ever been disciplined at

Figure 2.1 Percentage of Black LGBTQ Students Who Experienced School Discipline
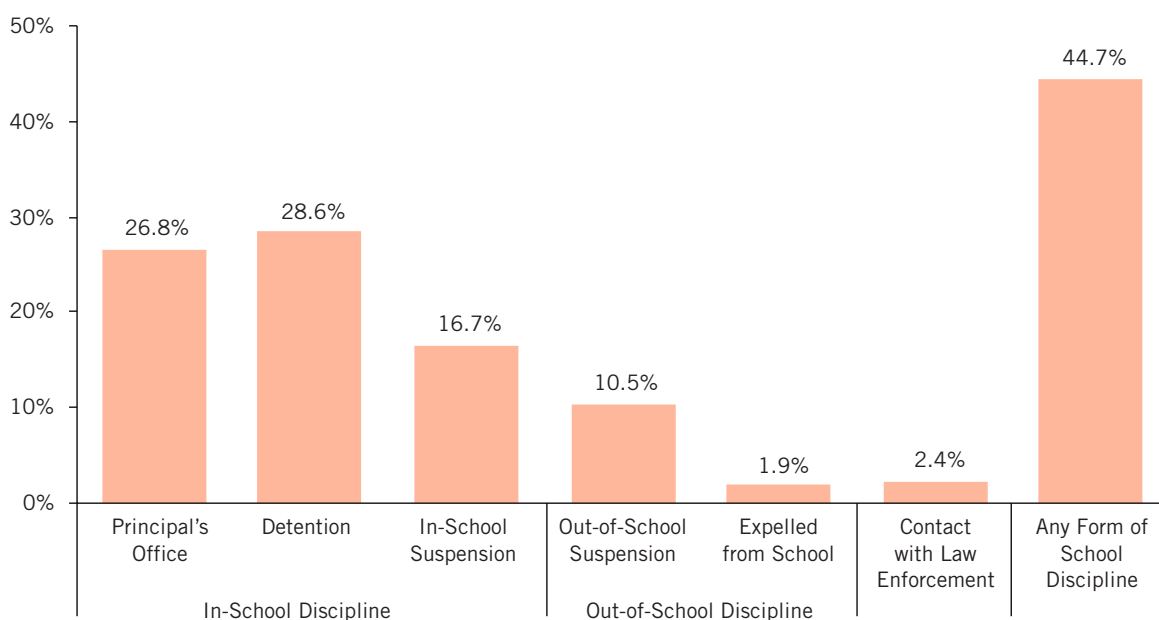
school, most commonly in-school discipline. A small percentage of students had had contact with law enforcement as a result of school discipline (2.4%).

Differences in school discipline by transgender status. Previous research from GLSEN has demonstrated that, in general, transgender and other gender nonconforming (trans/GNC) students experience higher rates of in-school discipline and out-of-school discipline than cisgender LGBQ students.[48] However, we found that for Black LGBTQ students, trans/GNC students did not differ from cisgender LGBQ students on any category of school discipline that we examined (in-school discipline, out-of-school discipline, and contact with law enforcement).[49]

Differences in discipline by multiple racial/ethnic identities. Prior research has found that among secondary school students, students who identify as two or more racial/ethnic identities also experience disproportionate risks for school disciplinary action.[50] Thus, we examined whether Black LGBTQ students who endorsed multiple racial/ethnic identities differed from those who only identified as Black with regard to their experiences with school disciplinary action. We found that multiracial Black LGBTQ students were more likely to experience in-school discipline (46.9% vs. 37.8%) and contact with law enforcement (3.1% vs. 1.5%) than Black LGBTQ students who identified only as Black.[51] However, there were no differences between those who only identified as Black and multiracial Black LGBTQ students on experiences with out-of-school discipline. Further

research is warranted to explore the possible connections between multiracial/multiethnic identity and school discipline among students of color.

Differences in school discipline by school racial composition. Some research indicates that compared to majority White schools, majority Black schools are more likely to have security personnel,[52] which may result in disproportionate levels of disciplinary action. Thus, we examined whether the disciplinary action that Black LGBTQ students experienced was related to the racial make-up of the schools they attended. We found that Black LGBTQ students who attended majority Black schools were more likely to experience out-of-school discipline (15.9%) than those in majority White schools (8.9%) or schools where the majority was another non-White race/ethnicity or had no majority race/ethnicity (8.7%). We did not, however, find any differences with regard to in-school discipline or contact with law enforcement.[53]

Impact of victimization and safety on school discipline. Several factors may be associated with LGBTQ students' school disciplinary experiences, including factors stemming from unsafe school environments. As we found in GLSEN's *2017 National School Climate Survey*, LGBTQ students in general are often disciplined when they are, in fact, the victim of harassment or assault. Thus, we wanted to examine whether this held true specifically for Black LGBTQ students, and whether higher rates of victimization were related to higher rates of school discipline. For all three

Figure 2.2 Experiences of School Discipline by Missing School Because of Feeling Unsafe
(Percentage of Black LGBTQ Students Who Experienced School Discipline)
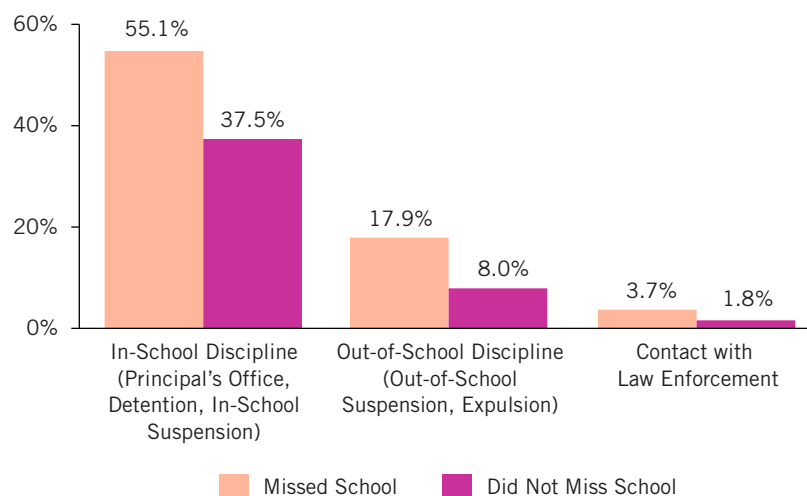
forms of school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) a higher severity of victimization based on sexual orientation, gender expression, or race/ethnicity was related to increased reports of disciplinary experiences for Black LGBTQ students.[54]

LGBTQ students who are victimized at school may also miss school because they feel unsafe and thus face potential disciplinary consequences for truancy. We found that Black LGBTQ students who missed more days of school were more likely to experience all three forms of discipline (in-school, out-of-school, and contact with law enforcement).[55,56] For instance, as shown in Figure 2.2, over half of Black LGBTQ students who missed school in the past month because they felt unsafe (55.1%) experienced some form of in-school discipline, compared with just over a third of students who did not miss school (37.5%).

Impact of discriminatory school policies and practices on school discipline. Schools often employ discriminatory practices which may lead to more disciplinary action against students. In our survey, we asked LGBTQ students about a number of specific LGBTQ-related discriminatory school policies and practices at their school that they may have personally experienced, such as being disciplined for expressing public displays of affection, prevented from starting a GSA, and gender-related discrimination (e.g., prevented

from using the bathroom that aligns with their gender, prevented from using the locker room that aligns with their gender, prevented from using their preferred name or pronouns). Over half of Black LGBTQ students (53.8%) experienced discriminatory school policies and practices, and these experiences were associated with school disciplinary action. As illustrated in Figure 2.3 we found that Black LGBTQ students who experienced discrimination in school were more likely to experience both in-school and out-of-school-discipline than Black LGBTQ students who did not experience discrimination in school.[57,58] Black LGBTQ students who experienced discrimination in school did not differ from those who did not experience discrimination on contact with law enforcement.

Impact of school discipline on educational outcomes. School disciplinary action may impinge on a student's educational success. Exclusionary school disciplinary practices, those that remove students from the classroom, may lead to poorer grades and a diminished desire to continue on with school. In fact, we found that Black LGBTQ students' experiences with all three forms of discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) were related to a lower likelihood to plan on pursuing post-secondary education, and a lower grade point average (GPA) than those who did not experience disciplinary action.[59]

Figure 2.3 Experiences of School Discipline by Anti-LGBTQ Discrimination
(Percentage of Black LGBTQ Students Who Experienced School Discipline)

Legend:
- Experienced Discrimination
- Did not Experience Discrimination
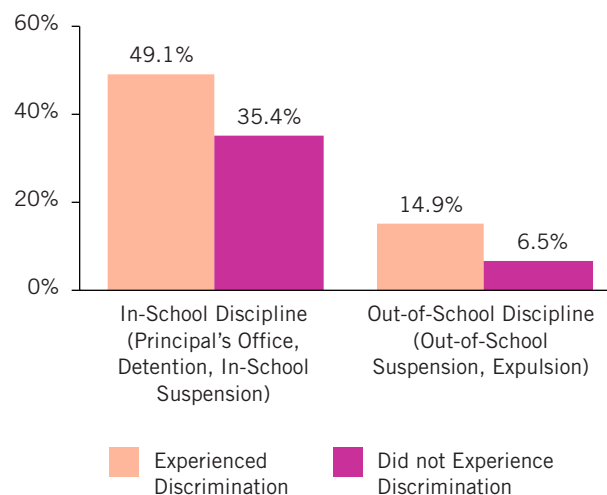
School-Based Supports and Resources for Black LGBTQ Students

In our *2017 National School Climate Survey* report, we demonstrated the positive impact of LGBTQ-related school resources and supports on LGBTQ students' educational outcomes and well-being for LGBTQ secondary school students in general. Unfortunately, we also found that many LGBTQ students did not have access to these types of resources in school. Thus, in this section, we examined the availability and utility of school supports, including LGBTQ-related school supports as well as student-led ethnic/cultural clubs, for Black LGBTQ students. It is important to note that for institutional supports, including the presence of GSAs and ethnic/cultural clubs, school characteristics may be related to their availability, such as region, locale, school racial composition, and school size. Other school supports, such as having educators and administrators who are supportive of LGBTQ students, may differ based on the identities of Black LGBTQ students. For example, a student's Black or LGBTQ identities may not be related to whether they have a GSA or an ethnic/cultural club, but it may be related to how supportive their teachers are of them. Yet one's racial composition may be related to the types of schools one attends or has access to (e.g., school racial composition, region, locale), and schools then vary in the availability of LGBTQ-related institutional supports. (See GLSEN's *2017 National School Climate Survey* report for full discussion of school characteristics and the availability of supports.) Therefore, we also examined how the availability of these supports may be related to various demographic and school characteristics, such as school location and student body racial composition.

GSAs. GSAs, often known as Gay-Straight Alliances or Gender and Sexuality Alliances, are student-led clubs that address LGBTQ student issues and can be supportive spaces for LGBTQ students. The presence of GSAs, regardless of participation in them, can provide LGBTQ students with a safe and affirming space within a school environment that may be hostile. Similar to the national percentage of LGBTQ students from the *2017 National School Climate Survey*, over half of Black LGBTQ students (52.7%) reported having a GSA at their school (see Figure 2.4).

Some research suggests that LGBTQ youth who attend schools in non-White communities experience difficulty in accessing GSAs.[60] Therefore, we examined whether the availability of GSAs for Black LGBTQ youth was related to whether their school's student body was predominantly Black, White, another non-White race, or had no racial/ethnic majority. As shown in Figure 2.5, Black LGBTQ students who attended majority-Black schools were less likely to have GSAs than all others.[61] It may be that GSAs are seen as less of a priority in majority-Black communities. GSAs may be perceived in these communities as clubs for White students, which may impact student club formation.

We also examined whether other school characteristics, including locale (urban, suburban, rural), region (Northwest, South, Midwest, West), and size of school were related to the availability of GSAs. Black LGBTQ students in urban and suburban schools were more likely to have a GSA at their school than those in rural schools.[62] Regarding region, Black LGBTQ students who attended schools in the Northeast and West were the most likely to have a GSA, and students who attended school in the South were least likely to have a GSA. Finally, regarding size of the school population, Black LGBTQ students who attended larger schools were more likely to have a GSA.[63]

GSAs and other similar student clubs can provide a safe and inclusive school environment for LGBTQ students and their allies to meet, socialize, and

Figure 2.4 Availability of GSAs and Ethnic/Cultural Clubs
(Percentage of Black LGBTQ Students Who Reported Having Club at Their School)
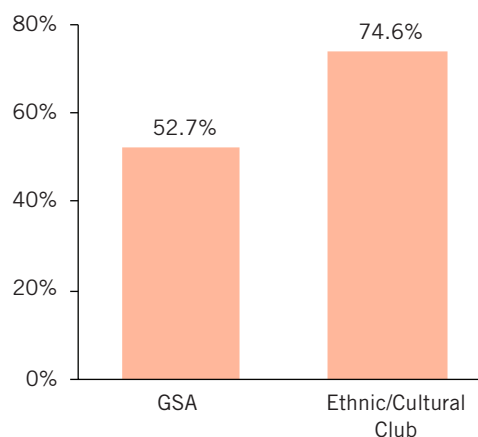
advocate for change in their school communities.[64] Thus, students who have a GSA may feel more connected to school and may be less likely to miss school because they have a safe and affirming space in a school environment that may otherwise by hostile. Also, in that GSAs can often effect change in the school for a safer environment for LGBTQ students, LGBTQ students with a GSA may be less likely to feel unsafe at school, and may feel a greater sense of belonging to the school community. In fact, we found that Black LGBTQ students with a GSA at their school were less likely to miss school due to safety concerns (27.0% vs. 34.3%), and felt more connected to their school community than those who did not have a GSA.[65] Black LGBTQ students who had a GSA at their school were also less likely to feel unsafe because of their sexual orientation (47.0% vs. 57.0%).[66] There was, however, no relationship regarding feeling unsafe because of gender expression.
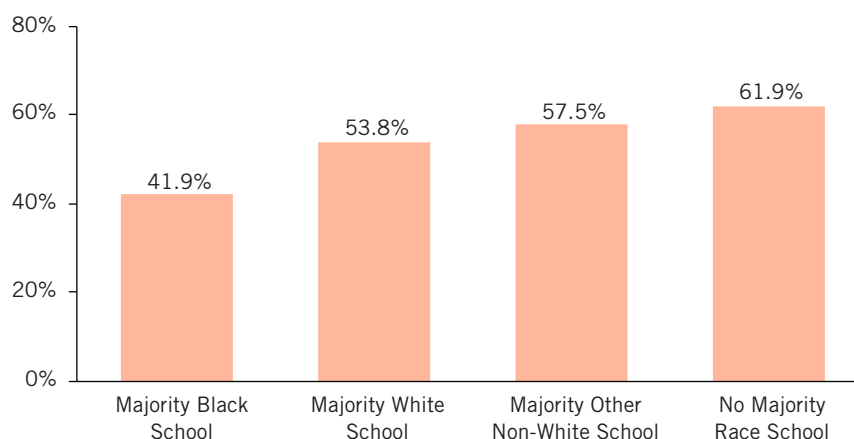
We also examined whether GSA availability was related to feeling unsafe regarding race/ethnicity. However, we found that Black LGBTQ students who had a GSA at school were more likely to feel unsafe because of their race/ethnicity (33.0% vs. 28.1%).[67] This may, in part, be because GSAs were less commonly found in Black majority schools, which is also where Black students feel the least unsafe because of their race/ethnicity.[68] In fact, after accounting for racial composition of their school, Black LGBTQ students with a GSA at their school no longer differed from those without a GSA on feeling unsafe due to their race/ethnicity.[69]

Ethnic/cultural clubs. Ethnic/cultural clubs that bring together students of a particular racial,

ethnic, and/or cultural background can offer a supportive space in school for those students. As such, the presence of these clubs, regardless of participation in them, may offer Black LGBTQ youth a network of peer support with other Black youth that may be more difficult to find in the general student population. We found that three-quarters of Black LGBTQ students (74.6%) reported that their school had an ethnic or cultural club at their school (see Figure 2.4). We also examined whether certain school characteristics were related to the availability of ethnic/cultural clubs, including racial composition, region, locale, and school size. The availability of ethnic/cultural clubs did not vary based on most of the school characteristics, except for locale and school size. Regarding locale, Black LGBTQ students who attended suburban schools were more likely to have an ethnic/cultural club than those who attended rural schools, but those who attended urban schools did not differ from those who attended suburban and rural schools.[70] Regarding size of the school population, Black LGBTQ students who attended larger schools were more likely to have an ethnic/cultural club.[71]

Schools with ethnic/cultural clubs may afford Black LGBTQ students the opportunity to network with other Black students. Further, similar to GSAs, regardless of participation, ethnic/cultural clubs may indicate to Black LGBTQ students that the school is a welcoming and supportive place for them. We, in fact, found that Black LGBTQ students who had an ethnic/cultural club at their school had greater feelings of school belonging, and felt safer due to their race/ethnicity.[72]

Figure 2.5 Presence of GSA and School Racial Composition
(Percentage of Black LGBTQ Students Who Have a GSA)

	Majority Black School	Majority White School	Majority Other Non-White School	No Majority Race School
	41.9%	53.8%	57.5%	61.9%

As discussed previously, having a GSA or ethnic/cultural club at school is associated with several benefits for Black LGBTQ students, regardless of whether one participates in these clubs. However, it is also important to examine participation in these types of clubs and the possible benefits of participating for Black LGBTQ students. Prior research has demonstrated that participation in GSAs may mitigate some of the harmful effects of anti-LGBTQ victimization.[73] There is also evidence that ethnic/cultural clubs may provide a means of cultural validation for students of color.[74] However, there has been little research on the benefits of participation in these clubs for LGBTQ students of color. Thus, we examined the effects of participation on student well-being. Also, given that GSAs and ethnic/cultural clubs may encourage students to work toward social and political change,[75] we examined the relationship between club participation and civic engagement.

GSA participation. As previously noted, only about half of Black LGBTQ students (52.7%) had a GSA at their school, though the majority of those with a GSA participated in the club (61.9%), and about one-fifth (19.9%) participated as an officer or a leader. We also examined whether rates of club participation were related to the racial composition of the student body, but did not observe a significant relationship (see Figure).[76]

Given that GSAs may offer Black LGBTQ youth a network of support at school, we examined whether GSA members felt an increased sense of school belonging. However, we did not observe a relationship between GSA participation and school belonging.[77]

Club Participation and Student Body Racial Majority
(Percentage of Black LGBTQ Students Participating in Club, Among Those with Club Available at School)
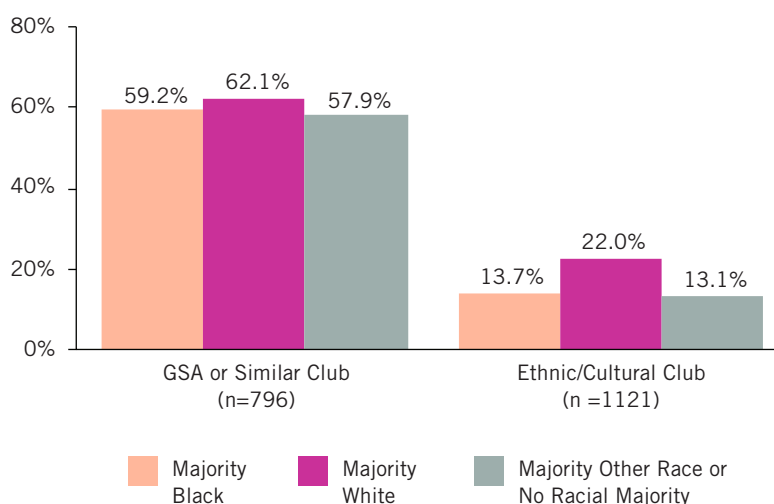
We did find that GSAs may offer students opportunities and instill skills to work towards more LGBTQ-inclusive schools and communities. For example, we found that Black LGBTQ students who led their GSAs felt more comfortable bringing up LGBTQ issues in class than those who were not part of their GSA, as well as those who attended meetings but were not GSA leaders.[78] We also found that GSA members were more likely than those who did not attend meetings to participate in a GLSEN Day of Action (such as Day of Silence)[79] or an event where people express their political views (such as a poetry slam or youth forum), with GSA leaders being the most likely to take part in either of these activities.[80]

GSA leaders were also more likely than those not involved in their GSA to engage in other forms of activism, specifically: volunteering to campaign for a political cause or candidate; participating in a boycott; expressing views about politics or social issues on social media; participating in a rally, protest, or demonstration for a cause; and contacting politicians, governments, or authorities about issues important to them.[81] However, we did not find that non-leader GSA members were more likely to participate in these activities than those not participating in their GSA. It may be that some GSAs function more as a source of social and emotional support than a means of civic engagement for students who choose not to take on a club leadership role.

Black LGBTQ students who participate in GSAs may also face challenges at school regarding their LGBTQ identity. We found that both GSA leaders and other GSA members experienced greater levels of victimization due to sexual orientation and due to gender expression than those who did not attend meetings.[82] It could be that greater levels of anti-LGBTQ harassment compel Black LGBTQ students to join their school's GSA, as a source of support or a means of taking action. It may also be that students who participate in their GSA are more visible as LGBTQ and, thus, more likely to be targeted for anti-LGBTQ

victimization than their peers. Further research is warranted regarding the reasons that compel LGBTQ students to participate in GSAs, and the impacts of GSA leadership.

Ethnic/cultural club participation. As previously noted, the majority of Black LGBTQ students (74.6%) had an ethnic/cultural club at their school; however, only 16.7% of those with such a club attended meetings, with 3.2% who participated as an officer or a leader. Although the percentage of those participating in these clubs may seem low, it is important to note that some may have an ethnic/cultural club at their school for an ethnic or cultural community with which they do not identify.

Ethnic/cultural clubs may create a space for students of a particular racial, ethnic, or cultural background to meet, offering a network of peer support with other Black youth at school. We found that students were more likely to participate in an ethnic/cultural club if they attended a White-majority school (see Figure).[83] Furthermore, Black LGBTQ youth who participated in an ethnic/cultural club, in fact, had a greater sense of school belonging than those who did not participate.[84]

We found that involvement in the school's ethnic/cultural club was also related to engagement in the various forms of activism discussed above with regard to GSA involvement, including participation in a GLSEN Day of Action.[85] However, in contrast to our findings regarding GSAs, we did not find that club leaders were generally more likely to participate in these activities than other club members. This suggests that ethnic/cultural club membership itself may be associated with greater civic engagement, regardless of the level of club participation.

It is possible that Black LGBTQ students are more likely to participate in an ethnic/cultural club when they experience more racial victimization at school and have a greater need for support. We found that Black LGBTQ students who attended an ethnic/cultural club experienced greater levels of victimization due to race/ethnicity than those who did not attend meetings.[86] We examined whether this relationship may be due to school racial composition, given that Black LGBTQ students are especially likely to participate in their ethnic/cultural club if they attend a White-majority school, where they are greater risk for race-based victimization.[87] However, after controlling for school racial composition, the relationship between club participation and victimization remained significant.[88]

Conclusions. GSA and ethnic/cultural club participation were both associated with positive outcomes for Black LGBTQ students, although these benefits differed by club type. Ethnic/cultural club participation, for example, was associated with greater levels of school belonging, perhaps because of the opportunity they can offer for students of similar backgrounds, experiences, and interests to meet and socialize. Having such a space may be especially important for Black youth who attend a White-majority school, given the higher rates of club participation at these schools among those in our sample.

Participation in GSAs and ethnic/cultural clubs were both associated with greater levels of civic engagement. However, for GSAs, this relationship was generally only significant for Black LGBTQ students who participated as leaders. It may be that GSAs are more likely than ethnic/cultural clubs to function as sources of support for members who choose not to take on a leadership role. Regardless, each club is associated with some degree of civic engagement, and future research is warranted regarding GSA and ethnic/cultural club activities that may promote political action and advocacy efforts among club members.

Finally, we also found that Black LGBTQ students who participated in their GSA experienced greater levels of anti-LGBTQ victimization. It is unclear whether greater levels of victimization lead students to attend GSA meetings, or whether greater visibility among GSA members leads to greater levels of victimization. Further research is needed to examine the nature of this relationship. However, given that prior findings indicate that GSAs may mitigate some of the harmful impacts of victimization, more research is also warranted regarding the types of GSA activities that best support LGBTQ students, including Black LGBTQ students, who are experiencing harassment at school.

Supportive school personnel. Previous research has established that for LGBTQ students in general, having supportive teachers, principals, and other school staff and administration has benefits for education and psychological outcomes. For Black LGBTQ students, having such supports may be especially beneficial because they may experience victimization or discrimination that targets their multiple identities, and because they may receive less support in general because of both their race/ethnicity and LGBTQ identity. In our survey, we asked about how many school staff are supportive of LGBTQ students, and how supportive administrators are of LGBTQ students. Similar to our findings on LGBTQ students in general from the *2017 National School Climate Survey* report, the vast majority of Black LGBTQ students (96.1%) could identify at least one supportive staff member at school and only two-fifths (39.9%) reported having many supportive staff (11 or more) (see Figure 2.6). Also similar to the general LGBTQ student population, only two-fifths (40.5%) reported having somewhat or very supportive school administration (see Figure 2.7). It is possible that multiracial Black LGBTQ students may be treated differently by educators and administrators than those who only identify as Black; however, there were no differences between those who only identified as Black and multiracial Black LGBTQ students on availability of supportive educators and level of support from administrators.[89]

Given that Black LGBTQ students often feel unsafe and unwelcome in school, as discussed earlier in this report, having access to school personnel who provide support for LGBTQ students may be critical for creating better learning environments for Black LGBTQ students. Therefore, we examined the relationships between the presence of staff who are supportive of LGBTQ students and several indicators of school climate, including absenteeism, feelings of safety because of personal characteristics, psychological well-being, feelings of school belonging, achievement and aspirations.

As illustrated in Figure 2.8, Black LGBTQ students who had more staff who were supportive of LGBTQ students:

- were less likely to miss school due to safety concerns; and

- were less likely to feel unsafe because of their sexual orientation, gender expression, and race/ethnicity. [90]

In addition, Black LGBTQ students who had more staff who were supportive of LGBTQ students:

- had higher levels of self-esteem (e.g., 54.8% with 11 or more supportive staff reporting higher self-esteem vs. 41.3% with no supportive staff)

- had lower levels of depression (e.g., 40.1% with 11 or more supportive staff reporting higher depression vs. 58.3% with no supportive staff);

- had increased feelings of connectedness to their school community (e.g., 72.8% with 11 or more supportive staff reporting higher feelings of connectedness to their school community vs. 37.8% with no supportive staff);

Figure 2.6 Black LGBTQ Students' Reports on the Number of Teachers and Other School Staff Who are Supportive of LGBTQ Students

None 3.9%
One 4.3%
11 or More 39.9%
Between 2 and 5 29.5%
Between 6 and 10 22.4%
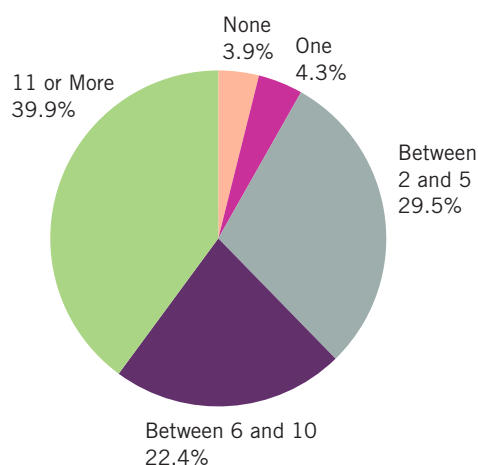
Figure 2.7 Black LGBTQ Students' Reports on How Supportive Their School Administration is of LGBTQ Students

Very Unsupportive 9.5%
Very Supportive 19.3%
Somewhat Unsupportive 13.7%
Somewhat Supportive 21.2%
Neutral 36.4%
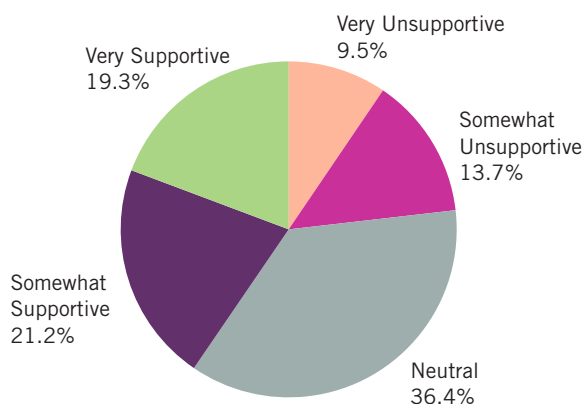
- had higher GPAs (e.g., average GPA of 3.2 with 11 or more supportive staff vs. 3.0 with no supportive staff), and

- had greater educational aspirations (e.g., 95.7% with 11 or more supportive staff planning to pursue post-secondary education vs. 92.5% with no supportive staff).[91]

Figure 2.8 Supportive School Staff and Feelings of Safety and Missing School
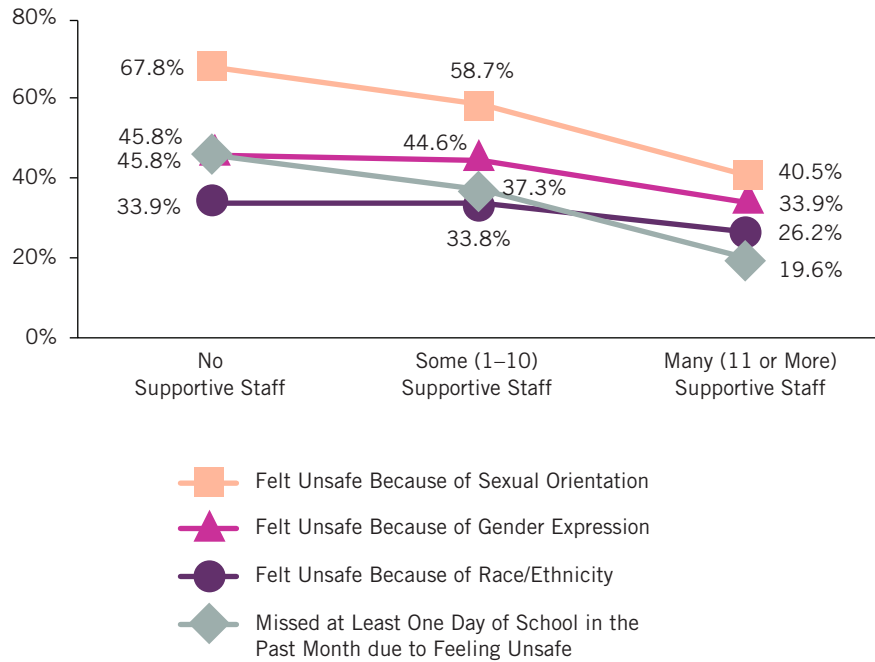
Legend:
- Felt Unsafe Because of Sexual Orientation
- Felt Unsafe Because of Gender Expression
- Felt Unsafe Because of Race/Ethnicity
- Missed at Least One Day of School in the Past Month due to Feeling Unsafe

Insight on Inclusive Curriculum

Findings from GLSEN's *2017 National School Climate Survey* show that having an LGBTQ inclusive curriculum, such as learning about LGBTQ history and positive roles models, can positively shape the school experiences of LGBTQ students in general. With regard to LGBTQ curricular inclusion, we found that less than a quarter of Black LGBTQ students (21.4%) were taught positive representations of LGBTQ people, history, or events, which is similar to the percentage of the full sample of LGBTQ students.

Teaching students about LGBTQ history, people, and events in a positive manner may help Black LGBTQ students feel more valued at school, and it may also promote positive feelings toward LGBTQ students from peers. Thus, we examined the relationship between having an inclusive curriculum and feeling unsafe because of personal characteristics, peer acceptance of LGBTQ people, and school belonging. As shown in the figure, compared to Black LGBTQ students who did not have an inclusive curriculum at their school, those who had an inclusive curriculum:

- were less likely to feel unsafe because of their sexual orientation and gender expression;[92]
- were more likely to have peers be accepting of LGBTQ people at school;[93] and
- felt more connected to their school community.[94]

Interestingly, Black LGBTQ students who had an LGBTQ inclusive curriculum were also less likely to feel unsafe because of their race/ethnicity than those who did not have an LGBTQ inclusive curriculum (26% vs. 32%).[95] It may be that teaching students positive representations of LGBTQ history, people, and events n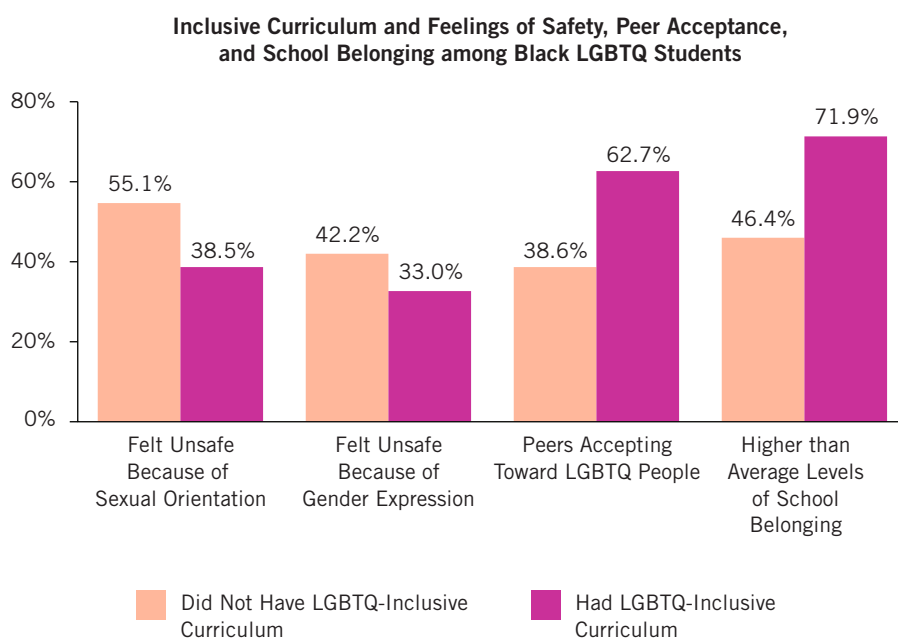ot only makes peers more accepting of LGBTQ students, but perhaps also more accepting of diversity in general, including racial/ethnic diversity. It is also possible that schools or school districts that include positive representations of LGBTQ topics may also be likely to have positive inclusion about race/ethnicity in their curriculum, policies and practices.

Inclusive Curriculum and Feelings of Safety, Peer Acceptance, and School Belonging among Black LGBTQ Students

Legend:
- Did Not Have LGBTQ-Inclusive Curriculum
- Had LGBTQ-Inclusive Curriculum

Data:
- Felt Unsafe Because of Sexual Orientation: 55.1% / 38.5%
- Felt Unsafe Because of Gender Expression: 42.2% / 33.0%
- Peers Accepting Toward LGBTQ People: 38.6% / 62.7%
- Higher than Average Levels of School Belonging: 46.4% / 71.9%

It is important to note that we did not ask questions about other types of curricular inclusion, such as content about Black people, history or events. Previous research has shown that for Black students in general, positive representations of Black people, history and events can help to dissolve stereotypical mainstream representations about this population.[96] This would also benefit the learning experience and well-being of Black LGBTQ youth, and could also work in concert with LGBTQ inclusion to greater benefit this population of students. Further research is needed to understand the benefits of combining Black and LGBTQ curricular inclusion for Black LGBTQ youth.

Conclusions. A school curriculum that is inclusive of diverse identities may help to instill beliefs in the intrinsic value of all individuals. We found that Black LGBTQ students who were taught positive representations about LGBTQ people, history, or events at school felt more connected to their school community, and felt safer at school not only with regard to their LGBTQ identity, but also with their racial/ethnic identity. Therefore, having an LGBTQ curriculum may mitigate anti-LGBTQ victimization, as well as racist victimization for Black LGBTQ students. However, such an inclusive curriculum was unavailable for the majority of Black LGBTQ youth. Thus, it is imperative that educators are provided with both training and resources to deliver school lessons and activities that reflect the diverse identities and communities present in their classrooms.

Conclusions

In this section, we examined Black LGBTQ students' experiences with school practices, particularly school disciplinary action and school resources and supports. Black LGBTQ students experienced high rates of school discipline. We also found that Black LGBTQ students who experienced institutional discrimination were more likely to experience both in-school and out-of-school discipline. Research and policy initiatives that attempt to address school disciplinary action and juvenile justice must be inclusive of, and respond to, the experiences of Black LGBTQ youth. In order to ensure that schools are welcoming and affirming of all its students, schools should eliminate policies and practices that discriminate against Black LGBTQ students. Moreover, administrators, policymakers, and teachers should advocate for disciplinary policies that are restorative instead of punitive.

Overall, having access to school supports and resources helps to improve the school safety and educational outcomes for Black LGBTQ students. We found that having more LGBTQ-supportive staff was associated with greater feelings of school belonging and school safety, greater educational outcomes, and improved psychological well-being. Similarly, having an LGBTQ-inclusive curriculum was related to greater feelings of school belonging and school safety. Further, not only are the availability of and participation in GSAs beneficial for Black LGBTQ students, but ethnic/cultural clubs are as well. However, as our findings indicate, many Black LGBTQ students do not have access to these supportive resources. It is important to note that we did not explore any other resources regarding race/ethnicity, and so we do not have information on racial/ethnic specific resources. For instance, we do not know whether Black LGBTQ students are exposed to positive representations of Black history, people, and events and how such representations may be beneficial for their educational experience. Further, we are able to know the benefits of having school personnel who are supportive of LGBTQ students, but are not able to know about school personnel who are supportive of Black students in general. Given that the experiences of Black LGBTQ students lie at the intersection of multiple forms of bias, future research should examine resources that support and affirm these students' multiple marginalized identities.

Discussion

Limitations

The findings presented in this report provide new information and valuable insight on the school experiences of Black LGBTQ students. However, there are some limitations to our study. The participants in this study were only representative of those who self-identified as lesbian, gay, bisexual, transgender, or queer, and have some connection to the LGBTQ community either through local organizations or online, and LGBTQ youth who were not comfortable identifying their sexual orientation in this manner may not have learned about the survey. Therefore, participants in this study did not include those who self-identified as LGBTQ but had no connection to the LGBTQ community. The participants in this study also did not include students who have a sexual attraction to the same gender or multiple genders, but do not identify themselves as LGBQ.

In the survey, there were several instances where we did not ask about race/ethnicity as it pertained to their unique school experiences of LGBTQ youth of color. For instance, we did not ask peer support related to race/ethnicity, which would have provided a more comprehensive understanding on peer support for Black LGBTQ students. We also did not ask in the survey about whether participants had racial/ethnic inclusive curriculum at their school. Having a curriculum that is inclusive of diverse LGBTQ and racial/ethnic identities could have added benefits for Black LGBTQ students than an LGBTQ-inclusive curriculum alone.

It is also important to note that our survey only reflects the experiences of LGBTQ students who were in school during the 2016-2017 school year. Thus, findings from this survey may not necessarily reflect the experiences of Black LGBTQ students who had already dropped out of school, whose experiences may be different from students who remained in school.

Conclusions

Findings presented in this report highlight the unique experiences of Black LGBTQ students at the intersections of their various identities, including race, gender, and sexual orientation. The majority of Black LGBTQ students experienced harassment in school in the past year because of their sexual orientation, gender expression, or race/ethnicity. This victimization was particularly severe for both trans/GNC Black students as well as multiracial Black LGBTQ students, which may be related to greater levels of social exclusion faced by these groups at school. Further, we also found that those who experienced both homophobic and racist victimization experienced the poorest academic outcomes and psychological well-being.

Although victimization experiences were common, the majority of Black LGBTQ students never reported the victimization that they experienced to school staff, most often because they did not think staff would do anything about it. This may be linked to a mistrust for educational institutions and authority figures that have historically disenfranchised both Black youth in general, as well as LGBTQ youth in general. In fact, Black LGBTQ youth who did report their victimization indicated that two of the most common responses from staff were doing nothing and telling the student to ignore it, which may exacerbate these feelings of mistrust. Further, we also found that Black LGBTQ youth who experienced victimization were also more likely to experience exclusionary school discipline, such as detention, suspension, or expulsion. Such disciplinary actions may leave Black LGBTQ students feeling targeted by both peers and staff, and may increase their likelihood of involvement with the criminal and juvenile justice system.

We did identify critical resources that were beneficial for Black LGBTQ youth. For example, having an LGBTQ-inclusive curriculum and having LGBTQ-supportive educators at school were both associated with Black LGBTQ students feeling more connected to their school community and feeling less unsafe regarding their sexual orientation, gender expression, and even their race/ethnicity. Supportive student clubs such as GSAs and ethnic/cultural clubs were also associated with greater feelings of safety and greater school belonging. Further, those who attended these clubs were more likely to engage in activism in their schools and communities. However, attending GSA meetings did not increase school belonging for Black LGBTQ students, which may indicate a greater need for GSAs to be inclusive and supportive of their Black LGBTQ members. We also found that many Black LGBTQ students did not have access to supportive school resources. For example, nearly half did not have a GSA at

their school, and Black LGBTQ students were even less likely to have access to GSAs when they attended majority Black schools. Prior research indicates that schools that primarily serve students of color have disproportionately low levels of funding.[97] More efforts need to be made to reduce inequities in funding to provide more professional development to school personnel, and more LGBTQ-inclusive curricular materials.

Recommendations

As educators, advocates, and others concerned with issues of educational equity and access continue to address the myriad forms of oppression found in and out of school, such as racism, heterosexism, homophobia and transphobia, they must also account for the intersections of these forms of oppression. Therefore, addressing the concerns of Black LGBTQ students requires a nuanced approach to combating racism, homophobia, and transphobia. Further, it is important to have a greater understanding of the experiences, needs and concerns of Black LGBTQ students through specific and focused efforts.

Educators, policymakers, safe school advocates, and others working to make schools a more inclusive space, must continue to seek to understand the multifaceted experiences of Black LGBTQ students, particularly with regard to how we can render accessible specific resources that support these students at school and in larger communities outside of school. This report demonstrates the ways in which the availability of supportive student clubs, supportive educators, and other school-based resources for Black LGBTQ students can positively affect their school experiences. We recommend school leaders, education policymakers, and other individuals who want to provide safe learning environments for Black LGBTQ students to:

- Support student clubs, such as GSAs and ethnic/cultural clubs. Organizations that work with GSAs and ethnic/cultural clubs should also come together to address Black LGBTQ students' needs related to their multiple marginalized identities, including sexual orientation, gender, and race/ethnicity.

- Provide professional development for school staff that addresses the intersections of identities and experiences of Black LGBTQ students.

- Increase student access to curricular resources that include diverse and positive representations of both Black and LGBTQ people, history, and events.

- Establish school policies and guidelines for staff in responding to anti-LGBTQ and racist behavior, and develop clear and confidential pathways for students to report victimization that they experience. Local, state, and federal education agencies should also hold schools accountable for establishing and implementing these practices and procedures.

- Work to address the inequities in funding at the local, state, and national level to increase access to institutional supports and education in general, and to provide more professional development for educators and school counselors.

Taken together, such measures can move us towards a future in which all students have the opportunity to learn and succeed in school, regardless of sexual orientation, gender identity, gender expression, race, or ethnicity.

Endnotes

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3 U.S. Department of Education Office for Civil Rights. (2016). 2013–2014 Civil rights data collection: A first look. Retrieved from https://www2.ed.gov/about/offices/list/ocr/docs/2013-14-first-look.pdf

U.S. Department of Education, National Center for Education Statistics. Table 1. Public high school 4-year adjusted cohort graduation rate (ACGR), by race/ethnicity and selected demographics for the United States, the 50 states, and the District of Columbia. School year 2014–15. Retrieved from https://nces.ed.gov/ccd/tables/ACGR_RE_and_characteristics_2014-15.asp

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5 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

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9 Bowleg, L. (2012). The problem with the phrase women and minorities: Intersectionality—an important theoretical framework for public health. *American Journal of Public Health, 102*(7), 1267–1273.

Crenshaw, K. (1990). Mapping, the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review, 43*(6), 1241–1299.

10 For a full discussion of the Methods, refer to page 7 of GLSEN's *2017 National School Climate Survey* report.

11 Sexual orientation was assessed with a multi-check question item (i.e., gay, lesbian, straight/heterosexual, bisexual, pansexual, questioning, queer, and asexual) with an optional write-in item for sexual orientations not listed. Students in the categories Queer, Another Sexual Orientation, and Questioning/Unsure did not also indicate that they were gay/lesbian, bisexual, or pansexual.

12 Pansexual identity is commonly defined as experiencing attraction to some people, regardless of their gender identity. This identity may be distinct from a Bisexual identity, which is commonly described as either experiencing attraction to some male-identified people and some female-identified people or as experiencing attraction to some people of the same gender and some people of different genders.

13 Students who indicated that they were asexual and another sexual orientation were categorized as another sexual orientation. Additionally, students who indicated that their only sexual orientation was asexual and also indicated that they were cisgender were not included in the final study sample. Therefore, all students included in the Asexual category also are not cisgender (i.e., are transgender, genderqueer, another nonbinary identity, or questioning their gender). For further examination of school climate for asexual-identifying students in our sample, see the *School Climate and Sexual Orientation* section.

14 Race/ethnicity was assessed with a single multi-check question item (i.e., African American or Black; Asian or South Asian; Native Hawaiian or other Pacific Islander; Native American, American Indian, or Alaska Native; White or Caucasian; Hispanic or Latino/a; and Middle Eastern or Arab American) with an optional write-in item for race/ethnicities not listed. All participants included in this report identified as African American or Black. Percentages are listed for students who selected other racial/ethnic identities in addition to African American or Black.

15 Latinx is a variant of the masculine "Latino" and feminine "Latina" that leaves gender unspecified and, therefore, aims to be more inclusive of diverse gender identities, including nonbinary individuals. To learn more: https://www.meriam-webster.com/words-at-play/word-history-latinx.

16 It is important to note that we do not know the immigration status of the parents/guardians of students in our survey. Therefore, it is possible that students in the survey who were born outside the U.S. and its territories have U.S. citizenship because one of their parents/guardians does, and would not technically be immigrants to the U.S.. Therefore, U.S. citizens born outside the U.S. may include both immigrants and non-immigrants.

17 Gender was assessed via three items: an item assessing sex assigned at birth (i.e., male or female), an item assessing gender identity (i.e., male, female, nonbinary, and an additional write-in option), and a multiple response item assessing sex/gender status (i.e., cisgender, transgender, genderqueer, intersex, and an additional write-in option). Based on responses to these three items, students' gender was categorized as: Cisgender Male, Cisgender Female, Cisgender Unspecified (those who did not provide any sex at birth or gender identity information), Transgender Male, Transgender Female, Transgender Nonbinary, Transgender Unspecified (those who did not provide any gender identity information), Genderqueer, Another Nonbinary Identity (i.e., those who indicated a nonbinary identity but did not indicate that they were transgender or genderqueer, including those who wrote in identities such as "gender fluid" or "demi gender"), or Questioning/Unsure.

18 Receiving educational accommodations was assessed with a question that asked students if they received any educational support services at school, including special education classes, extra time on tests, resource classes, or other accommodations.

19 Students were placed into region based on the state they were from – Northeast: Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Washington, DC; South: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia; Midwest: Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Wisconsin; West: Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming; U.S. Territories: American Samoa, Guam, Northern Mariana Islands, Puerto Rico, U.S. Virgin Islands.

20 Mean differences in reasons for feeling unsafe were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .60, $F(10, 1524) = 227.09$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all reasons with the exception of: because of an actual/perceived disability and actual/perceived religion were not different from each other, and; because of citizenship status and how well the student speaks English were not different from each other. Percentages are shown for illustrative purposes.

21 Mean differences in rates of hearing biased language were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .39, $F(5, 1524) = 191.51$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all forms of biased language with the exception of: racist

remarks and comments about not acting "masculine" enough were not different from each other, and; negative remarks about transgender people and comments about not acting "feminine" enough were not different from each other. Percentages are shown for illustrative purposes.

22 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

23 Mean differences in rates of experiencing different forms of victimization were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .10, $F_{(2, 1487)}$ = 82.20, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all forms of victimization. Percentages are shown for illustrative purposes.

24 The relationships between missing school, school belonging, and depression and severity of victimization due to sexual orientation were examined through Pearson correlations. Missing school: $r_{(1515)}$ = .42, $p<.001$; school belonging: $r_{(1514)}$ = -.36, $p<.001$; depression: $r_{(1502)}$ = .31, $p<.001$.

The relationship between educational aspirations and victimization was examined using an analysis of variance (ANOVA), with victimization as the dependent variable and educational aspirations as the independent variable. The effect was significant: $F_{(5, 1498)}$ = 14.48, $p<.001$, η_p^2 = .05. Post hoc comparisons were considered at $p<.05$. Those not planning to graduate high school or unsure of their high school graduation plans experienced greater levels of victimization than all others. There were no other observable differences. Percentages are shown for illustrative purposes.

25 The relationship between missing school, school belonging, and depression and severity of victimization due to race/ethnicity was examined through Pearson correlations. Missing school: $r_{(1527)}$ = .32, $p<.001$; school belonging: $r_{(1526)}$ = -.33, $p<.001$; depression: $r_{(1514)}$ = .35, $p<.001$.

The relationship between educational aspirations and severity of victimization due to race/ethnicity was examined using an analysis of variance (ANOVA), but was not observed to be significant.

26 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

Reisner, S. L., Greytak, E. A., Parsons, J. T., et al. (2015). Gender minority social stress in adolescence: Disparities in adolescent bullying and substance use by gender identity. *Journal of Sex Research, 52*, 243–256.

27 To examine differences in severity of victimization, a multivariate analyses of variance (MANOVA) was conducted, with three dependent variables: severity of victimization due to sexual orientation, due to gender expression, and due to race/ethnicity. The independent variable was whether students identified as cisgender or as trans/GNC. The main effect was significant: $F_{(3, 1367)}$ = 39.93, $p<.001$, η_p^2 = .08. Pairwise comparisons were considered at $p<.05$: trans/GNC students were more likely to experience all 3 forms of victimization, but the effect size was smallest for victimization due to race/ethnicity. Sexual orientation: $p<.001$, η_p^2 = .02; gender expression: $p<.001$, η_p^2 = .07; race/ethnicity: $p<.05$, η_p^2 = .004. Percentages are shown for illustrative purposes.

28 Lewis, D. C., Flores, A. R., Haider-Markel, D. P., Miller, P. R., Tadlock, B. L., & Taylor, J. K. (2017). Degrees of acceptance: Variation in public attitudes toward segments of the LGBT community. *Political Research Quarterly, 70*(4), 861–875.

29 Herman, M. (2004). Forced to choose: Some determinants of racial identification in multiracial adolescents. *Society for Research in Child Development, 75*(3), 730–748.

30 Renn, K. A. (2000). Patterns of situational identity among biracial and multiracial college students. *The Review of Higher Education, 23*(4), 399–420.

31 To examine differences in severity of victimization, a multivariate analyses of variance (MANOVA) was conducted, with three dependent variables: severity of victimization due to sexual orientation, due to gender expression, and due to race/ethnicity.

The independent variable was whether students identified only as Black or endorsed one or more racial/ethnic identities in addition to Black. The main effect was significant: $F_{(3, 1453)}$ = 9.98, $p<.001$, η_p^2 = .02. Pairwise comparisons were considered at $p<.05$: students who endorsed multiple racial/ethnic identities were more likely to experience all 3 forms of victimization. Sexual orientation: $p<.001$, η_p^2 = .01; gender expression: $p<.001$, η_p^2 = .01; race/ethnicity: $p<.05$, η_p^2 = .02. Percentages are shown for illustrative purposes.

32 The full percentage breakdowns are as follows – did not experience victimization due to sexual orientation or race/ethnicity: 22.9%; experienced victimization due sexual orientation, but not race/ethnicity: 25.1%; experienced victimization due to race/ethnicity, but not sexual orientation: 12.0%; experienced victimization due to both sexual orientation and race/ethnicity: 40.0%.

33 To examine differences in number of school days missed, a one-way analysis of variance (ANOVA) was conducted, with number of school days missed due to feeling unsafe as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both. The main effect was significant: $F_{(3, 1517)}$ = 60.48, $p<.001$, η_p^2 = .11. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization missed more days than all others; students who only experienced victimization based on sexual orientation were not significantly different from those who only experienced victimization based on race/ethnicity; students who experienced neither form of victimization missed fewer days than all others. Percentages are shown for illustrative purposes.

34 To examine differences in levels of school belonging, a one-way analysis of variance (ANOVA) was conducted, with school belonging as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both. The main effect was significant: $F_{(3, 1516)}$ = 66.50, $p<.001$, η_p^2 = .12. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization had lower levels of belonging than all others; students who only experienced victimization based on sexual orientation were not significantly different from those who only experienced victimization based on race/ethnicity; students who experienced neither form of victimization had the highest levels of belonging. Percentages are shown for illustrative purposes.

35 To examine differences in levels of depression, a one-way analysis of variance (ANOVA) was conducted, with depression as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both. The main effect was significant: $F_{(3, 1504)}$ = 65.08, $p<.001$, η_p^2 = .12. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization had higher levels of depression than all others; students who only experienced victimization based on sexual orientation were not significantly different from those who only experienced victimization based on race/ethnicity; students who experienced neither form of victimization had the lowest levels of depression. Percentages are shown for illustrative purposes.

36 Bowleg, L., Huang, J., Brooks, K., Black, A., & Burkholder, G. (2008). Triple jeopardy and beyond: Multiple minority stress and resilience among Black lesbians. *Journal of Lesbian Studies, 7*(4), 87–108.

Kumpfer, K. L. (1999). Factors and processes contributing to resilience: The resilience framework. In M. D. Glantz & J. L. Johnson (Eds.), *Longitudinal research in the social and behavioral sciences. Resilience development: Positive life adaptations* (pp. 179–224). Dordrecht, Netherlands: Kluwer Academic Publishers.

37 To examine the interaction between victimization based on sexual orientation and victimization based on race/ethnicity on level of school belonging, a two-step hierarchical regression model was conducted. In the first step, level of school belonging was regressed onto the independent variable, severity of victimization based on sexual orientation, and the moderator variable, severity of victimization based on race/ethnicity. The model accounted for a significant portion of the variance (17.0%) and the model was significant: $F_{(2, 1509)}$ = 154.26, Adj. R^2 = .169, $p<.001$. Victimization based on sexual orientation was a significant predictor: β = -.04, $p<.001$. Victimization based on race/ethnicity was a significant predictor: β = -.12, $p<.001$. For step two, the interaction term between the independent and moderator variables was introduced. The interaction term accounted for an

additional 0.9% above and beyond the variance accounted from the independent and moderator variables, and the model was significant: $F(1, 1508) = 109.07$, $p<.001$; $\Delta R^2 = .009$, $p<.001$. Both forms of victimization remained significant predictors. The interaction was also significant: $\beta = .01$, $p<.001$, indicating that the negative effect of homophobic victimization on school belonging was strongest among Black LGBTQ students who experienced higher levels of homophobic victimization and lower levels of racist victimization.

To examine the interaction between victimization based on sexual orientation and victimization based on race/ethnicity on level of depression, a two-step hierarchical regression model was conducted. In the first step, level of depression was regressed onto the independent variable, severity of victimization based on sexual orientation, and the moderator variable, severity of victimization based on race/ethnicity. The model accounted for a significant portion of the variance (15.1%) and the model was significant: $F(2, 1497) = 133.28$, Adj. $R^2 = .151$, $p<.001$. Victimization based on sexual orientation was a significant predictor: $\beta = .04$, $p<.001$. Victimization based on race/ethnicity was a significant predictor: $\beta = .17$, $p<.001$. For step two, the interaction term between the independent and moderator variables was introduced. The interaction term accounted for an additional 0.3% above and beyond the variance accounted from the independent and moderator variables, and the model was significant: $F(1, 1496) = 91.17$, $p<.001$; $\Delta R^2 = .003$, $p<.001$. Both forms of victimization remained significant predictors. The interaction was also significant: $\beta = -.01$, $p<.05$, indicating that the negative effect of homophobic victimization on depression was strongest among Black LGBTQ students who experienced higher levels of homophobic victimization and lower levels of racist victimization.

A similar two-step hierarchical regression model was conducted to examine the interaction between victimization based on sexual orientation and victimization based on race/ethnicity on missing school due to safety concerns. In the first step, missing school was regressed onto the independent variable, severity of victimization based on sexual orientation, and the moderator variable, severity of victimization based on race/ethnicity. For step two, the interaction between the independent and moderator variables was introduced. The sexual orientation-based victimization X race-based victimization interaction was not related to missing school.

38   It is also relevant to consider the racial socialization that Black LGBTQ students may receive from parents, guardians, and other family members in the form of explicit and/or implicit messages about how to operate as a Black individual in the U.S.. These messages may prepare young people for experiences with racial injustice, and could also possibly be helpful in preparing youth for experiences with other forms of injustice, such as anti-LGBTQ victimization. Read more:

Boykin, A. W., & Toms, F. D. (1985). Black child socialization: A conceptual framework. In H. P. McAdoo, & J. L. McAdoo (Eds.), *Sage focus editions, Vol. 72. Black Children: Social, Educational, and Parental Environments* (pp. 33–51). Thousand Oaks, California, U.S.: Sage Publications, Inc.

Harris-Britt, A., Valrie, C. R., Kurtz-Costes, B., & Rowley, S. J. (2007). Perceived racial discrimination and self-esteem in African American youth: Racial socialization as a protective factor. *Journal of Research on Adolescence, 17*(4), 669–682.

Neblett, E. W. J., White, R. L., Ford, K. R., Philip, C. L., Nguyên, H. X., & Sellers, R. M. (2008). Patterns of racial socialization and psychological adjustment: Can parental communications about race reduce the impact of racial discrimination? *Journal of Research on Adolescence, 18*(3), 477–515.

39   Chi-square tests were performed examining the common types of school staff response by whether it was perceived to be effective or ineffective (dichotomous variable was created for effectiveness: effective = "very effective" or "somewhat effective"; ineffective = "not at all effective" or "somewhat ineffective"). The only common response perceived to be effective was telling the perpetrator to stop: $\chi^2(1)=39.94$, $p<.001$, $\phi = -.293$. The other two common responses were perceived to be ineffective: telling the student to ignore it: $\chi^2(1)=63.09$, $p<.001$, $\phi = -.368$; did nothing/did not take action: $\chi^2(1)=100.49$, $p<.001$, $\phi = -.465$.

40   Bacon, J. K., & Causton-Theoharis, J. (2012). 'It should be teamwork': A critical investigation of school practices and parent advocacy in special education. *International Journal of Inclusive Education, 17*(7), 682–699.

Behnke, A. O., & Kelly, C. (2011). Creating programs to help Latino youth thrive at school: The influence of Latino parent involvement programs. *Journal of Extension, 49*(1), 1–11.

Levine, E. B., & Trickett, E. J. (2000). Toward a model of Latino parent advocacy for educational change. *Journal of Prevention & Intervention in the Community, 20*(1–2), 121–137.

Jeynes, W. H. (2005). The effects of parental involvement on the academic achievement of African American youth. *The Journal of Negro Education, 74*(3), 260–274.

Nguyen, J. T., You, S., & Ho, H. Z. (2009). The process of Asian American parental involvement and its relationship to students' academic achievement. In C. C. Park, R. Endo, & X. L. Rong (Eds.), *New Perspectives on Asian American Parents, Students, and Teacher Recruitment* (pp. 25–49). Charlotte, North Carolina: Information Age Publishing.

41   To test differences in frequency of reporting victimization to family members by outness to family members while controlling for respondent's age and gender (cisgender vs. trans/GNC), we conducted an analysis of covariance (ANCOVA), where reporting to family was the dependent variable, outness to family members was the independent variable, and age and gender were covariates. After controlling for age and gender, the main effect for outness to family was significant: $F(1, 906) = 28.66$, $p<.001$.

42   To examine the relationship between family intervention, and anti-LGBTQ victimization and race-based victimization, we conducted partial correlations, controlling for telling family members about their victimization, outness to parents or guardians, and age. Victimization based on sexual orientation: $r(417) = .11$, $p<.05$; Victimization based on gender expression: $r(417) = 11$, $p<.05$. Victimization based on race was not related to family members talking to school staff.

43   To examine the relationship between family intervention, and disability status and educational accommodation services, we conducted partial correlations, controlling for telling family members about their victimization, outness to parents or guardians, and age. Disability status: $r(417) = .11$, $p<.05$; Receiving educational accommodation services: $r(417) = .10$, $p<.05$.

44   Gomez, J. M., & Freyd, J. J. (2019). Betrayal trauma. In *Macmillan Encyclopedia of Families, Marriages, and Intimate Relationships*, Vol 1, 79–82.

45   Cholewa, B., Hull, M. F., Babcock, C. R., & Smith, A. D. (2018). Predictors and academic outcomes associated with in-school suspension. *School Psychology Quarterly, 33*(2), 191–199.

Johnson, M. & Naughton, J. (2019). Just another school?: The need to strengthen legal protections for students facing disciplinary transfers. *Notre Dame Journal of Law, Ethics and Public Policy, 33*(1), 1–40.

46   Heilbrun, A., Cornell, D., & Konold, T. (2018). Authoritative school climate and suspension rates in middle schools: Implications for reducing the racial disparity in school discipline. *Journal of School Violence, 17*(3), 324–338.

Kunesh, C. E. & Noltemeyer, A. (2019). Understanding disciplinary disproportionality: Stereotypes shape pre-service teachers' beliefs about Black boys' behavior. *Urban Education*, 54(4).

47   Greytak, E. A., Kosciw, J. G., Villenas, C., & Giga, N. M. (2016). *From Teasing to Torment: School Climate Revisited, A Survey of U.S. Secondary School Students and Teachers*. New York: GLSEN.

Poteat, V. P., Scheer, J. R., & Chong, E. S. K. (2015). Sexual orientation-based disparities in school and juvenile discipline: A multiple group comparison of contributing factors. *Journal of Educational Psychology, 108*(2).

Snapp, S., Hoenig, J., Fields, A., & Russell, S. T. (2015). Messy, butch, and queer: LGBTQ youth and the school-to-prison pipeline. *Journal of Adolescent Research, 30*, 57–82.

48   Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.

49   Chi-square tests were performed looking at experiences with school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) by gender (trans/GNC vs. cisgender LGBQ). There were no differences in school discipline between trans/GNC and cisgender LGBQ Black students.

50 Ksinan, A. J., Vazsonyi, A. T., Jiskrova, G. K., Peugh, J. L. (2019). National ethnic and racial disparities in disciplinary practices: A contextual analysis in American secondary schools. *Journal of School Psychology, 74,* 106–125.

Silverman, T. (2019). School discipline disparities: How we can do better. https://www.iyi.org/school-discipline-disparities-how-we-can-do-better/

51 Chi-square tests were performed looking at experiences with school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) by race/ethnicity (Black only vs. multiracial Black). Multiracial Black LGBTQ students were more likely to experience in-school discipline and contact with law enforcement than LGBTQ students who only identified as Black. In-school discipline: $\chi^2(1) = 12.86$, $p<.001$, $\phi = .09$; Contact with law enforcement: $\chi^2(1) = 4.00$, $p<.05$, $\phi = .05$. There were no differences in out-of-school discipline between students who only identify as Black and multiracial Black students.

52 Harper, K. & Temkin, D. (2018). Compared to majority White schools, majority Black schools are more likely to have security staff. https://www.childtrends.org/compared-to-majority-White-schools-majority-Black-schools-are-more-likely-to-have-security-staff

53 Chi-square tests were performed looking at school discipline (in-school discipline, out-of-school discipline, contact with law enforcement) by school racial composition (majority same race vs. majority White vs. majority other non-White race or no majority race). Pairwise comparisons were considered at $p<.05$. Students who attended a majority same race school were more likely to get out-of-school suspension than students who attended majority White and majority other non-White race or no majority race: $\chi^2(2)= 15.84$, $p<.001$. In-school discipline and contact with law nforcement was not related to school racial composition.

54 The relationship between experiences with victimization (based on sexual orientation, gender expression, and race/ethnicity) and school disciplinary action, while controlling for race/ethnicity (Black only vs. multiracial Black) were examined through partial correlations. For in-school discipline, all correlations were significant: Sexual orientation based victimization: $r(1439) = .20$, $p<.001$; Gender expression based victimization: $r(1439) = .17$, $p<.001$; Race-based victimization: $r(1439) = .14$, $p<.001$. All correlations were also significant for out-of-school victimization: Sexual orientation based victimization: $r(1440) = .23$, $p<.001$; Gender expression based victimization: $r(1440) = .17$, $p<.001$; Race-based victimization: $r(1440) = .09$, $p<.001$. All correlations were also significant for contact with law enforcement: Sexual orientation based victimization: $r(1439) = .14$, $p<.001$; Gender expression based victimization: $r(1439) = .10$, $p<.001$; Race-based victimization: $r(1439) = .10$, $p<.001$.

55 The relationship between missing school, and in-school discipline and contact with law enforcement, while controlling for race/ethnicity (Black only vs. multiracial Black) was examined through partial correlations – In-school discipline: $r(1510) = .16$, $p<.001$; contact with law enforcement: $r(1510) = .09$, $p<.01$.

56 The relationship between missing school and out-of-school discipline, while controlling for race/ethnicity (Black only vs. multiracial Black), was examined through a partial correlation: $r(1510) = .18$, $p<.001$.

57 The relationship between experiencing any anti-LGBTQ discriminatory policies and practices, and in-school discipline and contact with law enforcement, while controlling for race/ethnicity (Black only vs. multiracial Black), was examined through partial correlations – In-school discipline: $r(1498) = .13$, $p<.001$. Experiences with any anti-LGBTQ discrimination was not related to contact with law enforcement.

58 The relationship between experiences with any anti-LGBTQ discriminatory school policies and practices and out-of-school discipline, while controlling for race/ethnicity (Black only vs. multiracial Black), was examined through a partial correlation: $r(1498) = .13$, $p<.001$.

59 The relationship between experiencing in-school discipline, out-of-school discipline, and contact with law enforcement, and GPA, while controlling for race/ethnicity (Black only vs. multiracial Black), was examined through partial correlations. Lower GPA was related to all three types of discipline: In-school discipline: $r(1514) = -.18$, $p<.001$; Out-of-school discipline: $r(1514) = -.16$, $p<.001$; contact with law enforcement: $r(1514) = -.12$, $p<.001$.

Chi-square tests were performed looking at educational aspirations and the three types of school discipline, in-school discipline, out-of-school discipline, and contact with law enforcement. Pairwise comparisons were considered at $p<.05$. Less likelihood with planning to pursue post-secondary education was associated with all three types of discipline: In-school discipline: $\chi^2(5) = 16.89$, $p<.01$, Cramer's V = .11; Out-of-school discipline: $\chi^2(5) = 27.40$, $p<.001$, Cramer's V = .14; contact with law enforcement: $\chi^2(5) = 19.10$, $p<.01$, Cramer's V = .11.

60 McCready, L. T. (2004). Some challenges facing queer youth programs in urban high schools. *Journal of Gay and Lesbian Issues in Education, 1*(3), 37-51.

61 A chi-square test was performed looking at school racial composition and the availability of a GSA at school: $\chi^2(3) =24.90$, $p<.001$, Cramer's V = .14. Pairwise comparisons were considered at $p<.05$. Black LGBTQ students who attended majority Black schools had less access to a GSA at their school than compared to those who attended majority White, majority other non-White race, and no majority race schools. No other differences were observed.

62 Chi-square tests were performed looking at region and locale on the availability of GSAs at school. Region: $\chi^2(3) = 75.64$, $p<.001$, Cramer's V = .223; Locale: $\chi^2(2) = 52.77$, $p<.001$, Cramer's V = .187. Pairwise comparisons were considered at $p<.05$. For region, Black LGBTQ students in the South were least likely to have access to GSAs, compared to students in the Northeast, West, and Midwest. Students in the Northeast and in the West were also more likely to have access to GSAs than students in the Midwest. For locale, students in rural schools were least likely to have access to GSAs, compared to students in suburban and urban schools. No other differences were observed.

63 The relationship between school size and the availability of a GSA was examined through a Pearson correlation: $r(1528) = .26$, $p<.001$.

64 Porta, C. M., Singer, E., Mehus, C. J., Gower, A. L., Saewyc, E., Fredkove, W., & Eisenberg, M. E. (2017). LGBTQ youth's views on gay-straight alliances: Building community, providing gateways, and representing safety and support. *Journal of School Health, 87*(7), 489–497.

Toomey, R. B. & Russell, S. T. (2013). Gay-straight alliances, social justice involvement, and school victimization of lesbian, gay, bisexual, and queer youth: Implications for school well-being and plans to vote. *Youth & Society, 45*(4), 500–522.

65 To test differences in missing school, and feelings of school belonging by the availability of a GSA at their school, independent t-tests were conducted, with GSAs as the independent variable, and missing school and feelings of school belonging as the dependent variables. Students who had a GSA at their school were less likely to miss school in the past month: $t(1525) = 2.77$, $p<.01$, and were more likely to feel connected to their school community: $t(1526) = -7.04$, $p<.001$.

66 Chi-square tests were performed looking at feelings of safety due to their sexual orientation and due to their gender expression and the availability of a GSA at their school. Students who had a GSA at their school were: less likely to feel unsafe because of their sexual orientation: $\chi^2(1) = 15.30$, $p<.001$, $\phi = -.10$. Having a GSA at their school did not affect feelings of safety due to their gender expression.

67 A chi-square test was performed looking at feelings of safety due to race/ethnicity and the availability of a GSA at school. Students who had a GSA at their school were more likely to feel unsafe because of their race/ethnicity: $\chi^2(1) = 4.18$, $p<.05$, $\phi = .05$.

68 A chi-square test was performed looking at feeling unsafe due to race/ethnicity and school racial composition. The effect was significant: $\chi^2(3) = 97.52$, $p<.001$, Cramer's V = .27. Pairwise comparisons were considered at $p<.05$. Students were less likely to feel unsafe regarding race/ethnicity in majority-Black schools than in majority-White schools and schools with another non-White majority. Students were more likely to feel unsafe regarding race/ethnicity in majority-White schools than all others (majority-Black, majority other non-White race/ethnicity, no majority). No other significant differences were observed.

69 To compare feelings of safety due to race/ethnicity by the availability of GSAs at school while controlling for majority race at school (same race majority, White majority, and other non-White majority or no majority race), an analysis of covariance (ANCOVA) was conducted, with feelings of safety due to race/ethnicity as

the dependent variable, GSAs as the independent variable, and majority race as a covariate. After controlling for majority race, feelings of safety due to race/ethnicity did not differ by the availability of GSAs.

70 A chi-square test was performed looking at locale and the availability of an ethnic/cultural club at school: $\chi^2(2) = 6.87$, $p<.05$, Cramer's V = .07. Pairwise comparisons were considered at $p<.05$. Students who attended suburban schools were more likely to have an ethnic/cultural club at their school than students in rural schools. Students who attended urban schools did not differ from those who attended suburban and rural schools.

71 The relationship between school size and the availability of an ethnic/cultural club was examined through a Pearson correlation: $r(1506) = .21$, $p<.001$.

72 To test differences in missing school due to safety concerns and feelings of school belonging, and the availability of an ethnic/cultural club. Students with an ethnic/cultural club at their school felt safer due to their race/ethnicity than students who did not have an ethnic/cultural club. independent t-tests were conducted, with the availability of ethnic/cultural clubs as the independent variable, and missing school and school belonging as dependent variables. Students who had an ethnic/cultural club at their school: had greater feelings of school belonging $t(1502) = -2.01$, $p<.05$.

A chi-square test was performed looking at feeling unsafe due to their race/ethnicity and the availability of an ethnic/cultural club. $\chi^2(1) = 4.75$, $p<.05$, $\phi = -.06$.

73 Toomey, R. B., Ryan, C., Diaz, R. M., & Russell, S. T. (2011). High school Gay-Straight Alliances (GSAs) and young adult well-being: An examination of GSA presence, participation, and perceived effectiveness. *Applied Developmental Science, 15*(4), 175–185.

74 Museus, S. (2008). The role of ethnic student organizations in fostering African American and Asian American students' cultural adjustment and membership at predominantly White institutions. *Journal of College Student Development, 49*(6), 568–586.

75 Bowman, N. A., Park, J. J., & Denson, N. (2015). Student involvement in ethnic student organizations: Examining civic outcomes 6 years after graduation. *Research in Higher Education, 56*(2), 127–145.

Poteat, V. P., Calzo, J. P., & Yoshikawa, Y. (2018). Gay-straight alliance involvement and youths' participation in civic engagement, advocacy, and awareness-raising. *Journal of Applied Developmental Psychology, 56*, 13–20.

Toomey, R. B. & Russell, S. T. (2013). Gay-straight alliances, social justice involvement, and school victimization of lesbian, gay, bisexual, and queer youth: Implications for school well-being and plans to vote. *Youth & Society, 45*(4), 500–522.

76 To examine differences in GSA participation by student racial majority, a chi-square test was conducted between whether or not students attended GSA meetings and the racial/ethnic majority of the school, only among students who indicated that there was a GSA or similar club at their school. No significant differences were observed.

77 To examine differences in school belonging by GSA participation, an analysis of variance (ANOVA) was conducted with school belonging as the dependent variable, and level of GSA participation as the independent variable. The effect was not significant.

With the understanding that GSA participants experience greater levels of anti-LGBTQ victimization than their peers, which is associated with lower levels of school belonging, we repeated this analysis, while controlling for level of victimization due to sexual orientation and level of victimization due to gender expression. Even after controlling for these two factors, we observed similar results.

78 To examine differences in comfort level bringing up LGBTQ issues in class, an analysis of variance (ANOVA) was conducted with comfort level as the dependent variable, and level of GSA participation as the independent variable. The effect was significant: $F(2, 804) = 5.16$, $p<.01$, $\eta_p^2 = .01$. Pairwise comparisons were considered at $p<.05$: students attending as a leader/officer had a greater comfort level than all others; there was no difference between those not attending and those attending, but not as a leader/officer.

79 GLSEN Days of Action (including Ally Week, No Name-Calling Week, and Day of Silence) are national student-led events of school-based LGBTQ advocacy, coordinated by GLSEN. The Day of Silence occurs each year in the spring, and is designed to draw attention to anti-LGBTQ name-calling, bullying, and harassment in schools. Visit www.dayofsilence.org for more information.

80 To examine differences in rates of participation by level of GSA participation, two chi-square tests were conducted: one for participating in a GLSEN Day of Action, and one for participating in an event where people express their political views. The effects for both were significant. Day of Action: $\chi^2(2) = 104.62$, $p<.001$, Cramer's V = .36. Event for expressing views: $\chi^2(2) = 27.06$, $p<.001$, Cramer's V = .18 Pairwise comparisons were considered at $p<.05$. For both activities, GSA members, both leaders and non-leaders, were more likely to participate than students who were not GSA members; and, GSA leaders were also more likely to participate than members who were not leaders.

81 To examine differences in rates of participation by level of GSA participation, a series of chi-square tests were conducted for each form of activism. The effect was significant for each form of activism. Volunteering: $\chi^2(2) = 17.63$, $p<.001$, Cramer's V = .15. Boycott: $\chi^2(2) = 24.28$, $p<.001$, Cramer's V = .17. Social media: $\chi^2(2) = 6.88$, $p<.05$, Cramer's V = .09. Rally: $\chi^2(2) = 22.51$, $p<.001$, Cramer's V = .17. Contacting politicians: $\chi^2(2) = 18.40$, $p<.001$, Cramer's V = .15. Pairwise comparisons were considered at $p<.05$. For all activities, GSA leaders were more likely to participate than students who did not attend GSA meetings. GSA leaders were also more likely than non-leader GSA participants to: volunteer for a campaign, participate in a boycott, contact politicians, and participate in a rally. No other significant differences were observed.

82 To examine differences in anti-LGBTQ victimization, a multivariate analysis of variance (MANOVA) was conducted with level of GSA participation as the independent variable, and two dependent variables: severity of victimization due to sexual orientation, and severity of victimization due to gender expression. The multivariate effect was significant: Pillai's Trace = .04, $F(4, 1544) = 7.87$, $p<.001$. The univariate effects for victimization due to sexual orientation and gender expression were both significant. Sexual orientation: $F(2, 772) = 13.16$, $p<.001$. Gender expression: $F(2, 772) = 12.66$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Sexual orientation: GSA leaders experienced greater levels of victimization than all others; there was no difference between those not attending GSA meetings and those attending, but not as a leader/officer. Gender expression: students attending as a leader/officer experienced greater levels of victimization than all others; students attending, but not as a leader/officer, experienced greater levels of victimization than those who did not attend.

83 To examine differences in ethnic/cultural club participation by student racial majority, a chi-square test was conducted between whether or not students attended ethnic/cultural club meetings and the racial/ethnic majority of the school, only among students who indicated that there was an ethnic/cultural club at their school. The effect was significant: $\chi^2(2) = 14.48$, $p<.01$. Pairwise comparisons were considered at $p<.05$. Black LGBTQ students attending schools with a majority-White student body were more likely to attend ethnic/cultural club meetings than all others. No other significant differences were observed. Percentages are shown for illustrative purposes.

84 To examine differences in school belonging by ethnic/cultural club participation, an analysis of variance (ANOVA) was conducted with level of club participation as the independent variable, and belonging as the dependent variable. The effect was significant: $F(2, 1118) = 7.25$, $p<.01$, $\eta_p^2 = .01$. Pairwise comparisons were considered at $p<.05$. Students who participated, but not as a leader, had greater levels of belonging than those who did not participate. There were no other observable differences.

85 We examined differences in rates of participation in the following activities: participating in an event where people express their political views (such as a poetry slam or youth forum), volunteering to campaign for a political cause or candidate, participating in a boycott against a company, expressing views about politics or social issues on social media, participating in a rally, protest, or demonstration for a cause, participating in a GLSEN Day of Action, and contacting politicians, governments, or authorities about issues that are important to the student.

To examine differences in rates of participation by level of ethnic/cultural club participation, a series of chi-square tests were conducted for each form of activism. The effect was significant

for each form of activism. Event to express political views: $\chi^2(2)$ = 45.62, $p<.001$, Cramer's V = .20. Volunteering: $\chi^2(2)$ = 31.50, $p<.001$, Cramer's V = .17. Boycott: $\chi^2(2)$ = 23.73, $p<.001$, Cramer's V = .15. Social media: $\chi^2(2)$ = 21.80, $p<.001$, Cramer's V = .14. Rally: $\chi^2(2)$ = 37.23, $p<.001$, Cramer's V = .18. Day of Action: $\chi^2(2)$ = 13.74, $p<.01$, Cramer's V = .11. Contacting politicians: $\chi^2(2)$ = 28.09, $p<.001$, Cramer's V = .16. Pairwise comparisons were considered at $p<.05$. For all activities, non-leader club members were more likely to participate than students who did not attend club meetings. Club leaders were also more likely than those who did not attend meetings to: participate in an event to express political views, volunteer for a campaign, participate in a boycott, participate in a rally, and contact politicians. Club leaders were also more likely than non-leader club members to participate in an event to express political views. No other significant differences were observed.

86   To examine differences in racial harassment by ethnic/cultural club participation, an analysis of variance (ANOVA) was conducted with club participation as the independent variable, and racial harassment as the dependent variable. The effect was significant: $F(1, 1119)$ = 7.78, $p<.01$, η_p^2 = .01. Post-hoc comparisons were considered at $p<.05$. Students who participated as a leader in ethnic/cultural clubs experienced greater levels of racist victimization than those who did not participate in ethnic/cultural clubs. No other differences were observed. Post-hoc comparisons were considered at $p<.05$. Students who participated as a leader in ethnic/cultural clubs experienced greater levels of racist victimization than those who did not participate in ethnic/cultural clubs. No other differences were observed.

87   To examine differences in racial harassment by school racial majority, an analysis of variance (ANOVA) was conducted with school racial majority as the independent variable and racial harassment as the dependent variable. The effect was significant: $F(2,1515)$ = 34.58, $p<.001$, η_p^2 = .04. Post-hoc comparisons were considered at $p<.05$. Students who attended majority-White schools experienced greater levels of harassment than all others, and those attending majority-Black schools experienced lower levels of harassment than all others. No other differences were observed.

88   To examine differences in racial harassment by ethnic/cultural club participation, while controlling for school racial majority, an analysis of covariance (ANCOVA) was conducted, similar to the ANOVA described in Endnote 86, with student body racial majority included as a covariate. Results were similar to the ANOVA: $F(2, 1107)$ = 4.50, $p<.05$, η_p^2 = .01.

89   To tests differences in the availability of supportive teachers and administration by race/ethnicity (monoracial vs. multiracial) Black LGBTQ students, independent t-tests were conducted, with race/ethnicity as the independent variable and the availability of supportive teachers and administration as the dependent variables. Race/ethnicity was not related to the availability of supportive teachers and administration.

90   The relationship between number of supportive educators and missing school, and feeling unsafe (due to sexual orientation, gender expression, and race/ethnicity) were examined through Pearson correlations – Missing school: $r(1517)$ = -.24, $p<.001$; feeling unsafe due to sexual orientation: $r(1521)$ = -.20, $p<.001$; feeling unsafe due to gender expression: $r(1521)$ = -.11, $p<.001$; feeling unsafe due to race/ethnicity: $r(1521)$ = -.09, $p<01$.

91   The relationship between number of supportive educators and psychological well-being (self-esteem and depression), feelings of school belonging, and GPA were examined through Pearson correlations – Self-esteem: $r(1504)$ = .18, $p<.001$; depression: $r(1506)$ = -.24, $p<.001$; feelings of school belonging: $r(1518)$ = .46, $p<.001$; GPA: $r(1520)$ = .12, $p<.001$.

To examine differences in educational aspirations by number of supportive educators, an analysis of variance (ANOVA) was conducted with educational aspirations as the independent variable, and number of supportive educators as the dependent variable. The effect was significant: $F(5, 1501)$ = 4.27, $p<.01$, η^2 = .01. Post hoc comparisons were considered at $p<.05$. Students who have more supportive staff were more likely to plan to pursue post-secondary education.

92   Chi-square tests were performed looking at feelings of safety due to sexual orientation and gender expression and the availability of inclusive curriculum at their school. Students who had an inclusive curriculum at their school were less likely to feel unsafe due to their sexual orientation: $\chi^2(1)$ = 28.43, $p<.001$, ϕ = -.136; less likely to feel unsafe because of their gender expression: $\chi^2(1)$ = 8.98, $p<.001$, ϕ = -.077.

93   To test differences in peer acceptance of LGBTQ people and having an inclusive curriculum at school, an independent t-test was conducted, with availability of an inclusive curriculum as the independent variable, and peer acceptance as the dependent variable. Students who had an inclusive curriculum at their school had greater peer acceptance at their school of LGBTQ people: $t(1526)$ = -9.41, $p<.001$.

94   To test differences in feelings of school belonging and having an inclusive curriculum at school, an independent t-test was conducted, with inclusive curriculum as the independent variable, and school belonging as the dependent variable. Students who had an inclusive curriculum at their school had greater feelings of school belonging: $t(1524)$ = -10.81, $p<.001$.

95   A chi-square test was performed looking at feelings of safety due race/ethnicity and the availability of inclusive curriculum at their school. Students who had an inclusive curriculum at their school were less likely to feel unsafe due to their race/ethnicity: $\chi^2(1)$ = 4.21, $p<.05$, ϕ = -.052.

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Erasure and Resilience: The Experiences of LGBTQ Students of Color

Asian American and Pacific Islander LGBTQ Youth in U.S. Schools

GLSEN

A Report from GLSEN and
the National Queer Asian Pacific Islander Alliance

GLSEN®

Erasure and Resilience: The Experiences of LGBTQ Students of Color

Asian American and Pacific Islander

LGBTQ Youth in U.S. Schools

by Nhan L. Truong, Ph.D.
     Adrian D. Zongrone, M.P.H.
     Joseph G. Kosciw, Ph.D.

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GLSEN is the leading national education organization focused on ensuring safe schools for all students. Established in 1990, GLSEN envisions a world in which every child learns to respect and accept all people, regardless of sexual orientation or gender identity/expression. GLSEN seeks to develop school climates where difference is valued for the positive contribution it makes to creating a more vibrant and diverse community. For more information on our educator resources, research, public policy agenda, student leadership programs, or development initiatives, visit www.glsen.org.

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Preface

Twenty years ago, GLSEN began investing in applied research capacity to build the evidence base for action on LGBTQ issues in K–12 schools, and to track the impact of efforts to improve the lives and life prospects of LGBTQ students. Now conducted under the banner of the GLSEN Research Institute, each new report in this body of work seeks to provide clarity, urgency, and renewed inspiration for the education leaders, advocates, and organizational partners dedicated to the work.

Erasure and Resilience: The Experiences of LGBTQ Students of Color is a series of four reports, each publication focusing on a different group of LGBTQ students, their lives at school, and the factors that make the biggest difference for them. The reports in this series examine the school experiences of Asian American and Pacific Islander (AAPI), Black, Latinx, and Native and Indigenous LGBTQ youth. Each report was conducted and is released in partnership with organizations specifically dedicated to work with the student population in question. We are so grateful for the partnership of the National Queer Asian Pacific Islander Alliance, the National Black Justice Coalition, UnidosUS and the Hispanic Federation, and the Center for Native American Youth.

These reports arrive as the United States wrestles with two fundamental challenges to our commitment to provide a K–12 education to every child — the depth of the systemic racism undermining true educational equity in our K–12 school systems; and the rising tide of racist, anti-LGBTQ, anti-immigrant, and White Christian nationalist sentiment being expressed in the mainstream of U.S. society. The students whose lives are illuminated in these reports bear the brunt of both of these challenges. Their resilience calls on each of us to join the fight.

Eliza Byard, Ph.D.
Executive Director
GLSEN

Dear Readers,

For almost 30 years, GLSEN has worked to defend the rights of LGBTQ youth. Despite growing awareness built by communities like GLSEN and NQAPIA, GLSEN's research shows that youth continue to face discrimination and marginalization. As the country grows to understand queer and gender expansive youth, we must remember to highlight the unique experiences Asian American and Pacific Islanders (AAPIs) face at the intersections of their identities. We must uplift the complex experiences of youth of color and recognize a need for a nuanced framework that enhances liberation of all.

NQAPIA feels deeply honored and proud to support GLSEN's *Erasure and Resilience: The Experiences of LGBTQ Students of Color, Asian American and Pacific Islander LGBTQ Youth in U.S. Schools* and their work in creating these nuanced frameworks. With research like this and resources like the, "10 Things To Know About LGBTQ AAPI Communities," created by GLSEN, NQAPIA & the NEA, we can begin to provide the life-saving and culturally relevant support for our youth that they need. This research will help us navigate how to best support our youth in their schools and communities as we continue to strive to build a world in which all AAPI LGBTQ individuals are fully accepted as they are.

We stand with GLSEN in the belief that school is and should be a safe space for all our youth. Unfortunately, racism toward youth of color and discrimination against LGBTQ youth are prevalent in secondary schools. While research has shown that AAPI students commonly experience racism in school, discussions around harassment toward AAPI youth in schools are often missing. As a result, there is a lack of visibility around these types of school experiences for AAPI students, and even more so for AAPI LGBTQ students.

This report examines the intersectional, educational experiences of AAPI LGBTQ secondary school students, and demonstrates that the majority of AAPI LGBTQ students experience safety concerns and harassment in school because of their sexual orientation, gender expression, and race/ethnicity. The report also shows that AAPI LGBTQ students who experience both homophobic and racist harassment in school have the poorest academic outcomes and psychological well-being. Further, AAPI LGBTQ students who experience harassment in school are also more likely to experience school discipline.

This report is a critical tool for educators, policymakers, safe school advocates and others who want to make schools a more inclusive space for marginalized groups of students to continue to work on making accessible specific resources that support AAPI LGBTQ students. NQAPIA is proud to work with GLSEN to present this important research and we stand alongside GLSEN to do our part in ensuring safe and supportive school environments for AAPI LGBTQ students in the U.S. NQAPIA strongly encourages you to not only read the report, but translate this information into knowledge and informed care. We hope this information will lead to deeper conversations and nuanced work to enhance the lives of AAPI LGBTQ students.

Sincerely,

Khudai Tanveer
Organizing Director
National Queer Asian Pacific Islander Alliance

Acknowledgements

Executive Summary

Introduction

Existing research has illustrated that both Asian American and Pacific Islander (AAPI) as well as lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth often face unique issues in school related to their marginalized identities. For instance, AAPI youth are also challenged with the model minority stereotype that all AAPI students are hardworking and excel academically, which can deny, downplay, or erase racism and discrimination that AAPI students experience. Yet prior studies have shown that the incidence of racism from peers against elementary and secondary AAPI students is common. This may, in part, be why AAPI youth are often missing from policy discussions on bullying in schools. With regard to LGBTQ youth, they often face unique challenges related to their sexual orientation, gender identity, and gender expression. LGBTQ youth often reported experiencing victimization and discrimination, resulting in poorer educational outcomes and decreased psychological well-being. Further, they have limited or no access to in-school resources that may improve school climate and students' experiences. Although there here has been a growing body of research on the experiences of AAPI youth and LGBTQ youth in schools, there has been little research examining the intersections of these identities – the experiences of AAPI LGBTQ students. Existing studies show that schools nationwide are hostile environments for LGBTQ youth of color, where they experience victimization and discrimination based on race, sexual orientation, gender identity, or all of these identities. This report is one of a series of reports that focus on LGBTQ students of different racial/ethnic identities, including Black, Latinx, and Native and Indigenous LGBTQ youth.

In this report, we examine the experiences of AAPI LGBTQ students with regard to indicators of negative school climate and their impact on academic achievement, educational aspirations, and psychological well-being:

- Feeling unsafe in school because of personal characteristics, such as sexual orientation, gender expression and race/ethnicity, and missing school because of safety reasons;

- Hearing biased remarks, including homophobic and racist remarks, in school;

- Experiencing victimization in school; and

- Experiencing school disciplinary practices.

In addition, we examine whether AAPI LGBTQ students report these experiences to school officials or their families, and how these adults address the problem.

We also examine the degree to which AAPI LGBTQ students have access to supportive resources in school, and explore the possible benefits of these resources:

- GSAs (Gay-Straight Alliances or Gender and Sexuality Alliances) or similar clubs;

- Ethnic/cultural clubs;

- Supportive school staff; and

- Curricular resources that are inclusive of LGBTQ-related topics.

Methods

Data for this report came from GLSEN's *2017 National School Climate Survey* (*NSCS*). The full sample for the *2017 NSCS* was 23,001 LGBTQ middle and high school students between 13 and 21 years old. In the *NSCS*, when asked about their race and ethnicity, participants had the option to choose "Asian," and "Pacific Islander," among other racial/ethnic categories. The sample for this report consists of any

LGBTQ student in the national sample who identified as "Asian or South Asian" or "Native Hawaiian or Other Pacific Islander" (henceforth referred to as Asian American and Pacific Islander or AAPI), including those who only identified as AAPI, and those who identified as AAPI and one or more additional race/ethnic identities (multiracial AAPI). It is important to note that the sample size of Pacific Islander LGBTQ students was too small to examine their school experiences alone. Therefore, LGBTQ students who identified as Pacific Islander were combined with those who identified as Asian.

The final sample for this report was a total of 1,480 AAPI LGBTQ students. Students were from all states except for Wyoming, as well as District of Columbia, Puerto Rico, and the U.S. Virgin Islands. Two-fifths (40.0%) identified as gay or lesbian, over half (57.7%) were cisgender, and over half (56.0%) identified with one or more racial/ethnic identities in addition to AAPI. The majority of students were born in the U.S. and nearly all learned English as their first language, or as one of their first languages. The majority of students attended high school and public schools.

Key Findings

Safety and Victimization at School

School Safety

- Over half of AAPI LGBTQ students (51.8%) felt unsafe at school because of their sexual orientation, 41.1% because of their gender expression, and 26.4% because of their race or ethnicity.

- Over a quarter of AAPI LGBTQ students (27.6%) reported missing at least one day of school in the last month because they felt unsafe or uncomfortable, and nearly one-tenth (8.4%) missed four or more days in the past month.

Biased Remarks at School

- 97.8% of AAPI LGBTQ students heard "gay" used in a negative way; almost two-thirds (61%) heard this type of language often or frequently.

- 92.4% of AAPI LGBTQ students heard other homophobic remarks; over half (51.1%) heard this type of language often or frequently.

- 89.3% of AAPI LGBTQ students heard negative gender expression remarks about not acting "masculine" enough; half (50.2%) heard these remarks often or frequently.

- 81.4 % of AAPI LGBTQ students heard remarks about not acting "feminine" enough; a third (33.9%) heard these remarks often or frequently.

- 89.3% of AAPI LGBTQ students heard racist remarks; just over half (52.7%) heard these remarks often or frequently.

- 82.3% of AAPI LGBTQ students heard negative remarks about transgender people; over a third (35.5%) heard these remarks often or frequently.

Harassment and Assault at School

- Many students experienced harassment or assault at school based on personal characteristics, including sexual orientation (60.5%), gender expression (54.7%), and race/ethnicity (53.8%).

- AAPI LGBTQ students who experienced higher levels of victimization based on sexual orientation at school:

- were more than three times as likely to skip school because they felt unsafe (57.5% vs. 16.9%);

  - were somewhat less likely to plan to graduate high school (96.1% vs. 99.3%); and

  - experienced lower levels of school belonging (22% vs 60.9%) and greater levels of depression (73.2% vs. 41.2%).

- AAPI LGBTQ students who experienced higher levels of victimization based on race/ethnicity at school:

  - were almost twice as likely to skip school because they felt unsafe (35.5% vs. 18.4%); and

  - experienced lower levels of school belonging and greater levels of depression.

- Transgender and gender nonconforming (trans/GNC) AAPI students experienced greater levels of victimization based on sexual orientation and gender expression than LGBQ cisgender AAPI students.

- AAPI LGBTQ students who identified with multiple racial/ethnic identities experienced greater levels of victimization based on sexual orientation and gender expression than LGBTQ students who only identified as AAPI.

- Two-fifths of AAPI LGBTQ students (40.0%) experienced harassment or assault at school due to both their sexual orientation and their race/ethnicity. Compared to those who experienced one form of victimization or neither, AAPI LGBTQ students who experienced both forms of victimization:

  - experienced the lowest levels of school belonging;

  - had the greatest levels of depression; and

  - were the most likely to skip school because they felt unsafe.

Reporting School-based Harassment and Assault, and Intervention

A majority of AAPI LGBTQ students (56.5%) who experienced harassment or assault in the past year never reported victimization to staff, most commonly because they did not think that staff would do anything about it (67.4%).

- Less than half (42.3%) reported that staff responded effectively when students reported victimization.

- Less than half (43.5%) of AAPI LGBTQ students had told a family member about the victimization they faced at school.

- Among AAPI LGBTQ students who reported victimization experiences to a family member, half (50.5%) indicated that a family member talked to their teacher, principal or other school staff.

School Practices

Experiences with School Discipline

- Nearly a third of AAPI LGBTQ students (30.7%) experienced some form of school discipline, such as detention, out-of-school suspension, or expulsion.

- Multiracial AAPI LGBTQ students experienced greater levels discipline than those who identified only as AAPI.

- Negative school experiences were related to experiences of school discipline for AAPI LGBTQ students. Those who experienced school discipline:

  - experienced higher rates of victimization based on sexual orientation, gender expression, and race/ethnicity;

  - were more likely to skip school because they felt unsafe; and

  - were more likely to experience anti-LGBTQ discriminatory school policies or practices.

- Experiences with school discipline may also negatively impact educational outcomes for AAPI LGBTQ students. Those who experienced school discipline:

  - were less likely to plan on pursuing post-secondary education; and

  - had lower grade point averages (GPAs).

School-Based Supports and Resources for AAPI LGBTQ Students

GSAs

Availability and Participation

- Almost two-thirds of AAPI LGBTQ students (63.5%) reported having a GSA at their school.

- AAPI LGBTQ students who attended rural schools, schools in the South, and smaller schools, were less likely to have access to a GSA.

- The majority of AAPI LGBTQ students (57.7%) who had access to a GSA participated in the club, and 18.9% participated as an officer or a leader.

Utility

- Compared to those without a GSA, AAPI LGBTQ students with a GSA:

  - were less likely to miss school due to safety concerns (22.4% vs. 36.9%);

  - were less likely to feel unsafe because of their sexual orientation (45.6% vs. 62.3%) and gender expression (38.6% vs. 45.4%); and

  - felt greater belonging to their school community.

- AAPI LGBTQ students who participated in their GSA felt more comfortable bringing up LGBTQ issues in class and were more likely to participate in a GLSEN Day of Action or in a political rally, protest, or demonstration.

Ethnic/Cultural Clubs

Availability and Participation

- Three-quarters of AAPI LGBTQ students (74.6%) reported that their school had an ethnic or cultural club at their school.

- 12.2% of AAPI LGBTQ students with an ethnic/cultural club at school attended meetings, and 2.4% participated as an officer or leader.

Utility

- AAPI LGBTQ students who had an ethnic/cultural club at their school:

  - felt greater belonging to their school community; and

  - were less likely to feel unsafe due to their race/ethnicity.

- AAPI LGBTQ students who were born in another country were more likely to participate in ethnic/cultural clubs than those who were born in the U.S.

Supportive School Personnel

Availability

- The vast majority of AAPI LGBTQ students (97.2%) could identify at least one supportive staff member at school, but only about half (48.5%) could identify many supportive staff (11 or more).

- Only about half of AAPI LGBTQ students (49.2%) reported having somewhat or very supportive school administration.

- Multiracial AAPI LGBTQ students reported having fewer supportive staff and less supportive administrators than students who identified as AAPI only.

Utility

- AAPI LGBTQ students who had more staff who were supportive of LGBTQ students:

  - were less likely to miss school due to safety concerns;

  - were less likely to feel unsafe because of their sexual orientation, gender expression, and race/ethnicity;

  - had higher levels of self-esteem and lower levels of depression;

  - had greater feelings of connectedness to their school community;

  - had higher GPAs (3.5 vs. 3.2); and

  - were more likely to plan to pursue post-secondary education (97.6% vs. 93.8%).

Inclusive Curriculum

We also examined the inclusion of LGBTQ topics in school curriculum. We found that just over a quarter of AAPI LGBTQ students (27.4%) were taught positive representations of LGBTQ people, history, or events. Further, we found that AAPI LGBTQ students who had some positive LGBTQ inclusion in the curriculum at school were:

- less likely to feel unsafe because of their sexual orientation (16.8% vs. 30.2%) and gender expression (19.4% vs. 30.1%);

- more likely to have peers be accepting of LGBTQ people at school (76.4% vs. 43.7%); and

- felt more connected to their school community.

We were unable to examine other important forms of curricular inclusion, such as positive representations of people of color and their histories and communities. Nevertheless, we did find that AAPI LGBTQ students with an LGBTQ-inclusive curriculum were less likely to feel unsafe at school because of their race or ethnicity (22.5% vs. 27.8%).

Conclusions and Recommendations

AAPI LGBTQ students' have unique experiences with victimization, discriminatory school practices and access to supportive resources. Results from this report show that AAPI LGBTQ students experience institutional and interpersonal discrimination. The findings also demonstrate the ways that school supports and resources, such as GSAs and supportive school personnel can positively affect AAPI LGBTQ students' school experiences. Based on these findings, we recommend that school leaders, education policymakers, and other individuals who want to provide safe learning environments for AAPI LGBTQ students to:

- Support student clubs, such as GSAs and ethnic/cultural clubs. Organizations that work with GSAs and ethnic/cultural clubs should also come together to address AAPI LGBTQ students' needs related to their multiple marginalized identities, including sexual orientation, gender, and race/ethnicity.

- Provide professional development for school staff on AAPI LGBTQ student issues.

- Increase student access to curricular resources that include diverse and positive representations of both AAPI and LGBTQ people, history, and events.

- Establish school policies and guidelines for staff in responding to anti-LGBTQ and racist behavior, and develop clear and confidential pathways for students to report victimization that they experience. Local, state, and federal education agencies should also hold schools accountable for establishing and implementing these practices and procedures.

- Work to address the inequities in funding at the local, state, and national level to increase access to institutional supports and education in general, and to provide more professional development for educators and school counselors.

Taken together, such measures can move us toward a future in which all students have the opportunity to learn and succeed in school, regardless of sexual orientation, gender identity, gender expression, race, or ethnicity.

执行摘要

引言

现有研究表明，亚裔美国人和太平洋岛民（AAPI）以及女同性恋、男同性恋、双性恋、跨性别者和酷儿

（LGBTQ）青少年在学校经常面临与其边缘化身份相关的独特问题。例如，AAPI 青少年还会面临模范少数族裔刻板印象带来的挑战，即所有 AAPI 学生都勤奋努力且成绩优异，这可以否决、淡化或消除AAPI 学生经历的种族主义和歧视。然而，之前的研究表明，在小学和中学同龄人对 AAPI 学生的种族歧视是很常见的。这可能部分解释了为何在有关校园欺凌的政策讨论中经常缺少AAPI 青少年。就 LGBTQ 青少年而言，他们往往在性倾向、性别认同和性别表达等方面面临特别的挑战。经常会有 LGBTQ 青少年遭受侵害和歧视的报道，导致教育成果较差以及心理健康状况下降。此外，他们只有很少或根本无法获得可以改善学校环境和LGBTQ学生体验的校内资源。虽然有越来越多针对AAPI 青少年和LGBTQ 青少年在学校经历的研究，但很少有研究审视这些身份的交叉性——即AAPI LGBTQ学生的经历。现有研究表明，全国范围内的校园环境对于有色人种 LGBTQ 的青少年来说都充满恶意的，他们在那里经历着因种族、性倾向、性别身份或所有这些身份带来的侵害和歧视。本报告是一个系列报告之一，该系列报告关注不同种族/民族身份的 LGBTQ 学生，包括黑人、拉丁裔和美国原住民 LGBTQ 青少年。

在这份报告中，我们调查了 AAPI LGBTQ 学生群体关于负面校园氛围的经历，及其对于学业成绩、教育抱负和心理健康的影响：

- 因性倾向、性别表达和种族/民族等个人特征而在学校感到不安全，并因为安全原因而缺课；
- 在学校听到带有偏见的言论，包括恐同和种族主义言论；
- 在学校遭受侵害；以及
- 遭受学校的纪律处罚。

此外，我们亦调查了 AAPI LGBTQ 学生群体是否会向学校员工或其家人报告这些经历，以及这些成年人如何解决这些问题。

我们还研究了 AAPI LGBTQ 学生群体在学校能够获得支持资源的程度，并探讨了这些资源可能会带来的益处：

- GSA（同性恋-异性恋联盟或性倾向联盟）或类似团体；
- 民族/文化社团；
- 友好支持的学校教职员工；以及
- 包括 LGBTQ 相关主题的课程资源。

方法

本报告的数据来自 GLSEN 的《2017 年全国学校氛围调查》(NSCS)。2017 NSCS 的完整样本是23,001 名年龄在 13 到 21 岁之间的 LGBTQ 初中和高中学生群体。在NSCS中，当被问及他们的种族和民族时，参与者可以选择"亚裔"和"太平洋岛民"，以及其他种族/民族类别。本报告的样本包括任何

自我认同为"亚裔或南亚裔"或是"夏威夷原住民或其他太平洋岛民"的全国样本中的 LGBTQ 学生群体（此后称为亚裔美国人和太平洋岛民或 AAPI），包括那些只认同为 AAPI，以及那些认同同时具备 AAPI 和一个或多个其他种族/民族身份之人（多种族AAPI）。值得注意的是，太平洋岛民 LGBTQ 学生群体的样本数量太少，无法单独研究其学校经历。因此，太平洋岛民的 LGBTQ 学生与亚裔 LGBTQ 学生的数据结合在一起进行分析。

这份报告的最终样本是 1480 名 AAPI LGBTQ 学生。学生来自除怀俄明州、哥伦比亚特区、波多黎各和美属维尔京群岛以外的所有州府。五分之二（40.0%）确认为同性恋，超过一半

（57.7%）为顺性别者，超过一半（56.0%）确认具备 AAPI 以外的一个或多个种族/民族身份。绝大多数学生出生于美国，几乎所有人都将英语作为母语或母语之一。大多数学生都上高中和公立学校。

主要发现

在校安全与侵害

学校安全

超过一半 AAPI LGBTQ 学生群体（51.8%）因其性倾向感到在学校不安全，还有 41.1% 因其性别表达以及 26.4% 因其种族或民族身份感到不安全。

超过四分之一的 AAPI LGBTQ 学生（27.6%）表示他们上个月因为感到不安全或不自在而至少缺课一天，近十分之一（8.4%）的学生在上个月缺课四天或以上。

学校的偏见性言论

- 97.8% 的 AAPI LGBTQ 学生听到过"同性恋"被用作贬义词；近三分之二（61%）的学生经常或频繁听到此类语言。
- 92.4% 的 AAPI LGBTQ 学生听到过其他恐同言论；超过一半（51.1%）的学生经常或频繁听到此类语言。
- 89.3% 的 AAPI LGBTQ 学生听到过关于性别表达不够"男性化"的负面言论；一半（50.2%）学生经常或频繁听到此类言论。
- 81.4% 的 AAPI LGBTQ 学生听到过关于性别表达不够"女性化"的负面言论；三分之一（33.9%）的学生经常听到此类言论。
- 89.3% 的 AAPI LGBTQ 学生听到过种族主义言论；超过一半（52.7%）学生经常或频繁听到此类言论。
- 82.3% 的 AAPI LGBTQ 学生听到过关于跨性别的负面言论；超过三分之一（35.5%）的学生经常或频繁听到此类言论。

在学校受到的侵害

- 许多学生因个人特征在学校经历过骚扰或攻击，包括性倾向（60.5%）、性别表达（54.7%）和种族/民族（53.8%）。
- 因性倾向而在学校遭受更高程度侵害的 AAPI LGBTQ 学生：

  - 因为感到不安全而逃学的可能性是其他人的三倍以上（57.5% 比 16.9%）；

  - 更低可能性计划高中毕业（96.1% 比 99.3%）；以及

  - 对学校的归属感较低（22% 比 60.9%），抑郁程度则更高（73.2% 比 41.2%）。

- 因种族/民族而在学校遭受更高程度侵害的 AAPI LGBTQ 学生：

  - 因为感到不安全而逃学的可能性是其他人的近两倍（35.5% 比 18.4%）；以及

  - 对学校的归属感较低，而抑郁程度则更高。

- 跨性别(Transgender)和非性别常规者（Gender non-confroming, GNC）AAPI 生会因性倾向和性别表达而比 LGBQ 顺性别 AAPI 学生遭受更大程度的侵害。

- 认同具备多种族/民族身份的 AAPI LGBTQ 学生会因性倾向和性别表达而比仅确认为 AAPI 的 LGBTQ 学生遭受更大程度的侵害。
- 五分之二的 AAPI LGBTQ 学生（40.0%）会同时因其性倾向和种族/民族这两种身份而受到骚扰或攻击。与那些只经历一种或并未经历侵害的学生相比，同时经历这两种侵害的 AAPI LGBTQ 学生：

  - 对于学校的归属感最低；

  - 抑郁程度最高；以及

  - 最有可能因为感到不安全而逃学。

报告在学校遭受的骚扰和攻击，以及干预

大多数过去一年遭受过骚扰或攻击的 AAPI LGBTQ 学生（56.5%）从未向教职员工报告过侵害事件，最常见的原因是他们认为教职员工不会采取任何行动（67.4%）。

- 不到一半（42.3%）的学生报告教职员工会在学生报告自己受到侵害时做出有效回应。
- 不到一半（43.5%）的 AAPI LGBTQ 学生告诉了家人他们在学校遭受的侵害。
- 在向家庭成员报告自己遭受侵害的 AAPI LGBTQ 学生当中，有一半（50.5%）表示家庭成员与老师、校长或其他学校教职员工进行了交谈。

学校措施

学校纪律惩罚经历
- 近三分之一的 AAPI LGBTQ 学生（30.7%）经历过某种形式的学校纪律惩罚，如留校、停课或开除。
- 多种族 AAPI LGBTQ 学生比那些仅具备 AAPI 身份的学生经历更高程度的惩罚。

美国学校中的亚裔美国人和太平洋岛民青少年 LGBTQ 群体
- AAPI LGBTQ 学生的负面学校经历与学校纪律惩罚经历有关。经历学校纪律惩罚的学生：

  - 曾因性倾向、性别表达和种族/民族而经历更高比例的侵害；

  - 更有可能因感到不安全而逃课；以及

  - 更有可能经历歧视 LGBTQ 学生的学校政策或措施。
- 学校惩罚经历还可能会对 AAPI LGBTQ 学生的教育结果产生负面影响。经历学校惩罚的学生：

  - 更低可能性继续接受中学后教育；以及

  - 平均绩点（GPA）更低。

AAPI LGBTQ 学生在学校获得的支持与资源

GSA

可及性与参与
- 近三分之二的 AAPI LGBTQ 学生（63.5%）自己学校有 GSA。
- 在乡村学校、南方学校和规模较小学校就读的 AAPI LGBTQ 学生能接触到 GSA 的可能性较小。

- 大多数能接触到 GSA 的 AAPI LGBTQ 学生（57.7%）参与到团体当中，其中有 18.9% 以干事或领导者身份参与其中。

效用

- 与无法接触到 GSA 的学生相比，能够接触到 GSA 的 AAPI LGBTQ 学生：

  - 因安全顾虑而缺课的可能性较低（22.4% 比 36.9%）；

  - 因性倾向（45.6% 比 62.3%）和性别表达（38.6% 比 45.4%）而感到不安全的可能性较低；以及

  - 对于学校社区的归属感更强。

- 参与 GSA 的 AAPI LGBTQ 学生更愿意在课堂上提出 LGBTQ 议题，也更愿意参加 GLSEN 行动日或政治集会、抗议或示威活动。

民族/文化社团

可及性与参与

- 四分之三的 AAPI LGBTQ 学生（74.6%）报告他们的学校设有民族或文化社团。
- 学校设有民族/文化社团的 AAPI LGBTQ 学生中有 12.2% 会参加会议，有 2.4% 会以干事或领导者身份参加。

效用

- 学校设有民族/文化社团的 AAPI LGBTQ 学生：

  - 对于学校社区的归属感更强；以及

  - 因种族/民族而感到不安全的可能性较低。

- 出生于其他国家的 AAPI LGBTQI 学生比出生于美国的学生参加民族/文化社团的可能性更高。

学校支持人员

可及性

- 绝大多数 AAPI LGBTQ 学生（97.2%）能确认学校有至少一名支持Ta们的教职员工，但只有大约一半（48.5%）能够确认众多支持性教职员工(11 名或以上)。
- 只有大约一半的 AAPI LGBTQ 学生（49.2%）表示学校管理能够提供一些或较多支持。
- 多种族 AAPI LGBTQ 学生表示与仅具备 AAPI 身份的学生相比，支持他们的教职员工和管理人员更少。

效用

- 拥有更多支持 LGBTQ 学生群体的教职员工的 AAPI LGBTQ 学生：

  - 因安全顾虑而缺课的可能性较低；

  - 因性倾向、性别表达和种族/民族而感到不安全的可能性较低；

  - 自尊心更强，抑郁程度更低；

  - 与其学校社区有更强的情感联结；

- 平均绩点（GPA）更高（3.5 比 3.2）；以及

- 计划继续接受中学后教育的可能性更高（97.6% 对 93.8%）。

包容性课程

我们还研究了学校课程对于 LGBTQ 话题的包容性。我们发现，仅有略超过四分之一的 AAPI LGBTQ 学生（27.4%）获得了关于 LGBTQ 人群、历史或事件的正面教育。此外，我们发现学校课程包含LGBTQ 正面内容的 AAPI LGBTQ 学生：

- 因性倾向（16.8% 比 30.2%）和性别表达（19.4% 比 30.1%）而感到不安全的可能性较低；以及
- 在学校有同伴能够接受 LGBTQ 人群的可能性较高（76.4% 比 43.7%）；以及
- 感觉与学校社区的联系更加紧密。

我们无法研究其他重要的课程包容形式，比如对有色人种及其历史和群体的正面表述。虽然如此，我们确实发现有 LGBTQ 包容性课程的 AAPI LGBTQ 学生因其种族或民族而在学校感到不安全的可能性较低（22.5% 对 27.8%）。

结论与建议

AAPI LGBTQ 学生群体面临与受侵害、歧视性学校措施和获得支持性资源相关的独特经历。本报告的结果显示，AAPI LGBTQ 学生群体经历了制度上和人际上的歧视。研究结果也证明了如 GSA 和支持性学校人员等学校支持和资源，能够对 AAPI LGBTQ 学生的学校经历产生积极影响。基于这些结果，我们建议学校领导、教育决策者和其他想要为 AAPI LGBTQ 学生群体提供安全学习环境的个人：

- 支持如 GSA 和民族/文化社团等学生社团。与 GSA 和民族/文化社团合作的组织也应当一起来应对 AAPI LGBTQ 学生群体关于自身多重边缘化身份（包括性倾向、性别和种族/民族）的需求。
- 就 AAPI LGBTQ 学生问题为学校教职员工提供职业培训。
- 增加学生接触课程资源的机会，包括对于 AAPI 和 LGBTQ 人群、历史和事件的多样化与积极表述。
- 针对反 LGBTQ 和种族主义行为制定学校政策和指导方针，并为学生建立明确保密的渠道，方便他们报告自己所遭受的侵害。当地、州府和联邦教育机构也应当督促学校负责建立和实施这些措施。
- 努力解决当地、州府和国家层面资金不平等的问题，增加获得机构支持和教育的机会，为教育工作者和学校辅导员提供更多专业培训机会。

综合起来，这些措施可以推动我们走向更美好的未来，届时，所有学生，无论其性倾向、性别身份、性别表达、种族或民族为何，都将有机会在学校求学并取得成功。

개요서

서론

기존의 연구에 따르면, 레즈비언, 게이, 양성, 성전환 및 퀴어 (LGBTQ, 성 소수자)뿐만 아니라, 아시아계 미국인과 태평양 섬 주민 (AAPI) 젊은이들은 학교에서 소외된 정체성에 관련된 독특한 문제를 종종 직면한다. 이를 테면, AAPI 젊은이들은 또한 열심히 공부하고 학교에서 성적이 좋다는 전형적인 소수 고정관념의 도전을 받는데, 이는 AAPI 학생들이 경험하는 인종 차별주의와 차별을 부정하고 과소 평가하거나 지워버릴 수가 있다. 하지만 이전의 연구에 따르면, 초등 및 중등 AAPI 학생들에 대한 또래들의 인종 차별 발생 건수는 흔하다고 한다. 부분적으로는 바로 그러한

이유 때문에 학교에서의 왕따에 대한 정책 토론에서 AAPI 젊은이들이 종종 보이지 않는다. LGBTQ 젊은이들에 관해서 말하자면, 그들은 자주 성적 성향, 성 정체성 및 성 표현에 관련된 독특한 도전에 직면한다. LGBTQ 젊은이들은 종종 피해자가 되고 차별을 경험하면서 초라한 교육적 결과를 낳고 심리적 행복이 줄어든다. 더구나, 그들은 학교 분위기나 학생들의 경험을 개선해줄지도 모르는 학교 내 자원에 대한 접근이 제한되거나 또는 전무하다. 학교 내 AAPI 젊은이와 LGBTQ 젊은이들의 경험에 대한 연구가 많이 진행되고 있지만, 이 두 정체성의 교차점, 즉 AAPI LGBTQ 학생들의 경험을 조사하는 연구는

거의 없었다. 기존의 연구에 따르면, 전국의 학교는 LGBTQ 유색 젊은이들에게 적대적인 환경이고, 그 환경에서 그들은 인종, 성적 성향, 성 정체성 혹은 그러한 모든 정체성에 근거하여 괴롭힘과 차별을 경험한다. 이 보고서는 흑인, 라틴계 및 아메리카 인디언 LGBTQ 젊은이들을 포함하여, 여러 인종/민족 정체성을 가진 LGBTQ 학생들에 집중하는 일련의 보고서 중의 하나이다.

이 보고서에서는 부정적인 학교 분위기 지표와 그 지표가 학교 성적, 교육 열망 및 심리적 복지에 미치는 영향에 관하여 AAPI LGBTQ 학생들의 경험을 조사한다:

- 개인적 특성, 이를테면 성적 성향, 성 표현 및 인종/민족 등 때문에 학교에서 불안을 느끼고, 안전 이유 때문에 학교를 빠짐;
- 학교에서 동성애를 혐오하고 인종차별주의적인 발언 등의 편향된 말을 들음;
- 학교에서 괴롭힘을 당하는 경험을 함; 그리고
- 학교 훈육 방법을 경험함.

게다가, AAPI LGBTQ 학생들이 자신의 경험을 학교 관리나 가족에게 보고하는지 그리고 어떻게 이런 어른들이 그 문제에 접근을 하는지 조사한다.

또한 AAPI LGBTQ 학생들이 학교에서 지원 자원에 대한 접근을 할 수 있는지 이런 자원의 가능한 혜택을 알아보는 정도를 조사할 것이다:

- GSA (동성애-일반 연합 혹은 성 및 성생활 연합) 혹은 비슷한 클럽;
- 민족/문화 클럽;
- 지원하는 학교 직원; 그리고
- LGBTQ 관련 토픽을 포함하는 교과과정 자원.

방법

이 보고서의 데이터는 GLSEN의 2017년 전국 학교 분위기 설문조사 (NSCS)에서 나왔다. 2017 NSCS의 전체 샘플은23,001명의13-21세 LGBTQ 중, 고등 학교 학생이다. NSCS에서 인종과 민족에 대한 질문을 받았을 때, 참가자들은 여러 인종/민족 범주 중에서 "아시아인" 과 "태평양 섬 주민"을 선택하는 옵션을 갖고 있었다. 이 보고서의 샘플에 속한 사람들은

전국 샘플 중에서 "아시아인 혹은 남 아시아인" 또는 "하와이 원주민 혹은 다른 태평양 섬 주민" (이하 아시아계 미국인 혹은 태평양 섬 주민, 즉 AAPI로 지칭함)으로 자신을 밝히는 LGBTQ 학생들인데, 여기에는 자신을 AAPI라고 밝힌 사람들, 자신을 AAPI라고 밝히고 하나 혹은 그 이상의 추가적인 인종/민족적 정체성 (다 인종 AAPI)을 밝힌 사람들이 포함된다. 태평양 섬 주민 LGBTQ 학생의 샘플 크기는 너무 적어서 학교 경험만을 조사할 수 없었음을 주목하는 것이 중요하다. 그러므로, 자신을 태평양 섬 주민이라고 밝힌 LGBTQ 학생들은 아시아인이라고 밝힌 학생들과 합쳐졌다.

이 보고서의 최종 샘플은 총 1,480명의 AAPI LGBTQ 학생들이었다. 학생들은 와이오밍, 콜롬비아 특별구, 푸에르토리코 및 미국 버진 아일랜드를 제외한 모든 주에서 온 학생들이다. 2/5 (40.0%)가 동성애자, 레즈비언이라고 밝혔고, 반 이상 (57.7%)이 시스젠더라고 밝혔고, 반 이상 (56.0%)이 AAPI 외에도 하나 혹은 그 이상의 인종/민족적 정체성이 있음을 밝혔다. 대부분의 학생은 고향은

미국이고, 거의 모두 영어가 모국어이거나 제1 언어 중의 하나였다. 대부분의 학생은 고등학교, 공립학교를 다녔다.

주요 결과

학교에서의 안전 및 괴롭힘

학교안전

- 반 이상의 AAPI LGBTQ 학생이불안을 느낀 경우 중에서, 51.8%가 성적 성향 때문, 41.1%가 성 표현 그리고 26.4%가 인종 혹은 민족 때문이었다.
- 무려 ¼의 AAPI LGBTQ 학생 (27.6%)이 불안 혹은 불편하다고 느꼈기 때문에 지난 달 학교를 하루 안 나갔다고 보고했고, 거의 1/10 (8.4%)이 지난 달에 4일 이상을 빠졌다고 했다.

학교에서의 편향된 발언

- 97.8%의 AAPI LGBTQ 학생이 "동성애자"라는 말이 부정적으로 사용되는 것을 들었고; 거의 2/3 (61%) 가 종종 혹은 자주 이런 유형의 표현을 들었다.
- 92.4%의 AAPI LGBTQ 학생이 다른 동성애 혐오 발언을 들었고; 무려 반 (51.1%) 이상이 이런 유형의 표현을 종종 혹은 자주 들었다.
- 89.3%의 AAPI LGBTQ 학생이 "남자답게" 행동하지 못하는 것에 대하여 부정적인 성 표현 용어를 사용하였고; 반 (50.2%)이 그런 용어를 종종 혹은 자주 들었다.
- 81.4%의 AAPI LGBTQ 학생이 "여자답게" 행동하지못하는 것에 대한 표현을 들었고; 1/3 (33.9%)이 이런 표현을 종종 혹은 자주 들었다.
- 89.3%의AAPI LGBTQ 학생이 인종 차별 주의적인 표현을 들었고; 반 이상 (52.7%)이 그런 표현을 종종 혹은 자주 들었다.
- 82.3%의AAPI LGBTQ 학생이 성 전환한 사람들에 대한 부정적인 표현을 들었고; 무려 1/3 (35.5%)이 이런 표현을 종종 혹은 자주 들었다.

학교에서의 괴롭힘

- 많은 학생이 개인적 특성에 근거한 괴롭힘 혹은 공격적인 행동을 학교에서 경험했는데, 개인적 특성에는 성적 성향 (60.5%), 성 표현 (54.7%) 및 인종/민족 (53.8%)이 포함된다.
- 학교에서 성적 성향에 근거한 높은 수준의 괴롭힘을 경험한AAPI LGBTQ 학생은,

- 불안하다고 느끼기 때문에 학교를 빠질 가능성이 3배 이상 높았고 (57.5% 대 16.9%),

- 고등학교를 졸업할 가능성이 다소 낮았고 (96.1% 대 99.3%), 그리고

- 학교 소속감이 더 낮은(22% 대 60.9%) 경험을 하고, 더 큰 수준의 우울증 (73.2% 대 41.2%)을 경험하였다.

• 인종/민족 때문에 학교에서 높은 수준의 괴롭힘을 경험한 AAPI LGBTQ 학생은

- 불안하다고 느끼기 때문에 학교를 빠질 가능성이 거의 두 배에 달했고 (35.5% 대 18.4%), 그리고

- 학교 소속감 수준이 더 낮고 우울증 수준이 더 높았다.

• 성 전환한 사람과 생물학적 성에 불응하는 (트랜스//GNC) AAPI 학생은 성적 성향과 성 표현에 근거하여 LGBTQ 시스젠더 AAPI 학생들보다 더 큰 수준의 괴롭힘을 경험하였다.

• 자신이 다 인종/민족 정체성을 갖고 있다고 밝힌 AAPI LGBTQ 학생은 성적 성향과 성 표현에 근거하여 AAPI라고만 밝힌 LGBTQ 학생보다 더 큰 수준의 괴롭힘을 경험하였다.

• 2/5의 AAPI LGBTQ 학생 (40.0%)이 성적 성향과 인종/민족 때문에 학교에서 괴롭힘이나 공격적인 행동을 경험하였다. 하나의 괴롭힘이나 괴롭힘을 경험하지 않은 학생과 비교했을 때, 두 가지의 괴롭힘을 모두 경험한 AAPI LGBTQ 학생은

- 가장 낮은 수준의 학교 소속감을 경험했고,

- 가장 높은 수준의 우울증을 가졌고,

- 불안하게 느껴서 학교를 빠질 가능성이 가장 높았다.

학교에서의 괴롭힘과 공격적인 행동의 보고 및 개입

괴롭힘이나 공격적인 행동을 경험한 과반수의 AAPI LGBTQ 학생 (56.5%)이 그 사실을 직원에게 알리지 않았는데, 대부분의 이유는 직원이 그것에 대하여 뭘 할 수 있다고 생각하지 않았기 때문이다.

• 반 이하 (42.3%)가 괴롭힘을 보고했을 때 직원이 효과적으로 대응했다고 보고했다.

• 반 이하 (43.5%)의 AAPI LGBTQ 학생이가 학교에서 직면한 괴롭힘에 대하여 가족 구성원에게 말했다.

• 가족에게 괴롭힘 경험을 보고한 AAPI LGBTQ 학생 중에서 반 (50.5%)이 가족 구성원이 교사, 교장 혹은 학교 직원에게 이야기했다고 말했다.

학교의 관행

학교 규율에 대한 경험

• AAPI LGBTQ 학생의 거의 1/3 (30.7%)이 어떤 형태의 학교 훈육, 이를테면, 방과 후 남기, 정학 혹은 추방을 경험하였다.

• 다인종 AAPI LGBTQ 학생은 AAPI라고만 밝힌 학생들보다 더 큰 훈육을 경험하였다.

• 부정적인 학교 경험은 AAPI LGBTQ 학생의 학교 훈육 경험과 관련이 있었다. 학교 훈육을 경험한 학생은

- 성적 성향, 성 표현 및 인종/민족에 근거한 괴롭힘을 경험한 비율이 더 높았고

- 안전하지 않다고 느껴서 학교를 빠질 가능성이 더 높았고

- LGBTQ에 반하는 차별적인 학교의 방침이나 관행을 경험할 가능성이 더 높았다.

- 학교 훈육 경험은 또한 AAPI LGBTQ 학생의 교육적 결과에 부정적으로 영향을 미칠 수가 있다 학교 훈육을 경험한 학생은

  - 고등학교 이후의 교육에 대한 계획을 세울 가능성이 덜하고

  - 평점 (GPA)도 낮았다.

AAPI LGBTQ 학생들을 위한 학교에 근거한 지원과 자원

GSA

가용성 및 참여
- 거의 2/3의 AAPI LGBTQ 학생 (63.5%)이 학교에서 GSA가 있다고 보고했다.
- 지방 학교, 남부 학교, 더 작은 학교 등을 다녔던 AAPI LGBTQ 학생은 GSA를 접할 가능성이 더 적었다.
- GSA을 접할 수 있었던 대부분의 AAPI LGBTQ 학생 (57.7%)이 그 클럽에 참여하였고 18.9%가 간부 혹은 지도자로 참여하였다.

유용성
- GSA 가 없는 학생과 비교하여 GSA가 있는 AAPI LGBTQ 학생은

  - 안전 걱정 때문에 학교를 빠질 가능성이 더 적었고 (22.4% 대 36.9%),

  - 자신의 성적 성향 (45.6% 대 62.3%)과 성 표현 (38.6% 대 45.4%) 때문에 불안하다고 느낄 가능성이 더 적었고,

  - 학교 공동체에 대한 소속감이 더 크다고 느꼈다.
- GSA에 참여한 AAPI LGBTQ 학생은 수업시간에 LGBTQ 문제를 꺼내는데 더 편안함을 느꼈고 GLSEN 행동의 날, 정치 집회, 항의 혹은 시위에 참여할 가능성이 더 높았다.

민족/문화 클럽

가용성 및 참여
- ¾의 AAPI LGBTQ 학생 (74.6%)이 자신의 학교가 민족적 혹은 문화적 클럽을 갖고 있다고 보고했다.
- 학교에 민족/문화 클럽이 있는AAPI LGBTQ 학생의12.2%가 회의에 참석하고 2.4%가 간부 혹은 지도자로 참여했다.

유용성
- 학교에 민족/문화 클럽이 있는 AAPI LGBTQ 학생은

  - 학교 공동체에 대한 소속감이 더 크다고 느꼈고

  - 인종/민족 때문에 불안하다고 느낄 가능성이 덜 했다.
- 다른 나라에서 태어난 AAPI LGBTQ 학생은 미국에서 태어난 학생보다 민족/문화 클럽에 참여할 가능성이 더 컸다.

지원하는 학교 직원

가용성
- 압도적인 다수의 AAPI LGBTQ 학생 (97.2%)이 학교에서 적어도 하나 이상의 도움을 주는 직원을 알 수 있었지만, 약 반 (48.5%)만이 그런 직원을 많이 (11명 이상) 확인할 수 있었다.
- AAPI LGBTQ 학생의 약 반 (49.2%)만이 학교 행정이 다소 혹은 매우 도움을 준다고 보고했다.
- 다인종 AAPI LGBTQ 학생은 AAPI라고만 밝힌 학생보다 도움을 주는 직원 수가 적었고 학교 행정관이 도움을 덜 준다고 보고했다.

유용성
- LGBTQ 학생을 도와주는 더 많은 직원을 가진 AAPI LGBTQ 학생은
  - 안전 문제로 학교를 빠질 가능성이 적었고,
  - 성적 성향, 성 표현 및 인종/민족 때문에 불안하다고 느낄 가능성이 더 적었고,
  - 더 높은 수준의 자존감과 낮은 수준의 우울증을 가졌고,
  - 학교 공동체와의 연결 느낌이 더 컸고,
  - 평점도 높았고 (3.5 대 3.2),
  - 고등학교 이후의 교육을 계획할 가능성이 더 높았다 (97.6% 대 93.8%).

포괄적인 교과과정

우리는 또한 학교 교과과정에서LGBTQ 토픽을 포함하는 지의 여부를 조사하였다. 무려 ¼의 AAPI LGBTQ 학생 (27.4%)이 LGBTQ, 역사 및 행사에 대한 긍정적인 표상을 배웠다는 것을 알았다. 게다가, 교과과정에서LGBTQ를 긍정적으로 포괄하는 학교의 AAPI LGBTQ 학생은
- 성적 성향 때문에 (16.8% 대 30.2%) 그리고 성 표현 때문에(19.4% 대 30.1%) 불안을 느낄 가능성이 더 적었고,
- 학교에서 LGBTQ를 수용하는 또래를 가질 가능성이 더 컸고,
- 자신의 학교 공동체에 대한 소속감이 더 컸다.

다른 포괄적인 교과과정, 이를테면, 유색 인종과 역사 및 지역 공동체에 대한 긍정적인 표상 같은 다른 중요한 형태를 조사할 수 없었다. 그럼에도 불구하고, LGBTQ를 포괄하는 교과과정이 있는 학교의 AAPI LGBTQ 학생은 자신의 인종 및 민족 때문에 불안을 느낄 가능성이 덜 했다는 것을 발견했다 (22.5% 대 27.8%).

결론 및 권장 사항

AAPI LGBTQ 학생은 괴롭힘, 학교의 차별적인 관행 및 지원 자원에 대한 차별적인 접근 같은 독특한 경험을 갖고 있다. 이 보고서의 결과에 따르면, AAPI LGBTQ 학생은 제도적이고 대인관계적인 차별을 경험한다고 한다. 이 결과는 또한 학교 지원과 자원, 이를테면 GSA와 학교 지원 직원 등이 AAPI LGBTQ 학생의 학교 경험에 긍정적인 영향을 줄 수 있는 방법을 보여준다. 이런 결과에 근거하여, 우리는 학교 지도자, 교육 정책 입안자 및 AAPI LGBTQ 학생에 대한 안전한 학습 환경을 제공하고 싶어하는 다른 사람들이

- GSA와 민족/문화 클럽을 지원할 것을 권장한다. GSA와 민족/문화 클럽과 협력하는 조직은, 성적 성향, 성 및 인종/민족 등을 포함하여 다중의 소외된 정체성과 관련된 AAPI LGBTQ 학생의 요구사항을 함께 다루어야 한다.
- AAPI LGBTQ 학생의 문제에 대하여 학교 직원의 전문적 발달을 제공한다.
- AAPI LGBTQ, 역사 및 행사를 다양하고 긍정적으로 대표해주는 교과과정 자원에 대한 학생의 접근을 높인다.
- 반 LGBTQ 행동 및 인종 차별 행동에 대한 반응으로 직원에 대한 학교 방침과 가이드라인을 확립하고 학생들이 경험하는 괴롭힘을 보고할 수 있는 분명하고도 비밀을 보장하는 경로를 개발한다.
- 지역, 주 및 연방 교육 기관은 또한 학교가 이러한 관행과 절차를 확립하고 수행하도록 해야 한다.
- 지역, 주 및 연방 수준에서의 자금 지원 불평등 문제를 다루어서 기관의 지원 및 교육 일반에 대한 접근을 더 가능하게 하고, 교육자와 학교 상담사에게 더 많은 전문적인 개발을 제공하도록 힘쓴다.

종합하면, 그러한 조치는 성적 성향, 성 정체성, 성 표현, 인종 및 민족에 관계없이 모든 학생이학교에서 배우고 성공할 기회를 갖는 그런 미래로 우리를 이끌어 줄 수 있다.

Tóm tắt
dự án

Giới thiệu

Nghiên cứu hiện nay đã cho thấy rằng cả các bạn trẻ người Mỹ gốc Á và Quần đảo Thái Bình Dương (AAPI) cũng như các bạn trẻ đồng tính nữ, đồng tính nam, lưỡng tính, chuyển giới và lệch lạc giới tính (LGBTQ) thường phải đối mặt với các vấn đề của riêng mình tại trường liên quan đến các bản sắc bên lề của mình. Ví dụ, các bạn trẻ AAPI cũng bị thách thức với định kiến về nhóm thiểu số gương mẫu, bị cho rằng tất cả học sinh AAPI đều chăm chỉ và xuất sắc trong học tập, có thể từ chối, xem thường hoặc xóa bỏ hành vi phân biệt chủng tộc và phân biệt đối xử mà học sinh AAPI gặp phải. Tuy nhiên, các nghiên cứu trước đây đã cho thấy mức độ phổ biến của hành vi phân biệt chủng tộc từ các bạn học đối với các học sinh AAPI tiểu học và trung học. Điều này có thể là một phần lý do

vì sao các bạn trẻ AAPI thường không có mặt trong các buổi thảo luận về chính sách đối với nạn bắt nạt học đường. Về các bạn trẻ LGBTQ, các bạn thường phải đối mặt với những thách thức của riêng mình liên quan đến xu hướng tính dục, bản dạng giới tính và thể hiện giới. Các bạn trẻ LGBTQ hay báo việc mình bị ngược đãi và bị phân biệt đối xử, dẫn đến kết quả học tập kém hơn và sức khỏe tinh thần bị sa sút. Ngoài ra, các bạn cũng bị hạn chế hay không được tiếp cận các nguồn tài nguyên học tập tại trường để có thể cải thiện môi trường học đường và những trải nghiệm của học sinh. Mặc dù đã có một tổ chức đang phát triển nghiên cứu về các trải nghiệm của các bạn trẻ AAPI và các bạn trẻ LGBTQ tại các trường, nhưng vẫn có rất ít nghiên cứu xem xét sự giao thoa của những bản dạng này - những trải nghiệm của các bạn học sinh LGBTQ AAPI. Các nghiên cứu hiện nay cho thấy các trường học trên toàn quốc là môi trường không thân thiện đối với các bạn trẻ LGBTQ da màu, là nơi các bạn bị ngược đãi hay bị phân biệt đối xử về chủng tộc, xu hướng tình dục, bản dạng giới tính hoặc tất cả các bản sắc này. Báo cáo này là một trong chuỗi các báo cáo tập trung vào các học sinh LGBTQ thuộc chủng tộc/ dân tộc khác nhau, bao gồm các bạn trẻ LGBTQ da đen, Latinh và người Mỹ bản địa.

Trong báo cáo này, chúng tôi xem xét các trải nghiệm của các bạn học sinh LGBTQ AAPI khi xét về yếu tố về môi trường học đường tiêu cực và tác động của chúng đến thành tích học tập, nguyện vọng học tập và sức khỏe tâm lý:

- Cảm thấy không an toàn ở trường vì các đặc điểm cá nhân, ví dụ như xu hướng tính dục, thể hiện giới tính và chủng tộc/ dân tộc, và nghỉ học vì lý do an toàn;

- Nghe nhận xét thiên vị tại trường học, bao gồm nhận xét đồng tính và phân biệt chủng tộc;

- Bị ngược đãi tại trường; và

- Bị kỷ luật;

Ngoài ra, chúng tôi có xét đến việc các học sinh LGBTQ AAPI có báo cáo những trải nghiệm này cho các cán bộ nhà trường hoặc gia đình của mình hay không và cách thức những người trưởng thành này giải quyết vấn đề.

Chúng tôi cũng xét đến mức độ học sinh LGBTQ AAPI được truy cập vào các tài nguyên hỗ trợ học tập tại trường, và khám phá những lợi ích có thể có được từ các tài nguyên này:

- Các câu lạc bộ GSAs (Liên minh Người đồng tính nam – Người dị tính hay Liên minh Giới tính và Xu hướng tình dục) hay các câu lạc bộ tương tự;

- Các câu lạc bộ dân tộc / văn hóa;

- Nhân viên nhà trường hỗ trợ; và

- Nguồn tài nguyên học tập ngoại khóa bao gồm các chủ đề liên quan đến LGBTQ.

Các phương pháp

Dữ liệu cho báo cáo này được lấy từ bài Khảo sát Môi trường Học đường Toàn quốc 2017 (NSCS) của GLSEN. Toàn bộ mẫu đối tượng khảo sát cho 2017 NSCSlà 23.001 học sinh LGBTQ tại trường trung học cơ sở và trung học phổ thông từ 13 đến 21 tuổi. Trong NSCS, khi được hỏi về chủng tộc và dân tộc của mình, những người tham gia khảo sát có quyền tùy chọn "Người Châu Á", "Người Quần đảo Thái Bình Dương", trong số các chủng tộc và dân tộc khác Mẫu đối tượng khảo sát của báo cáo này bao gồm bất kỳ

học sinh LGBTQ trong mẫu đối tượng toàn quốc, những người đã xác định là "Người Châu Á hoặc Nam Á", hoặc "Người Hawaii bản xứ hay Người Quần đảo Thái Bình Dương khác" (nay gọi là Người Mỹ gốc Á và Quần đảo Thái Bình Dương hoặc AAPI), bao gồm cả những người chỉ xác định là người AAPI và những người xác định như người AAPI và một hoặc nhiều chủng tộc/ dân tộc khác (AAPI đa chủng tộc). Điều quan trọng cần lưu ý là kích thước mẫu đối tượng học sinh LGBTQ Quần đảo Thái Bình Dương quá nhỏ đến nỗi không thể xem xét riêng những trải nghiệm của các bạn tại trường. Do đó, các bạn học sinh LGBTQ, những người xác định là Người Quần đảo Thái Bình Dương đã được kết hợp với những người xác định là người châu Á.

Mẫu đối tượng cuối cùng của báo cáo này có tổng cộng 1.480 học sinh LGBTQ AAPI. Học sinh đến từ tất cả các tiểu bang, trừ bang Utah, cũng như Quận Columbia, Puerto Rico và Quần đảo Virgin thuộc Hoa Kỳ. Hai phần năm (40,0%) đã xác định là đồng tính nam hoặc đồng tính nữ, hơn một nửa (57,7%) là người có bản dạng giới tính đúng với giới tính sinh học và hơn một nửa (56,0%) đã xác định thuộc một hoặc nhiều chủng tộc/ dân tộc ngoài AAPI. Phần lớn các học sinh được sinh tại

Hoa Kỳ và hầu hết tất cả học sinh đều đã học tiếng Anh là ngôn ngữ đầu tiên của mình, hoặc là một trong những ngôn ngữ đầu tiên của mình. Phần lớn là các học sinh học trường trung học và công lập.

Các nhận định chính

Sự an toàn và ngược đãi tại trường

Sự an toàn tại trường

- Hơn một nửa số học sinh LGBTQ AAPI (51,8%) cảm thấy không an toàn ở trường vì xu hướng tính dục của mình, 41,1% vì thể hiện giới tính của mình và 26,4% vì chủng tộc hoặc dân tộc của mình.
- Hơn một phần tư học sinh LGBTQ AAPI (27,6%) đã được báo là nghỉ học ít nhất một ngày trong tháng trước vì cảm thấy không an toàn hoặc không thoải mái, và gần một phần mười (8,4%) nghỉ học từ bốn ngày trở lên trong tháng vừa qua.

Những nhận xét thiên vị ở trường

- 97,8% học sinh LGBTQ AAPI đã nghe nói từ "đồng tính nam" một cách tiêu cực; gần hai phần ba (61%) hay hoặc thường xuyên nghe loại ngôn từ này.
- 92,4% học sinh LGBTQ AAPI nghe những nhận xét đồng tính khác; hơn một nửa (51,1%) hay hoặc thường xuyên nghe loại ngôn từ này.
- 89,3% học sinh LGBTQ AAPI đã nghe nhận xét tiêu cực về thể hiện giới tính đối với việc chưa ứng xử đủ mức "nam tính"; một nửa (50,2%) hay hoặc thường xuyên nghe những nhận xét này.

- 81,4% học sinh LGBTQ AAPI đã nghe nhận xét tiêu cực đối với việc chưa ứng xử đủ mức "nữ tính"; một phần ba (33,9%) hay hoặc thường xuyên nghe những nhận xét này.

- 89,3% học sinh LGBTQ AAPI đã nghe những nhận xét phân biệt chủng tộc; chỉ hơn một nửa (52,7%) hay hoặc thường xuyên nghe những nhận xét này.

- 82,3% học sinh LGBTQ AAPI đã nghe những nhận xét tiêu cực về người chuyển giới; hơn một phần ba (35,5%) hay hoặc thường xuyên nghe những nhận xét này.

Việc ngược đãi tại trường

- Nhiều học sinh đã bị quấy rối hoặc bạo hành tại trường do các đặc điểm cá nhân, bao gồm xu hướng tính dục (60,5%), thể hiện giới tính (54,7%) và chủng tộc/ dân tộc (53,8%).

- Học sinh LGBTQ AAPI bị ngược đãi nhiều hơn tại trường do xu hướng tình dục:

  - có nhiều khả năng bỏ học gấp ba lần vì cảm thấy không an toàn (57,5% so với 16,9%);

  - ít có khả năng dự định tốt nghiệp trung học (96,1% so với 99,3%); và

  - cảm nhận là thành viên trường được tôn trọng ở mức độ thấp (22% so với 60,9%) và mức độ trầm cảm cao hơn (73,2% so với 41,2%).

- Học sinh LGBTQ AAPI bị ngược đãi nhiều hơn tại trường do chủng tộc/ dân tộc:

  - gần như có gấp đôi khả năng bỏ học vì cảm thấy không an toàn (35,5% so với 18,4%); và

  - cảm nhận là thành viên trường được tôn trọng ở mức độ thấp và mức độ trầm cảm cao hơn.

- So với các bạn học sinh AAPI có giới tính phù hợp với giới tính sinh học LGBQ, các bạn học sinh AAPI là người chuyển giới và người không theo chuẩn giới nào (trans / GNC) bị ngược đãi nhiều hơn tại trường do xu hướng tình dục và thể hiện giới tính.

- Các bạn học sinh LGBTQ AAPI , những người xác định thuộc nhiều chủng tộc/ dân tộc bị ngược đãi nhiều hơn do xu hướng tính dục và thể hiện giới tính so với các bạn học sinh LGBTQ chỉ xác định là AAPI.

- Hai phần năm học sinh LGBTQ AAPI (40,0%) bị quấy rối hoặc bạo hành ở trường do cả xu hướng tính dục và chủng tộc / dân tộc của mình. So với những bạn từng hay chưa từng bị ngược đãi, các bạn học sinh LGBTQ AAPI đã bị ngược đãi dưới hai hình thức sau:

  - cảm nhận là thành viên trường được tôn trọng ở mức độ thấp;

  - có mức độ trầm cảm nhiều hơn; và

  - gần như có gấp đôi khả năng bỏ học vì cảm thấy không an toàn;

Báo cáo quấy rối và bạo hành ở trường, và Sự can thiệp

Phần lớn các bạn học sinh LGBTQ AAPI (56,5%) từng bị quấy rối hoặc bạo hành trong năm qua chưa bao giờ báo cho cán bộ nhà trường việc mình bị ngược đãi, chủ yếu vì các bạn không cho rằng cán bộ nhà trường sẽ làm điều gì đó để giải quyết vấn đề (67,4%).

  - Chưa đến một nửa (42,3%) đã báo rằng cán bộ nhà trường đã giải quyết một cách hiệu quả khi các bạn học sinh báo việc ngược đãi.

  - Chưa đến một nửa (43,5%) số học sinh LGBTQ AAPI đã nói với thành viên gia đình về việc mình bị ngược đãi ở trường.

- Trong số các bạn học sinh LGBTQ AAPI đã báo cho thành viên gia đình việc mình bị ngược đãi, một nửa (50,5%) trong số các bạn đã xác nhận việc thành viên trong gia đình đã nói chuyện với giáo viên, hiệu trưởng hoặc cán bộ khác tại trường.

Các quy định thực hành tại trường

Bị kỷ luật tại trường

- Gần một phần ba các bạn học sinh LGBTQ AAPI (30,7%) đã bị phạt một số hình thức kỷ luật tại trường, như phạt ở lại, đình chỉ việc học, hoặc cho thôi học.
- Các bạn học sinh LGBTQ AAPI đa chủng tộc bị kỷ luật nặng hơn so với các bạn học sinh chỉ xác định là AAPI.
- Những trải nghiệm tiêu cực tại trường liên quan đến việc bị kỷ luật tại trườn đối với các bạn học sinh LGBTQ AAPI Các bạn học sinh từng bị kỷ luật tại trường:

  - bị ngược đãi nhiều hơn do xu hướng tình dục, thể hiện giới tính, và chủng tộc/ dân tộc;

  - có nhiều khả năng bỏ học do cảm thấy không an toàn; và

  - có nhiều khả năng trải nghiệm các chính sách hoặc thực tiễn phân biệt đối xử chống lại cộng đồng LGBTQ.

  - Việc bị kỷ luật tại trường có thể ảnh hưởng tiêu cực đến kết quả học tập đối với các bạn học sinh LGBTQ AAPI . Các bạn học sinh từng bị kỷ luật tại trường:
- ít có khả năng lên kế hoạch theo học chương trình giáo dục sau trung học; và
- có điểm trung bình (ĐTB) thấp hơn (GPAs).

Sự hỗ trợ và Các nguồn tài nguyên học tập tại trường dành cho các bạn học sinh LGBTQ AAPI

GSAs (Các Câu lạc bộ Liên minh Người đồng tính nam – Người dị tính)

Tình trạng hoạt động và sự tham gia
- Gần hai phần ba các bạn học sinh LGBTQ AAPI (63,5%) đã báo cáo có GSA tại trường của mình.
- Các bạn học sinh LGBTQ AAPI học tại các trường ở nông thôn, các trường ở miền Nam và các trường nhỏ hơn, ít có khả năng tiếp cận với GSA
- Phần lớn các bạn học sinh LGBTQ AAPI (57,7%) có quyền tiếp cận GSA đã tham gia câu lạc bộ, và 18,9% đã tham gia giữ chức vụ hay làm người chỉ dẫn;

Lợi ích
- So vơi các bạn học sinh không có GSA, các bạn học sinh LGBTQ AAPI có GSA:

  - ít có khả năng nghỉ học do vấn đề an toàn (22,4% so với 36,9%);

  - ít có khả năng cảm thấy không an toàn vì xu hướng tình dục của mình (45,6% so với 62,3%) và thể hiện giới tính (38,6% so với 45,4%); và

  - cảm thấy là thành viên được tôn trọng hơn trong cộng đồng học đường.

- Các bạn học sinh LGBTQ AAPI tham gia GSA cảm thấy thoải mái hơn khi đưa ra các vấn đề về LGBTQ trong lớp và có nhiều khả năng tham gia Ngày hành động vì cộng đồng GLSEN hoặc biểu tình, bảo vệ, biểu dương chính trị.

Các câu lạc bộ Văn hoá/ Dân tộc

Tình trạng hoạt động và sự tham gia
- Ba phần tư học sinh LGBTQ AAPI (74,6%) báo cáo rằng trường của họ có một câu lạc bộ Văn hóa hoặc Dân tộc tại trường của mình.
- 12,2% các bạn học sinh LGBTQ AAPI với một câu lạc bộ văn hóa / dân tộc tại trường đã tham dự các cuộc họp và 2,4% các bạn học sinh này đã tham gia giữ chức vụ hay làm người chỉ dẫn;

Lợi ích
- Các bạn học sinh LGBTQ AAPI có câu lạc bộ văn hóa / dân tộc tại trường của mình:
- cảm thấy là thành viên được tôn trọng hơn trong cộng đồng học đường; và
- ít có khả năng cảm thấy không an toàn vì chủng tộc/ dân tộc
- Các bạn học sinh LGBTQ AAPI sinh ra tại một quốc gia khác có nhiều khả năng tham gia các câu lạc bộ văn hóa/ dân tộc hơn so với những bạn sinh ra ở Hoa Kỳ.

Bộ phận Nhân sự Hỗ trợ của Nhà trường

Tình trạng hoạt động
- Đại đa các bạn học sinh LGBTQ AAPI (97,2%) có thể xác định ít nhất một thành viên là cán bộ hỗ trợ tại trường, nhưng chỉ khoảng một nửa (48,5%) trong số các bạn có thể xác định nhiều cán bộ hỗ trợ (11 cán bộ hỗ trợ trở lên).
- Chỉ có khoảng một nửa trong số các bạn học sinh LGBTQ AAPI (49,2%) đã báo cáo có bộ phận hành chính nhà trường đã rất hỗ trợ hay giải quyết phần nào vấn đề.
- Các bạn học sinh LGBTQ AAPI thuộc đa chủng tộc đã báo cáo việc có ít cán bộ nhà trường hỗ trợ và ít cán bộ hành chính hỗ trợ hơn so với các bạn học sinh chỉ xác định là AAPI.

Lợi ích
- Các bạn học sinh LGBTQ AAPI có nhiều cán bộ hỗ trợ hơn cho các bạn học sinh LGBTQ:
  - ít có khả năng nghỉ học do vấn đề an toàn;
  - ít có khả năng cảm thấy không an toàn vì xu hướng tình dục, thể hiện giới tính, dân tộc và chủng tộc;
  - có mức độ tự trọng cao hơn và mức độ trầm cảm thấp hơn;
  - cảm thấy kết nối tốt hơn với cộng đồng học đường;
  - có ĐTB học tập cao hơn (3,5 so với 3,2); và
  - có nhiều khả năng lên kế hoạch theo học chương trình sau trung học hơn (97,6% so với 93,8%).

Chương trình giảng dạy được lồng ghép
Chúng tôi cũng đã xem xét việc lồng ghép các chủ đề LGBTQ vào chương trình giảng dạy tại

trường. Chúng tôi thấy rằng chỉ hơn một phần tư các bạn học sinh LGBTQ AAPI (27,4%) được giảng dạy với nội dung trình bày tích cực về con người, lịch sử, hay các sự kiện LGBTQ. Ngoài ra, chúng tôi cũng nhận thấy rằng các bạn học sinh LGBTQ AAPI tham dự chương trình giảng dạy có lồng ghép tích cực nội dung về LGBTQ:

- ít có khả năng cảm thấy không an toàn vì xu hướng tình dục của mình (16,8% so với 30,2%) và thể hiện giới tính (19,4% so với 30,1%);

- có nhiều khả năng được các ba5n học chấp nhận là người LGBTQ tại trường (76,4% so với 43,7%); và

- cảm thấy kết nối nhiều hơn với cộng đồng học đường;

Chúng tôi không thể xem xét các hình thức lồng ghép nội dung quan trọng khác trong chương trình giảng dạy, như trình bày nội dung tích cực về người da màu và lịch sử cũng như cộng đồng của họ. Tuy nhiên, chúng tôi đã nhận thấy rằng các bạn học sinh LGBTQ AAPI trong chương trình giảng dạy được lồng ghép chủ đề LGBTQ ít có khả năng thấy không an toàn ở trường vì chủng tộc hoặc dân tộc của mình (22,5% so với 27,8%).

Kết luận và Kiến nghị

Các bạn học sinh LGBTQ AAPI có những trải nghiệm của riêng mình về các quy định thực hành tại trường đối với việc phân biệt đối xử, ngược đãi, và truy cập các nguồn hỗ trợ. Kết quả từ báo cáo này cho thấy các bạn học sinh LGBTQ AAPI đã trải nghiệm trường hợp phân biệt đối xử giữa các cá nhân và tổ chức. Các phát hiện cũng cho thấy cách thức nhà trường hỗ trợ và các nguồn hỗ trợ, như GSA và bộ phận nhân sự hỗ trợ của nhà trường, có thể ảnh hưởng tích cực đến trải nghiệm của các bạn học sinh LGBTQ AAPI tại trường. Dựa trên những phát hiện này, chúng tôi kiến nghị các nội dung sau đến ban giám hiệu nhà trường, các nhà hoạch định chính sách giáo dục và các cá nhân khác muốn cung cấp môi trường học tập an toàn cho các bạn học sinh LGBTQ AAPI :

- Các câu lạc bộ hỗ trợ học sinh, như GSA và các câu lạc bộ văn hoá/ dân tộc; Các tổ chức làm việc với GSA và các câu lạc bộ văn hóa / dân tộc cũng nên hợp tác để đáp ứng nhu cầu của các bạn học sinh LGBTQ AAPI , liên quan đến nhiều bản sắc bên lề, bao gồm các bản sắc xu hướng tính dục, giới tính và chủng tộc/ dân tộc.

- Mang đến sự phát triển chuyên môn cho các cán bộ nhà trường liên quan đến các vấn đề của học sinh LGBTQ AAPI.

- Tăng khả năng tiếp cận của học sinh đối với các nguồn tài nguyên học tập bao gồm các nội dung trình bày đa dạng và tích cực về con người, lịch sử và sự kiện AAPI và LGBTQ.

- Lập các nội dung chính sách và hướng dẫn của trường dành cho các cán bộ xử lý hành vi phân biệt chủng tộc và chống đối cộng đồng LGBTQ, đồng thời phát triển các quy trình bảo mật rõ ràng để học sinh báo vấn đề bị ngược đãi của mình.

- Các cơ quan quản lý giáo dục tại địa phương, tiểu bang và liên bang cũng nên yêu cầu nhà trường chịu trách nhiệm cho việc lập và thực hiện các quy định thực hành và thủ tục này.

- Làm việc để giải quyết sự bất bình đẳng trong hoạt động tài trợ ở cấp địa phương, tiểu bang và quốc gia để tăng khả năng tiếp cận các hoạt động giáo dục và hỗ trợ từ các tổ chức nói chung, và mang đến sự phát triển chuyên nghiệp hơn cho các nhà giáo dục và cán bộ tư vấn học đường.

Khi được kết hợp lại với nhau, các biện pháp này có thể đưa chúng ta đến một tương lai mà các bạn học sinh có cơ hội học tập và đạt kết quả tốt tại trường, bất kể mọi xu hướng tính dục, bản dạng giới tính, thể hiện giới tính, chủng tộc hay dân tộc.

एक्ज़ीक्यूटिव सारांश

परिचय

मौजूदा शोध में बताया गया है कि स्कूल में एशियाई अमेरिकी और प्रशांत द्वीप वासी (AAPI), दोनों के लेस्बियन, गे, बाईसेक्सुअल, ट्रांसजेंडर, और होमोसेक्सुअल (LGBTQ) युवा अक्सर अपनी अधिकारहीन पहचान से संबंधति खास समस्याओं का सामना करते हैं। उदाहरण के लिए, AAPI के युवाओं को मॉडल माइनॉरिटी स्टीरियोटाइप (आदर्श अल्पसंख्यक रूढ़बिद्ध धारणा) के साथ चुनौती भी दी जाती है कि AAPI के सभी विद्यार्थी शैक्षणिक रूप से मेहनती और विशिष्ट हैं, इससे उस जातिवाद और भेदभाव का खंडन किया जा सकता है, उसके महत्व को कम किया जा सकता है, या खत्म किया जा सकता है जिसे AAPI के विद्यार्थी अनुभव करते हैं. इससे पहले के अध्ययनों में देखा गया है कि AAPI के प्राथमिक और माध्यमिक विद्यार्थियों के विरुद्ध सहपाठियों द्वारा जातिवाद की घटना सामान्य है। ऐसा आंशिक रूप से इसलिए हो सकता है

क्योंकि AAPI के युवा अक्सर स्कूलों में धमकी पर होने वाली नीतिगत चर्चा में शामिल नहीं होते। LGBTQ युवा होने के कारण, वे अक्सर अपने लैंगिक-रुझान, लिंग पहचान और लिंग अभिव्यक्ति से संबंधति खास चुनौतियों का सामना करते हैं। LGBTQ युवाओं ने कई बार उत्पीड़न और भेदभाव की रिपोर्ट की है जिसके कारण शैक्षिक परिणाम अच्छे नहीं रहे और मनोवैज्ञानिक हिति में कमी आई। इसके अलावा, उनके पास स्कूल में मौजूद उन संसाधनों तक सीमित पहुंच है या कोई पहुंच नहीं है जिससे स्कूल के परिवेश और विद्यार्थियों के अनुभव को बेहतर बनाया जा सके। हालांकि, यहां स्कूलों में AAPI के युवाओं और LGBTQ युवाओं के अनुभवों पर काफ़ी शोध किया जा रहा है, इन पहचानों के प्रतिच्छेदन की जांच में बहुत कम शोध हुए हैं – AAPI LGBTQ

विद्यार्थियों के अनुभव. मौजूदा अध्ययनों से पता चलता है कि सार्वजनिक स्कूलों में LGBTQ युवाओं के रंग को लेकर द्वेषपूर्ण परिवेश हैं जहां वे जाति, लैंगिक-रुझान, लिंग पहचान, या इन सभी पहचानों के आधार पर उत्पीड़न और भेदभाव का अनुभव करते हैं। यह रिपोर्ट उन रिपोर्टों की एक श्रृंखला है जिसमें ब्लैक, लेटिनिक्स और मूल अमेरिकी LGBTQ युवाओं सहित अलग-अलग जातीय/संजातीय पहचान वाले LGBTQ विद्यार्थियों पर फ़ोकस किया गया है।

इस रिपोर्ट में, हम स्कूल में नकारात्मक परिवेश के संकेतकों, और शैक्षणिक उपलब्धि, शैक्षिक आकांक्षाओं, और मनोवैज्ञानिक हिति पर उनके प्रभाव के संबंध में AAPI LGBTQ विद्यार्थियों के अनुभव की जांच कर रहे हैं:

- व्यक्तिगत विशेषताओं, जैसे कि लैंगिक-रुझान, लिंग अभिव्यक्ति और जाति/संजातीयता, के कारण स्कूल में असुरक्षित महसूस करना, और सुरक्षा कारणों के कारण स्कूल न आना;
- स्कूल में पक्षपातपूर्ण टिप्पणियां सुनना जिसमें समलैंगिकता और जातीयता से संबंधति टिप्पणियां शामिल हैं;
- स्कूल में उत्पीड़न का अनुभव करना; और
- स्कूल की अनुशासनात्मक कार्यप्रणालियों का अनुभव करना।

इसके अलावा, हम इसकी जांच रहे हैं कि AAPI LGBTQ विद्यार्थी इन अनुभवों के बारे में स्कूल के अधिकारियों या अपने परिजनों को बताते हैं या हैं, और ये लोग समस्या पर कैसे कार्य करते हैं।

हम उस स्थिति की भी जांच कर रहे हैं जिसके लिए AAPI LGBTQ विद्यार्थियों के पास स्कूल के सहायक संसाधनों तक पहुँच है, और इन संसाधनों के संभावित लाभों का पता लगाते हैं:

- GSA (गे-स्ट्रेट एलायंस या जेंडर ऐंड सेक्सुअलिटी एलायंस) या इससे मिलते-जुलते संघ;
- जातीय/सांस्कृतिक संघ;
- सहायक स्कूल कर्मचारी; और
- पाठ्यचर्या संबंधी संसाधन जिन्हें LGBTQ से संबंधति विषयों में शामिल किया जाता है।

तरीके

इस रिपोर्ट का डेटा GLSEN के 2017 नेशनल स्कूल क्लाइमेट सर्वे (NSCS) से प्राप्त किया गया है। 2017 NSCS के पूरे सैंपल में 23,001 LGBTQ विद्यार्थियों को शामिल किया गया था जो मिडिल और हाई स्कूल के थे और उनकी आयु 13 से लेकर 21 वर्ष के बीच थी। NSCS में, जब उनसे उनकी जाति और संजातीयता के बारे में पूछा गया, तो प्रतिभागियों के पास अन्य जाति/संजातीयता श्रेणियों के बीच "एशियाई," और "प्रशांत द्वीप वासी" चुनने का विकल्प था। इस रिपोर्ट के सैंपल में नेशनल सैंपल के ऐसे

किसी भी LGBTQ विद्यार्थी को शामिल किया जाता है जो "एशियाई या दक्षिणि एशियाई" या "मूल हवाई या अन्य प्रशांत द्वीप वासी" (इसलिए, उन्हें एशियाई अमेरिकी और प्रशांत द्वीप वासी या AAPI के रूप में संदर्भित किया जाता है) के रूप में पहचाने जाते हैं, इनमें वे लोग भी शामिल हैं जो केवल AAPI के रूप में पहचाने जाते हैं, और जो AAPI और एक या एक से अधिक अतिरिक्त जातीय/संजातीय पहचानों (बहुजातीय AAPI) के रूप में पहचाने जाते हैं। यह ध्यान रखना ज़रूरी है कि प्रशांत द्वीप वासी LGBTQ विद्यार्थियों का सैंपल साइज़ स्कूल में केवल उनके अनुभवों की जांच करने के लिए बहुत कम था। इसलिए, प्रशांत द्वीप वासी के रूप में पहचाने गए LGBTQ विद्यार्थियों को उन विद्यार्थियों के साथ संयुक्त किया गया जिन्हें एशियाई के रूप में पहचाना गया।

इस रिपोर्ट के आखिरी सैंपल में कुल 1,480 AAPI LGBTQ विद्यार्थी थे। व्योमिंग, डिस्ट्रिक्ट ऑफ़ कोलंबिया, प्यूर्टो रिको और यूएस वर्जिन आइलैंड को छोड़कर सभी राज्यों के विद्यार्थी इसमें थे। दो बटा पांच (40.0%) को गे या लेस्बियन के रूप में पहचाना गया, आधे से अधिक (57.7%) सिसजेंडर थे, और AAPI के अलावा एक या एक से अधिक जातीय/संजातीय पहचान के साथ आधे से अधिक (56.0%) को पहचाना गया। अमेरिका में अधिकांश विद्यार्थियों के लिए

पाया गया कि लगभग सभी ने अपनी पहली भाषा के रूप में, या अपनी पहली भाषाओं में से एक के रूप में अंग्रेजी का अध्ययन किया। अधिकांश विद्यार्थी हाई स्कूल और पब्लिक स्कूलों में उपस्थित हुए।

मुख्य निष्कर्ष

स्कूल में सुरक्षा और उत्पीड़न

स्कूल सुरक्षा

- आधे से अधिक AAPI LGBTQ विद्यार्थियों (51.8%) ने अपने लैंगिक-रुझान के कारण, 41.1% ने अपनी लिंग अभिव्यक्ति के कारण, और 26.4% ने अपनी जातीय या संजातीयता के कारण स्कूल में असुरक्षित महसूस किया।
- एक चौथाई से अधिक AAPI LGBTQ विद्यार्थियों (27.6%) को पिछले महीने स्कूल में कम से कम एक दिन अनुपस्थित इस कारण पाया गया क्योंकि उन्होंने असुरक्षित या असहज होने का अनुभव किया, और पिछले महीने में लगभग एक बटा दस (8.4%) विद्यार्थी चार या इससे अधिक दिन अनुपस्थित रहे।

स्कूल में पक्षपातपूर्ण टिप्पणियां

- 97.8% AAPI LGBTQ विद्यार्थियों ने "गे" शब्द का उपयोग नकारात्मक तरीके से करते हुए सुना; लगभग दो-तिहाई विद्यार्थियों (61%) ने कई बार या बार-बार इस तरह के शब्दों को सुना।
- 92.4% AAPI LGBTQ विद्यार्थियों ने समलैंगिकता संबंधी अन्य टिप्पणियों को सुना; आधे से अधिक विद्यार्थियों (51.1%) ने कई बार या बार-बार इस तरह के शब्दों को सुना।
- 89.3% AAPI LGBTQ विद्यार्थियों ने अपर्याप्त "पुरुष" से संबंधित नकारात्मक लैंगिक अभिव्यक्ति की टिप्पणियां सुनीं; आधे विद्यार्थियों (50.2%) ने इन टिप्पणियों को कई बार या बार-बार सुना।
- 81.4 % AAPI LGBTQ विद्यार्थियों ने अपर्याप्त "स्त्री" से संबंधित टिप्पणियां सुनीं; एक तिहाई विद्यार्थियों (33.9%) ने इन टिप्पणियों को कई बार या बार-बार सुना।
- 89.3% AAPI LGBTQ के विद्यार्थियों ने जातीय टिप्पणियां सुनीं; आधे से अधिक विद्यार्थियों (52.7%) इन टिप्पणियों को कई बार या बार-बार सुना।
- 82.3% AAPI LGBTQ विद्यार्थियों ने ट्रांसजेंडर होने के संबंध में नकारात्मक टिप्पणियां सुनीं; एक तिहाई से अधिक विद्यार्थियों (35.5%) इन टिप्पणियों को कई बार या बार-बार सुना।

स्कूल में उत्पीड़न

- कई विद्यार्थियों ने स्कूल में निजी विशेषताओं पर आधारित उत्पीड़न या अवैध भाषा का अनुभव किया जिसमें लैंगिक-रुझान (60.5%), लिंग अभिव्यक्ति (54.7%), और जातीय/संजातीयता (53.8%) शामिल हैं।
- AAPI LGBTQ विद्यार्थी जिन्होंने स्कूल में लैंगिक-रुझान के आधार पर उच्च उत्पीड़न स्तर का अनुभव किया:

- स्कूल छोड़ने की संभावना तीन गुना से अधिक इस कारण थी क्योंकि वे असुरक्षित महसूस करते थे (57.5% बनाम 16.9%);

- हाईस्कूल पूरा करने की योजना संभावित रूप से काफ़ी हद तक कम थी (96.1% बनाम 99.3%); और

- संबंधित स्कूल में निम्न स्तर (22% बनाम 60.9%), और डिप्रेशन के उच्च स्तर का अनुभव किया (73.2% बनाम 41.2%)।

• AAPI LGBTQ विद्यार्थी जिन्होंने स्कूल में जाति/संजातीयता के आधार पर उच्च उत्पीड़न स्तर का अनुभव किया:

- स्कूल छोड़ने की संभावना लगभग दो गुना इस कारण थी क्योंकि वे असुरक्षित महसूस करते थे (35.5% बनाम 18.4%);

- संबंधित स्कूल में निम्न स्तर और डिप्रेशन के उच्च स्तर का अनुभव किया।

• ट्रांसजेंडर और जेंडर नॉनफॉर्मिंग (trans/GNC) AAPI विद्यार्थियों ने लैंगिक-रुझान और लिंग अभिव्यक्ति के आधार पर उच्च स्तर वाले उत्पीड़न का अनुभव LGBQ सिसजेंडर AAPI विद्यार्थियों से अधिक किया।

• एक से अधिक जाति/संजातीय पहचानों वाले AAPI LGBTQ विद्यार्थियों ने लैंगिक-रुझान और लिंग अभिव्यक्ति के आधार पर उच्च स्तर वाले उत्पीड़न का अनुभव उन LGBTQ विद्यार्थियों से अधिक किया जो केवल AAPI विद्यार्थी के रूप में पहचाने गए।

• दो बट्टा पांच AAPI LGBTQ विद्यार्थियों (40.0%) ने अपने लैंगिक-रुझान और अपनी जाति/संजातीयता, दोनों के कारण स्कूल में उत्पीड़न या अवैध भाषा का अनुभव किया। उत्पीड़न के एक रूप का अनुभव या उत्पीड़न का अनुभव नहीं करने वाले AAPI LGBTQ विद्यार्थियों की तुलना में, उत्पीड़न के दोनों रूपों का अनुभव करने वाले AAPI LGBTQ विद्यार्थियों ने:

- संबंधित स्कूल में निम्न स्तरों का अनुभव किया;

- डिप्रेशन के उच्चतर स्तरों का अनुभव किया; और

- स्कूल छोड़ने की सबसे अधिक संभावना इसलिए जताई क्योंकि वे असुरक्षित महसूस करते थे।

स्कूल आधारित उत्पीड़न और अवैध भाषा की रिपोर्टिंग, और बीच-बचाव

पिछले वर्ष उत्पीड़न या अवैध भाषा का अनुभव करने वाले अधिकांश AAPI LGBTQ विद्यार्थियों (56.5%) ने उत्पीड़न की रिपोर्ट कर्मचारियों को कभी नहीं की, सबसे आम कारण यह था कि उन्हें ऐसा नहीं लगा कि कर्मचारी इस संबंध में कुछ भी करेंगे (67.4%)।

• आधे से भी कम विद्यार्थियों (42.3%) ने बताया कि विद्यार्थियों द्वारा उत्पीड़न की रिपोर्ट किए जाने पर कर्मचारियों ने प्रभावी ढंग से कार्रवाई की।

• आधे से भी कम AAPI LGBTQ विद्यार्थियों (43.5%) ने स्कूल में उनके द्वारा सामना किए जा रहे उत्पीड़न के बारे में परिजनों को बताया।

• जिन AAPI LGBTQ विद्यार्थियों ने परिजनों को उत्पीड़न के अनुभव की सूचना दी, उनमें से आधे (50.5%) ने बताया कि परिजनों ने उनके शिक्षक, प्रिंसिपल या स्कूल के अन्य कर्मचारी से इस संबंध में बात की।

स्कूल की कार्यप्रणाली

स्कूल व्यवस्था के साथ अनुभव

• लगभग एक तिहाई AAPI LGBTQ विद्यार्थियों (30.7%) ने स्कूल व्यवस्था के कुछ कार्यों का अनुभव किया, जैसे कि अवरोधन, स्कूल से निलंबन, या निष्कासन।

• बहुजातीय AAPI LGBTQ विद्यार्थियों ने उन विद्यार्थियों की तुलना में उच्च स्तरीय व्यवस्था का अनुभव किया जिन्हें केवल AAPI के रूप में पहचाना गया।

• स्कूल के नकारात्मक अनुभव, AAPI LGBTQ विद्यार्थियों के लिए स्कूल व्यवस्था के अनुभवों से संबंधित थे। स्कूल व्यवस्था का अनुभव करने वाले विद्यार्थियों ने:

- लैंगकि-रुझान, लंगि अभव्यिक्ति, और जाति/संजातीयता के आधार पर उच्च उत्पीड़न दर का अनुभव कयिा;

- स्कूल छोड़ने की अधकि संभावना इसलिए जताई क्योंकिउन्होंने असुरक्षति महसूस कयिा; और

- स्कूल में LGBTQ पक्षपाती वरिोधी नीतयिों या कार्यप्रणालयिों का अनुभव करने की अधकि संभावना जताई।

• स्कूल व्यवस्था वाले अनुभव भी AAPI LGBTQ वद्यिार्थयिों के शैक्षकि परणिामों पर नकारात्मक प्रभाव डाल सकते हैं। स्कूल व्यवस्था का अनुभव करने वाले वद्यिार्थयिों ने:

- माध्यमकि शक्षिा के बाद आगे की शक्षिा के लिए योजना बनाने की कम संभावना जताई; और

- नम्नि ग्रेड पॉइंट एवरेज (GPA) का प्रदर्शन कयिा।

AAPI LGBTQ वद्यिार्थयिों के लिए स्कूल द्वारा दी जाने वाली सहायता और संसाधन

GSA

उपलब्धता और भागीदारी

• लगभग दो-तहिाई AAPI LGBTQ वद्यिार्थयिों (63.5%) ने अपने स्कूल में GSA होने की सूचना दी।

• ग्रामीण स्कूलों, दक्षणि के स्कूलों, और छोटे स्कूलों के AAPI LGBTQ वद्यिार्थयिों ने GSA तक पहुंच होने की कम संभावना जताई।

• GSA तक पहुंच वाले अधकिांश AAPI LGBTQ वद्यिार्थयिों (57.7%) ने संघ में भाग लयिा, और 18.9% वद्यिार्थयिों ने अधकिारी या नेता के रूप में भाग लयिा।

उपयोगतिा

• बनिा GSA वाले AAPI LGBTQ वद्यिार्थयिों की तुलना में GSA वाले AAPI LGBTQ वद्यिार्थयिों ने:

- सुरक्षा चतिाओं के कारण स्कूल छोड़ने की कम संभावना जताई (22.4% बनाम 36.9%);

- अपने लैंगकि-रुझान (45.6% बनाम 62.3%) और लंगि अभव्यिक्ति(38.6% बनाम 45.4%) के कारण असुरक्षति होने का अनुभव करने में कम संभावना जताई; और

- अपने संबंधति स्कूल समुदाय में अधकि बेहतर होने का अनुभव कयिा।

• GSA में भाग लेने वाले AAPI LGBTQ वद्यिार्थयिों ने कक्षा में LGBTQ की समस्याओं को सामने लाने में अधकि सहज होने का अनुभव कयिा, और GLSEN डे ऑफ़ एक्शन में, या राजनीतकि रैली, वरिोध प्रदर्शन या प्रदर्शन में भाग लेने की अधकि संभावना जताई।

जातीय/सांस्कृतकि संघ;

उपलब्धता और भागीदारी

• तीन-चौथाई AAPI LGBTQ वद्यिार्थयिों (74.6%) ने बताया किउनके स्कूल में एक जातीय या सांस्कृतकि संघ था।

• स्कूल के जातीय/सांस्कृतकि संघ वाले 12.2% AAPI LGBTQ वद्यिार्थयिों ने बैठकों में भाग लयिा, और 2.4% वद्यिार्थयिों ने अधकिारी या नेता के रूप में भाग लयिा।

उपयोगतिा

• अपने स्कूल के जातीय/सांस्कृतकि संघ से जुड़े AAPI LGBTQ वद्यिार्थयिों ने:

- अपने संबंधति स्कूल समुदाय में अधकि बेहतर होने का अनुभव कयिा; और

- अपनी जाति/संजातीयता के कारण असुरक्षति होने की कम संभावना जताई।

- किसी अन्य देश के AAPI LGBTQ विद्यार्थियों ने अमेरिकी AAPI LGBTQ विद्यार्थियों की तुलना में जातीय/सांस्कृतिक संघों में भाग लेने की अधिक संभावना जताई।

सहायक स्कूल कर्मचारी

उपलब्धता

- अधिकांश AAPI LGBTQ विद्यार्थी (97.2%) स्कूल के कम से कम एक सहायक कर्मचारी की पहचान कर पा रहे थे, लेकिन केवल लगभग आधे विद्यार्थी (48.5%) ही कई सहायक कर्मचारियों (11 या इससे अधिक) की पहचान कर पा रहे थे।

- केवल लगभग आधे AAPI LGBTQ विद्यार्थियों (49.2%) ने कुछ हद तक या बहुत अधिक सहायक स्कूल प्रशासन होने की सूचना दी।

- बहुजातीय AAPI LGBTQ विद्यार्थियों ने, केवल AAPI के रूप में पहचाने गए विद्यार्थियों की तुलना में कम सहायक कर्मचारी और कम सहायक प्रशासन होने की सूचना दी।

उपयोगिता

- वे AAPI LGBTQ विद्यार्थी जिन्होंने LGBTQ विद्यार्थियों की सहायता करने वाले अधिक कर्मचारियों की सूचना दी, उन्होंने:

  - सुरक्षा चिंताओं के कारण स्कूल छोड़ने की कम संभावना जताई;

  - अपने लैंगिक-रुझान, लिंग अभिव्यक्ति, और जाति/संजातीयता के कारण असुरक्षित होने की कम संभावना जताई;

  - उच्च स्तरीय आत्म-सम्मान और निम्न स्तरीय डिप्रेशन का प्रदर्शन किया;

  - अपने स्कूल समुदाय से जुड़ाव की अधिक भावना का प्रदर्शन किया;

  - उच्च GPA (3.5 बनाम 3.2) का प्रदर्शन किया; और

  - माध्यमिक शिक्षा के बाद आगे की शिक्षा के लिए योजना बनाने की अधिक संभावना जताई (97.6% बनाम 93.8%)।

समावेशी पाठ्यक्रम

हमने स्कूल के पाठ्यक्रम में LGBTQ विषयों को शामिल करने की भी जांच की। हमने पाया कि केवल एक चौथाई AAPI LGBTQ विद्यार्थियों (27.4%) को LGBTQ लोगों, इतिहास, या कार्यक्रमों के सकारात्मक प्रतिरूप के बारे में बताया गया था। इसके अलावा, हमने यह भी पाया कि जिन AAPI LGBTQ विद्यार्थियों को स्कूल के पाठ्यक्रम में LGBTQ समुदाय से जुड़े कुछ सकारात्मक पहलुओं को बताया गया था, उन्होंने:

- अपने लैंगिक-रुझान (16.8% बनाम 30.2%) और लिंग अभिव्यक्ति (19.4% बनाम 30.1%) के कारण असुरक्षित होने का अनुभव करने में कम संभावना जताई;

- स्कूल में सहपाठियों द्वारा LGBTQ लोगों को स्वीकार करने की अधिक संभावना जताई (76.4% बनाम 43.7%); और

- अपने स्कूल समुदाय में अधिक जुड़ाव का अनुभव किया।

हम पाठ्यक्रम समावेश के अन्य महत्वपूर्ण रूपों की जांच नहीं कर पाएं, जैसे कि अलग-अलग रंग वाले लोगों, और उनके इतिहास और समुदायों का सकारात्मक प्रतिरूप। इसके बावजूद, हमने पाया कि LGBTQ-समावेशी पाठ्यक्रम में शामिल वाले AAPI LGBTQ विद्यार्थियों में अपनी जाति या संजातीयता के कारण स्कूल में असुरक्षित होने का अनुभव करने की संभावना कम थी (22.5% बनाम 27.8%)।

निष्कर्ष और सुझाव

AAPI LGBTQ विद्यार्थियों में उत्पीड़न, स्कूल की पक्षपाती कार्यप्रणालियों, और सहायक संसाधनों तक पहुंच से संबंधित अद्वितीय अनुभव हैं। इस रिपोर्ट के परिणाम बताते हैं कि AAPI LGBTQ विद्यार्थी संस्थागत और

पारस्परिक भेदभाव का अनुभव करते हैं। निष्कर्ष में स्कूल द्वारा दी जाने वाली सहायता और संसाधन जैसे तरीके भी सामने आए हैं, जैसे कि GSA और सहायक स्कूल कर्मचारी, AAPI LGBTQ विद्यार्थियों के स्कूल के अनुभवों पर सकारात्मक रूप से असर डाल सकते हैं। इन निष्कर्षों के आधार पर, हम सुझाव देते हैं कि स्कूल लीडर, शिक्षा नीति निर्माता, और AAPI LGBTQ विद्यार्थियों को सुरक्षित शिक्षण परिवेश देने की चाह रखने वाले अन्य व्यक्ति:

- GSA और जातीय/सांस्कृतिक संघ जैसे विद्यार्थी संघों का समर्थन करें। GSA और जातीय/सांस्कृतिक संघों के साथ कार्य करने वाले संगठन को AAPI LGBTQ विद्यार्थियों की उन आवश्यकताओं को पूरा करने के लिए काम करना चाहिए जो लैंगिक-रुझान, लिंग, और जाति/संजातीयता सहित उनकी कई अधिकारहीन पहचानों से संबंधित हैं.

- AAPI LGBTQ विद्यार्थी की समस्याओं के बारे में स्कूल के कर्मचारियों को पेशेवर सुधार की जानकारी दें।

- उन पाठ्यक्रम संसाधनों तक विद्यार्थी की पहुंच को बढ़ाएं जिनमें AAPI और LGBTQ, दोनों के लोगों, इतिहास और कार्यक्रमों के विविध और सकारात्मक प्रतिरूप शामिल हों)।

- LGBTQ और जातीय विरोधी व्यवहार के संबंध में कर्मचारियों के लिए स्कूल नीतियों और दिशानिर्देशों को स्थापित करें, और विद्यार्थियों द्वारा उस उत्पीड़न की रिपोर्ट करने के लिए स्पष्ट और गोपनीय तरीके बनाएं जिनका वे अनुभव करते हैं।

- स्थानीय, राज्य और संघीय शिक्षा एजेंसियों द्वारा भी इन कार्यप्रणालियों और प्रक्रियाओं को स्थापित करने और लागू करने के लिए स्कूलों को जवाबदेह बनाया जाना चाहिए।

- सामान्य रूप से संस्थागत समर्थन और शिक्षा तक पहुंच बढ़ाने के लिए स्थानीय, राज्य और राष्ट्रीय स्तर पर वित्त पोषण में असमानताओं को संबोधित करने का कार्य करें, और शिक्षकों और स्कूल के परामर्शदाताओं के लिए अधिक पेशेवर विकास प्रदान करें।

ऐसे उपाय एक साथ मिलाकर करने से हम ऐसे भविष्य की ओर जा सकते हैं जिसमें लैंगिक-रुझान, लिंग पहचान, लिंग अभिव्यक्ति, जाति, या संजातीयता को नज़रअंदाज़ करते हुए सभी विद्यार्थियों को स्कूल में पढ़ने और सफल होने का अवसर मिलता है।

Introduction

Asian American and Pacific Islander (AAPI)[1] elementary and secondary school students represent 5% of the U.S. population, yet they are often missing from policy discussions on bullying in schools.[2] In fact, national data on school victimization for AAPI are often missing or unavailable.[3] It may be that smaller racial/ethnic student populations, such as AAPI and Native American youth, are often overlooked because of population size. However, AAPI students may also be left out of school bullying conversations, in part, because of the model minority myth that AAPI students are innately intelligent and hardworking, and excel academically.[4] These stereotypes perpetuate fallacies, create social pressures for high achievement, and deny, downplay, or erase the racism and discrimination that AAPI students experience, and as a result, can be damaging to the student.[5] Prior studies, in fact, show that the incidence of racism from peers against AAPI elementary and secondary school students is common.[6] Another consequence of the model minority myth may be the false assumption that all AAPI youth are driven to excel academically and, thus, are somehow able to avoid experiences of bullying and harassment at school. This may lead educators and administrators to believe that, by focusing on their studies, AAPI youth are able to avoid situations that lead to bullying, and thus, they do not experience bullying in school.

Lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth often face unique challenges related to their sexual orientation, gender identity, and gender expression, challenges which most of their non-LGBTQ peers do not face. GLSEN's *2017 National School Climate Survey* found that schools are often unsafe places for LGBTQ students.[7] LGBTQ youth often reported experiencing harassment, discrimination, and other troubling events in school, often specifically related to their sexual orientation, gender identity and/or how they express their gender,[8] including high levels of verbal and physical harassment and assault, sexual harassment, social exclusion and isolation, and other interpersonal problems with peers. In addition, many LGBTQ students did not have access to in-school resources that may improve school climate and students' experiences, such as Gender and Sexuality Alliances (GSAs), supportive educators, and supportive and inclusive school policies.

Although a growing body of research has focused on examining AAPI youth's school experiences and LGBTQ youth's school experiences separately or uniquely, much less research has examined the school experiences of LGBTQ AAPI students. Research on LGBTQ youth of color in general has shown that schools nationwide are hostile environments for LGBTQ youth of color, where they experience victimization and discrimination based on race, sexual orientation, and gender identity, or all of the above simultaneously.[9] Because LGBTQ youth are not a monolithic population, some research has examined racial/ethnic group differences in school climate indicating that AAPI LGBTQ students tended to fare better than other groups, including lower levels anti-LGBTQ victimization, and school disciplinary action.[10] Nevertheless, it was still a common occurrence that AAPI LGBTQ students experience a hostile school climate. Therefore, it is important to highlight the experiences of AAPI LGBTQ students, and how school climate is related to their educational experiences and psychological well-being. In this report, we explore more deeply the school experiences of AAPI LGBTQ students.

Given that the majority of research on this population has examined AAPI youth and LGBTQ youth separately, we approach this report with an intersectional framework.[11] Where possible, we examine the school experiences of AAPI LGBTQ student's multiple intersecting marginalized identities (e.g., race, gender, sexual orientation) in relation to multiple interlocking systems of oppression (e.g., racism, transphobia, homophobia). For instance, the homophobic bias that an AAPI LGBTQ individual may experience is tied to their experiences of racism as an AAPI individual. Our focal point is on the school experiences of AAPI LGBTQ youth as a whole, with attention to also examining differences within AAPI LGBTQ youth. This report will not compare AAPI LGBTQ youth to other racial/ethnic LGBTQ groups.

This report is one of a series of reports on LGBTQ students of color, including Black, Latinx, and Native and Indigenous LGBTQ youth. In this report, we examine the experiences of AAPI LGBTQ students with regard to indicators of negative school climate, as well as supports and resources. In *Part One: Safety and Victimization at School*, we begin with examining AAPI LGBTQ students' feelings of safety at school due to their personal characteristics (race/ethnicity, sexual orientation, and gender identity/expression), experiences of racist and anti-LGBTQ victimization from

peers, as well as reporting racist and anti-LGBTQ victimization to school staff and staff responses to these reports, and family reporting and intervention as an additional form that impacts their school experiences. In *Part Two: School Practices*, we shift to AAPI LGBTQ students' experiences with school staff and practices, including experiences of school disciplinary action and its relation to anti-LGBTQ discriminatory school policies and practices, as well as school resources and supports for AAPI LGBTQ students, and club participation and leadership.

Methods
and Sample
Description

Methods

Data for this report came from GLSEN's *2017 National School Climate Survey (NSCS)*, a biennial survey of U.S. secondary school students who identify as LGBTQ. Participants completed an online survey about their experiences in school during the 2016-2017 school year, including hearing biased remarks, feelings of safety, experiencing harassment and assault, feeling comfortable at school, and experiencing anti-LGBTQ discriminatory school policies and practices. They were also asked about their academic achievement, attitudes about school, school involvement, and availability and impact of supportive school resources. Eligibility for participation in the survey included being at least 13 years of age, attending a K-12 school in the United States during the 2016-2017 school year, and identifying as lesbian, gay, bisexual, queer, or a sexual orientation other than heterosexual (e.g., pansexual, questioning) or being transgender or as having a gender identity that is not cisgender (e.g., genderqueer, nonbinary). For a full discussion of methods, refer to GLSEN's *2017 NSCS* report.[12]

The full sample for the *2017 NSCS* was 23,001 LGBTQ middle and high school students between 13 and 21 years old. In the survey, participants were asked how they identified their race/ethnicity, including "Asian or South Asian" and "Native Hawaiian or other Pacific Islander". Participants could check all that apply. The sample for this report consisted of any LGBTQ student in the national sample who identified as "Asian or South Asian" or "Native Hawaiian or other Pacific Islander" (henceforth referred to as Asian American and Pacific Islander), including those who only identified as AAPI, and those who identified as AAPI and one or more additional racial/ethnic identities (multiracial AAPI). It is important to note that the sample size of Pacific Islander LGBTQ students was too small to examine their school experiences alone. Therefore, LGBTQ students who identified as Pacific Islander were combined with those who identified as Asian. The final sample for this report was a total of 1,480 AAPI LGBTQ students.

Sample Description

As seen in Table S.1, two-fifths (40.0%) of AAPI LGBTQ students in the sample identified as gay or lesbian, with just over a quarter (28.9%) identifying as bisexual and nearly one-fifth (19.8%) identifying as pansexual. Just over half (57.7%) identified as cisgender, nearly a quarter (22.1%) identified as transgender, and the remainder identified with another gender identity or were unsure of their gender identity. Among students who only identified as only AAPI, 91.7% identified as Asian or South Asian, and 13.7% identified as Pacific Islander or Native Hawaiian (see Table S.1). Just over half of the AAPI LGBTQ students in this report (56.0%) identified with one or more racial/ethnic identities in addition to AAPI, as described in Table S.1. For example, nearly half of respondents (45.9%) also identified as White. The majority of respondents were born in the U.S. (86.9%) and nearly all learned English as their first language, or as one of their first languages (91.1%). Additionally, just over half (54.5%) identified with no religion.

Students attended schools in all 50 states, the District of Columbia, Puerto Rico, Guam, American Samoa, and the Northern Mariana Islands. As seen in Table S.2, the majority of students attended high school (67.0%), the vast majority attended public school (87.7%), and just over half attended majority-White schools (56.5%).

Table S.1. Demographic Characteristics of Survey Participants

Sexual Orientation[13] (n = 1474)

Gay or Lesbian	40.0%
Bisexual	28.9%
Pansexual[14]	19.8%
Queer	4.0%
Asexual[15]	2.7%
Another Sexual Orientation (e.g., fluid, heterosexual)	3.9%
Questioning or Unsure	3.3%

Race and Ethnicity[16] (n = 1480)

Asian or Pacific Islander Only	44.0%
Asian or South Asian	*91.7%*
Pacific Islander or Native Hawaiian	*13.7%*
Multiple Racial/Ethnic Identities[17]	56.0%
White	*45.9%*
Native American, American Indian, or Alaska Native	*7.8%*
Black or African American	*8.4%*
Hispanic or Latino/Latina/Latinx	*12.8%*
Middle Eastern or Arab American	*2.9%*

Immigration Status (n = 1478)

U.S. Citizen	96.8%
Born in the U.S. or a U.S. territory	*86.9%*
Born in another country[18]	*9.9%*
U.S. Non-citizen	3.1%
Documented	*2.8%*
Undocumented	*0.3%*

English Learned as First Language (n = 1462) — 91.1%

Average Age (n = 1480) = 15.5 years

Grade in School (n = 1449)

6th	1.2%
7th	7.5%
8th	14.4%
9th	20.2%
10th	23.4%
11th	21.7%
12th	11.5%

Gender[19] (n = 1425)

Cisgender	57.7%
Female	*37.3%*
Male	*17.3%*
Unspecified	*3.1%*
Transgender	22.1%
Female	*1.8%*
Male	*13.9%*
Nonbinary (i.e., not identifying as male or female, or identifying as both male and female)	*5.1%*
Unspecified	*1.3%*
Genderqueer	11.2%
Another Nonbinary Identity (e.g., agender, genderfluid)	7.3%
Questioning or Unsure	1.8%

Religious Affiliation (n = 1475)

Christian (non-denominational)	13.5%
Catholic	10.6%
Protestant	1.4%
Jewish	1.2%
Buddhist	6.2%
Muslim	1.3%
Another Religion (e.g., Unitarian Universalist, Wiccan)	11.3%
No Religion, Atheist, or Agnostic (and not affiliated with a religion listed above)	54.5%

Received Educational Accommodations[20] (n = 1466) — 23.6%

Table S.2. Characteristics of Survey Participants' Schools

Grade Level (n = 1474)

K through 12 School	7.7%
Lower School (elementary and middle grades)	1.8%
Middle School	15.3%
Upper School (middle and high grades)	8.2%
High School	67.0%

Region[21] (n = 1472)

Northeast	17.1%
South	24.2%
Midwest	15.3%
West	41.2%
U.S. Territories	2.2%

School Racial Composition (n = 1316)

Majority AAPI	13.1%
Majority White	56.5%
Majority Other Race	18.6%
No Majority Race	11.8%

School Type (n = 1453)

Public School	87.7%
Charter	*5.3%*
Magnet	*11.2%*
Religious-Affiliated School	4.6%
Other Independent or Private School	7.7%

Single-Sex School (n = 1474)   1.9%

School Locale (n = 1452)

Urban	27.7%
Suburban	54.2%
Rural or Small Town	18.1%

Part One: Safety and Victimization at School

For AAPI LGBTQ youth, school can be an unsafe place. Our previous research indicates that the majority of LGBTQ students regularly hear biased language at school, and most experience some form of identity-based harassment or assault. These experiences may negatively impact students' academic outcomes, as well as their psychological well-being. Thus, we explored the reasons AAPI LGBTQ students feel unsafe at school, the types of biased language they hear, and both the extent and effects of in-school harassment and assault. Because school staff have a responsibility to intervene on such incidents of bias, we also examined AAPI LGBTQ students' rates of reporting their victimization to staff, and how school staff responded.

Safety

We asked students if they ever felt unsafe at school due to any personal characteristics. As shown in Figure 1.1, the most common reason for AAPI LGBTQ students to feel unsafe was due to their actual or perceived sexual orientation (51.8%), followed by the way they express their gender, or how traditionally "masculine" or "feminine" they were in appearance or behavior (41.1%).[22] Additionally, just over a quarter of students (26.4%) felt unsafe due to their race or ethnicity. For some, feeling unsafe at school may even result in avoiding school altogether. When asked about absenteeism, over a quarter of AAPI LGBTQ students (27.6%) reported missing at least one day of school in the last month because they felt

Figure 1.1 AAPI LGBTQ Students Who Felt Unsafe at School Because of Actual or Perceived Personal Characteristics

Characteristic	Percentage
Sexual Orientation	51.8%
Gender Expression	41.1%
Body Size/Weight	32.3%
Gender	30.4%
Race or Ethnicity	26.4%
Academic Ability	23.2%
Family Income	13.9%
Disability	10.3%
Religion	10.1%
English Proficiency	4.6%
Citizenship Status	2.2%
Other (e.g. political views, past victimization)	10.9%

"Do you feel unsafe at school because of..."
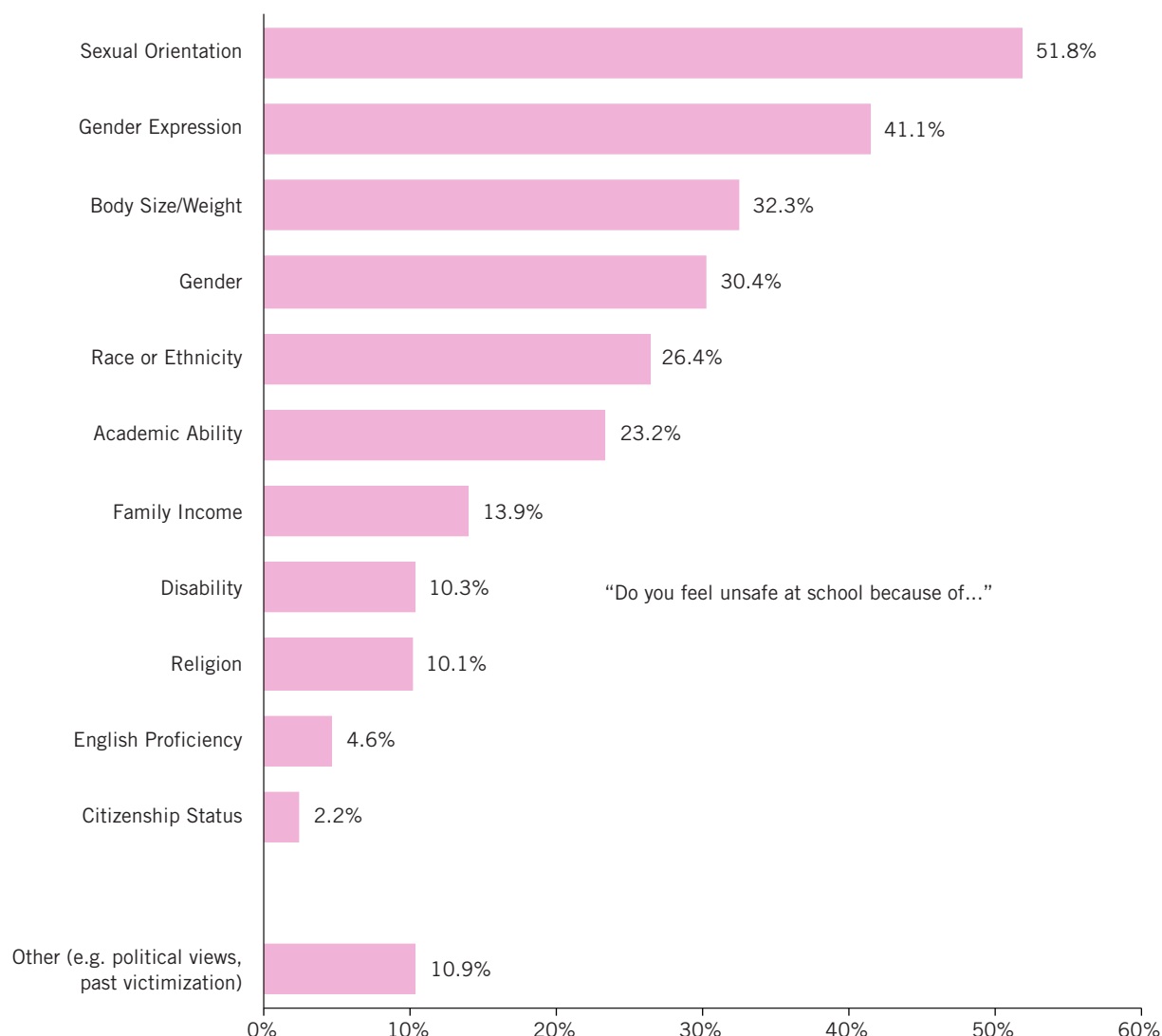
unsafe or uncomfortable, and nearly one-tenth (8.4%) missed four or more days in the last month.

Biased Remarks

AAPI LGBTQ students may feel unsafe at school, in part, because of homophobic, racist, or other types of biased language that they hear from their peers in classrooms or hallways. We asked students how often they heard anti-LGBTQ language from other students, including: the word "gay" being used in a negative way (such as "that's so gay" being used to call something "stupid" or "worthless"), other homophobic remarks (such as "faggot" and "dyke"), comments about students not acting "masculine" enough, comments about students not acting "feminine" enough, and negative remarks about transgender people (such as "tranny" or "he/she"). We also asked students how often they heard racist language from other students at school. As shown in Figure 1.2, the most common form of biased language was "gay" used in a negative way, followed by racist remarks. Nearly two-thirds of AAPI LGBTQ students heard "gay" used in a negative way often or frequently (61.9%), and just over half heard racist remarks often or frequently (52.7%). The next most common forms of biased remarks heard by AAPI LGBTQ students were other homophobic remarks and comments about not acting "masculine" enough (see also Figure 1.2).[23]
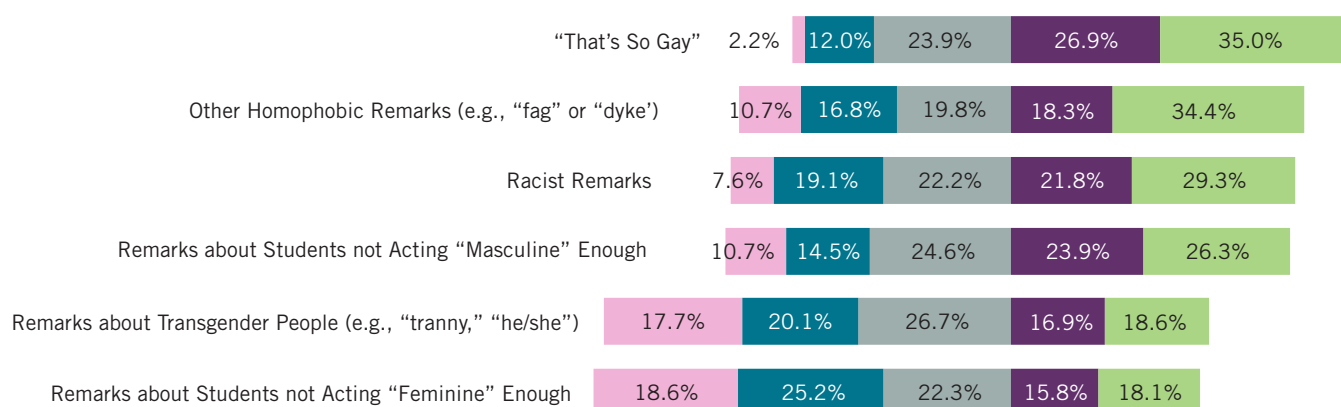
Harassment and Assault

In addition to hearing biased language in hallways or classrooms, many students experience victimization at school, including verbal harassment (e.g., being called names or threatened), physical harassment (e.g., being shoved or pushed), and physical assault (e.g., being punched, kicked, or injured with a weapon). LGBTQ students who experience harassment or assault may feel excluded and disconnected from their school community, and may respond by avoiding school. This victimization may also have a negative impact on students' psychological well-being and academic success.[24] Therefore, we examined how often AAPI LGBTQ students experienced victimization in the past year based on their actual or perceived sexual orientation, the way they express their gender, and their actual or perceived race/ethnicity. We also examined whether victimization based on sexual orientation or based on race/ethnicity was associated with academic outcomes as well as key indicators of student well-being, including: educational aspirations, skipping school due to feeling unsafe, school belonging, and depression.

Extent and effects of harassment and assault based on personal characteristics. As shown in Figure 1.3, the majority of AAPI LGBTQ students experienced harassment and assault based on their race/ethnicity, sexual orientation and gender expression. Victimization based on their sexual orientation was most common, followed by victimization because of gender expression (see also Figure 1.3).[25]

We examined whether victimization at school due to sexual orientation and victimization due to race or ethnicity were associated with AAPI LGBTQ students' psychological well-being and

Figure 1.2 Frequency of Hearing Anti-LGBTQ and Racist Remarks in School

Remark	Never				
"That's So Gay"	2.2%	12.0%	23.9%	26.9%	35.0%
Other Homophobic Remarks (e.g., "fag" or "dyke")	10.7%	16.8%	19.8%	18.3%	34.4%
Racist Remarks	7.6%	19.1%	22.2%	21.8%	29.3%
Remarks about Students not Acting "Masculine" Enough	10.7%	14.5%	24.6%	23.9%	26.3%
Remarks about Transgender People (e.g., "tranny," "he/she")	17.7%	20.1%	26.7%	16.9%	18.6%
Remarks about Students not Acting "Feminine" Enough	18.6%	25.2%	22.3%	15.8%	18.1%

educational outcomes. We found that victimization based on sexual orientation was related to skipping school due to feeling unsafe, lower educational aspirations, lower levels of school belonging, and greater levels of depression.[26] For example, as seen in Figure 1.4, students were more than three times as likely to skip school because they felt unsafe if they experienced higher than average levels of victimization based on sexual orientation (57.5% vs. 16.9%). Similarly, we found that victimization based on race/ethnicity was related to skipping school due to feeling unsafe, lower levels of school belonging, and greater levels of depression (see Figure 1.5).[27] We did not, however, observe a relationship between victimization based on race/ethnicity and educational aspirations.
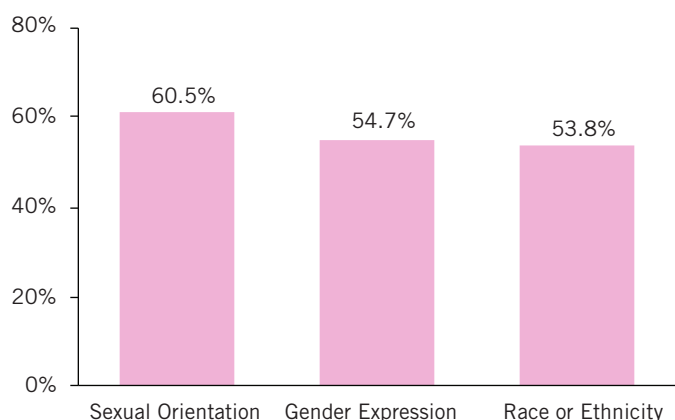
Differences in victimization by transgender status. Previous research, from GLSEN, as well as other scholars, has demonstrated that transgender and other gender nonconforming (trans/GNC) students experience greater levels of anti-LGBTQ victimization and harassment than cisgender LGBQ students.[28] We found this to be true for AAPI LGBTQ students as well. Specifically, we found that trans/GNC AAPI students experienced greater levels of victimization based on sexual orientation and gender expression than their cisgender LGBQ AAPI peers (see Figure 1.6), but they did not differ on victimization based on race/ethnicity (see also Figure 1.6).[29] Given that the general population tends to hold less favorable views of transgender people than of gay and lesbian people,[30] trans/GNC AAPI students may be greater targets for anti-LGBTQ victimization.

Differences in victimization by multiple racial/ethnic identities. For multiracial students, their own racial/ethnic identification or how they are identified by their peers in terms of their race/ethnicity may vary based on context.[31] Because they do not belong to any single racial/ethnic group, these students may face greater levels of social exclusion that may result in increased risks for peer victimization.[32] Thus, we examined whether AAPI LGBTQ students who endorsed multiple racial/ethnic identities differed from those who identified only as AAPI with regard to their experiences of victimization. We found that multiracial AAPI LGBTQ students experienced greater levels of victimization based on sexual

Figure 1.3 Percentage of AAPI LGBTQ Students Who Experienced Victimization Based on Personal Characteristics

Figure 1.4 Victimization Based on Sexual Orientation and AAPI LGBTQ Student Well-Being and Academic Outcomes
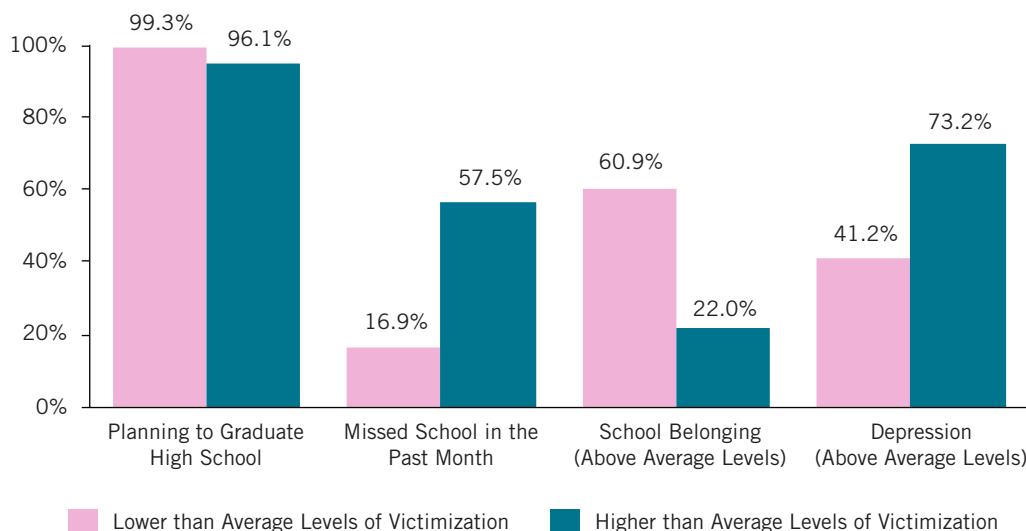
orientation and based on gender expression than LGBTQ students who identified only as AAPI (see Figure 1.7).[33]

We did not find that multiracial AAPI LGBTQ students, overall, experienced different levels of race-based harassment than those who only identified as AAPI. However, we did find differences when we considered the racial composition of the school. In majority AAPI schools, multiracial AAPI LGBTQ students experienced a higher severity of racist victimization than LGBTQ students who only identified as AAPI. However in all other school compositions — majority White, majority other non-White race, and no majority race schools — LGBTQ students who only identified as AAPI experienced higher

severity of racist victimization than multiracial AAPI students.[34] It is possible that multiracial AAPI students are more likely to be targeted for victimization in AAPI majority schools because of their other racial/ethnic identities, whereas students who only identify as AAPI may be more targeted for victimization in schools where they are not a racial majority. Further research is warranted to explore other possible connections between multiracial/multiethnic identity and different forms of victimization among students of color.

Experiencing multiple forms of victimization. Thus far in this section, we have discussed AAPI LGBTQ students' in-school experiences of victimization based on sexual orientation, on gender expression, and on race/ethnicity independently. However,

Figure 1.5 Victimization Based on Race/Ethnicity and AAPI LGBTQ Student Well-Being and Academic Outcomes
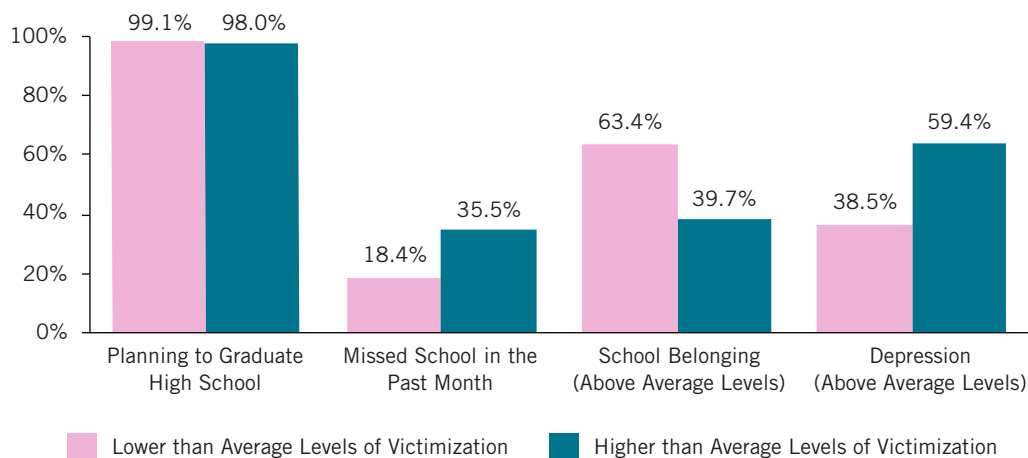
Lower than Average Levels of Victimization   Higher than Average Levels of Victimization

Figure 1.6 Differences in Level of Victimization by Trans/GNC Status
(Percentage of AAPI LGBTQ Students Experiencing Higher than Average Levels of Victimization)

Cisgender LGBQ AAPI Students   Trans/GNC AAPI Students
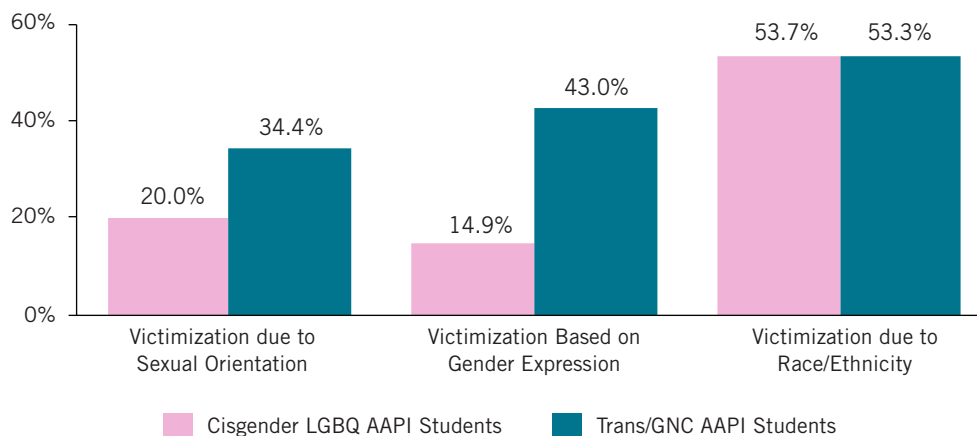
many AAPI LGBTQ students experience victimization that targets both their LGBTQ and their racial/ethnic identities. In fact, two-fifths of AAPI LGBTQ students in our study (40.0%) experienced harassment or assault based on both their sexual orientation and their race/ethnicity.[35] Previously in this report, we reported that both

types of victimization separately were related to skipping school due to feeling unsafe, lower school belonging, and greater levels of depression. However, it is important to understand how these outcomes are associated with experiencing multiple forms of harassment. Therefore, we examined the combined effects of race-based

Figure 1.7 Differences in Level of Victimization by Multiple Racial/Ethnic Identities
(Percentage of AAPI LGBTQ Students Experiencing Higher than Average Levels of Victimization)

Legend:
- Identify Only as AAPI
- Identify as AAPI and One or More Other Racial/Ethnic Identities

Figure 1.8 AAPI LGBTQ Student Well-Being and Multiple Forms of Victimization Based on Sexual Orientation and Race/Ethnicity

Legend:
- Neither Form of Victimization
- Victimization Based on Sexual Orientation Only
- Victimization Based on Race/Ethnicity Only
- Both Forms of Victimization

and homophobic victimization on missing school, school belonging, and depression. We found that students who experienced both homophobic and racist victimization were the most likely to skip school due to feeling unsafe,[36] experienced the lowest levels of school belonging,[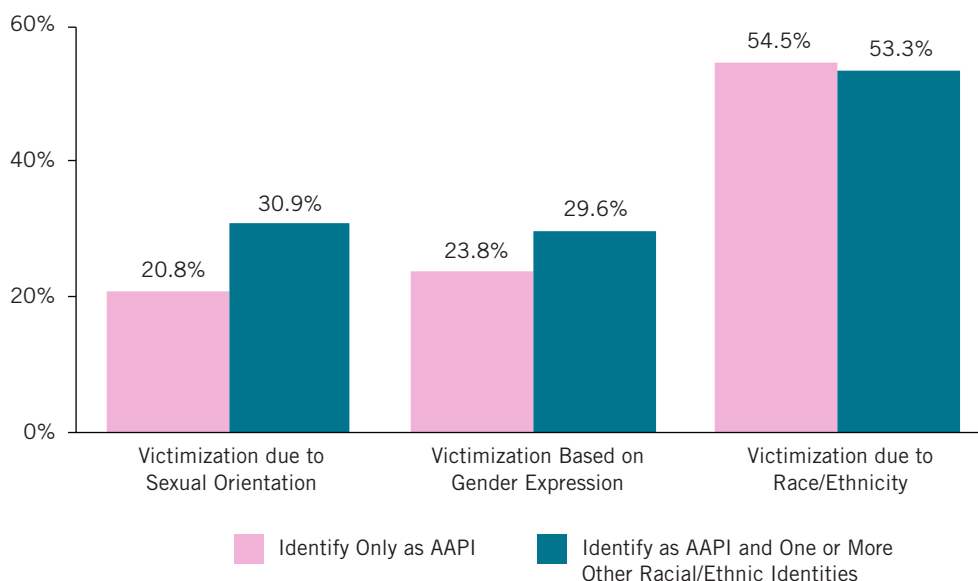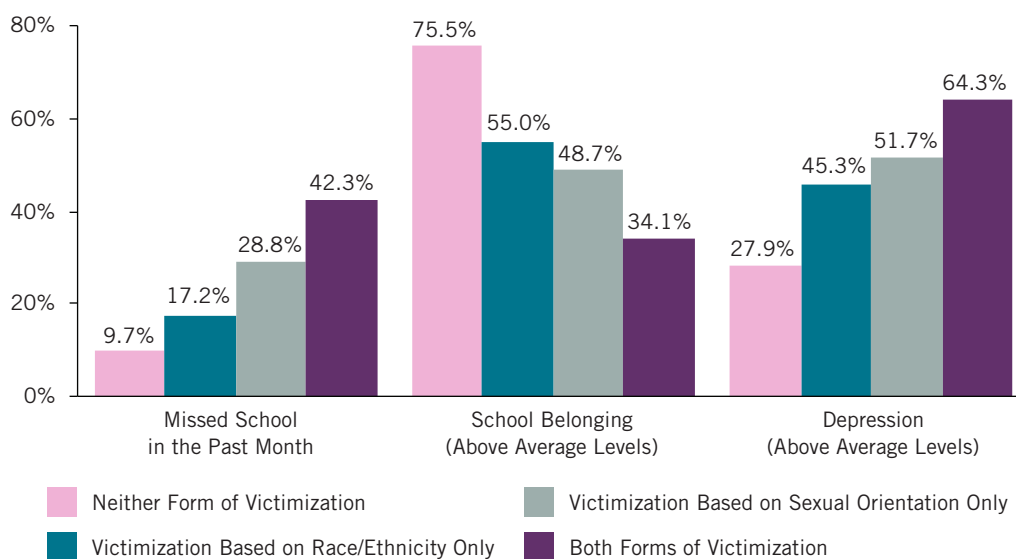37] and experienced the highest levels of depression,[38] as compared to those who experienced only one form of victimization or neither (see Figure 1.8).

In that AAPI LGBTQ students likely have a longer history with experiencing victimization based on their race/ethnicity than their LGBTQ identity, it is possible that these experiences of race-based victimization may equip AAPI LGBTQ students with skills to navigate other types of victimization, such as anti-LGBTQ victimization, and provide a buffer against the psychological harms of these additional forms of victimization.[39] Thus, we also examined how the experience of racist victimization might alter the effect of homophobic victimization on school outcomes and well-being. We found that the effects of victimization on school belonging and depression were more pronounced if students only experienced one form of victimization.[40] For example, the negative effect of homophobic victimization on depression was strongest among AAPI LGBTQ students who experienced higher levels of homophobic victimization and lower levels of racist victimization. Thus, the findings suggest that an AAPI LGBTQ student who has early and possibly ongoing experiences of racist victimization may be better equipped to respond to subsequent victimization, including harassment based on their sexual orientation.[41] We did not find this same effect with regard to missing school, however. More investigation is warranted to further understand the impacts of multiple forms of victimization, although it remains clear that experiencing additional forms of victimization means experiencing additional harm, and AAPI LGBTQ students who experienced victimization targeting both their race/ethnicity and sexual orientation experienced the poorest outcomes.

## Reporting School-Based Harassment and Assault

GLSEN advocates for clear guidelines for school staff on anti-bullying and harassment incidents, and for staff to be trained in effectively responding to victimization incidents. We asked AAPI LGBTQ students who had experienced harassment or assault in the past school year how often they had reported the incidents to school staff, and found that the majority of students (56.5%) never reported victimization to staff (see Figure 1.9). Less than 1 in 5 students (17.1%) reported victimization to staff "most of time" or "always."

AAPI LGBTQ students who indicated that they had not always told school personnel about their experiences with harassment or assault were asked why they did not always do so. The most common reason for not reporting victimization to staff was that they did not think that staff would do anything about it (67.4%).

We asked LGBTQ students who had reported incidents to school staff about the actions that staff had taken in response to the reported incident. The most common staff responses to students' reports of harassment and assault was talking to the perpetrator/telling the perpetrator to stop (42.3%), followed by telling the student to ignore it (40.8%), and doing nothing/taking no action (34.3%). Thus, AAPI LGBTQ students may be justified in thinking that staff may not address the victimization they experience. Furthermore, nearly half of students (44.9%) reported that staff responded ineffectively to their reports of victimization. We also found that the only common response that could be considered appropriate or effective was talking to the perpetrator/telling the perpetrator to stop.[42]

Figure 1.9 Frequency of AAPI LGBTQ Students Reporting Incidents of Harassment and Assault to School Staff (n=687)
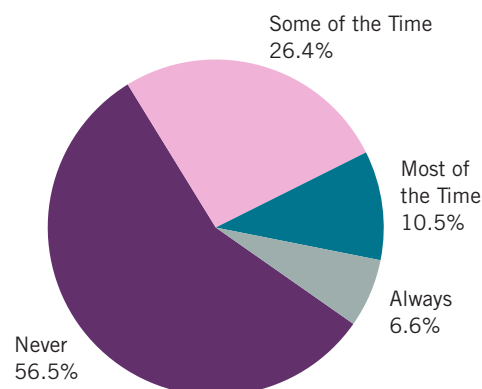
Some of the Time 26.4%

Most of the Time 10.5%

Always 6.6%

Never 56.5%

Insight on Family Reporting and Intervention

Family support has been shown to improve educational opportunities and academic success for marginalized groups, such as students with disabilities and students of color.[43] However, little is known about factors that contribute to family support, particularly for AAPI LGBTQ students. Prior studies have focused on AAPI parents' involvement in their children's academic achievement.[44] In part, this may be because education research regarding parental involvement in general, regardless of the students' race/ethnicity, has typically examined the relationship between parental involvement and academic achievement.[45] Therefore, relatively less attention has been paid to non-educational outcomes in the school lives of AAPI youth, including family support for AAPI students with regard to bullying. In this section, we examined family intervention in response to their child's victimization at school, and conditions that promote family intervention for AAPI LGBTQ students.

Reporting Victimization to Family. Given that family members may be able to intervene when incidents of victimization occur, we asked students in our survey if they reported harassment or assault to a family member. Less than half of AAPI LGBTQ students (43.5%) said that they had ever told a family member about the victimization they faced at school. When LGBTQ students experience victimization at school, they may be hesitant to tell family members if they are not out to them. We found that students who were out as LGBTQ to at least one family member were more likely to tell their families about the victimization they were experiencing at school, but it remained only slightly more than half (52.3% of those out to family vs. 32.0% of those not out).[46]

Family Intervention. Among AAPI LGBTQ students who reported victimization experiences to a family member, half (50.5%) reported that a family member talked to their teacher, principal or other school staff about the harassment or assault they experienced (see Figure).

Frequency of Intervention by AAPI LGBTQ Students' Family Members (n = 687)

Some of the Time 28.7%
Most of the Time 10.6%
Always 11.2%
Never 49.5%

Certain factors may increase the likelihood that family members intervene on behalf of the student with the school. Family members may be more likely to intervene when the student experiences a high severity of victimization. Further, family members of students with disabilities or educational accommodations may be more likely to be involved in the student's general school life and thus, more likely to intervene when that student is victimized in school. In fact, we found that family members of AAPI LGBTQ students were more likely to talk to staff about victimization when the student had experienced higher levels of victimization based on gender expression (54.5% vs. 45.2%).[47] However, victimization based on sexual orientation and victimization based on race/ethnicity were not related to family members talking to staff about victimization. We also found that AAPI LGBTQ students who had a disability were more likely to report that their family members talked to staff about their victimization, compared to AAPI LGBTQ students who did not have a disability (54.4% vs. 44.6%).[48] Receiving educational accommodation services was not related to family members talking to staff about victimization.

Conclusions. We found that many AAPI LGBTQ students who experienced victimization in school reported victimization to their family members and many family members talked to staff about victimization experiences. Certain conditions at school make it more likely for family members of AAPI LGBTQ students to intervene, such as when there is a more hostile school climate and when their child has a disability. It is interesting to note that family members of AAPI LGBTQ students were more likely to intervene when the student experienced higher levels of victimization based on gender expression, but this was not the case for victimization based on sexual orientation and victimization based on race/ethnicity. Further research is warranted to explore connections between different forms of victimization and family intervention among AAPI LGBTQ students. Finally, findings from our data show whether family members intervene, but not how effective their interventions are. Thus, it is critical for research to assess the effectiveness of family intervention efforts in improving school climate.
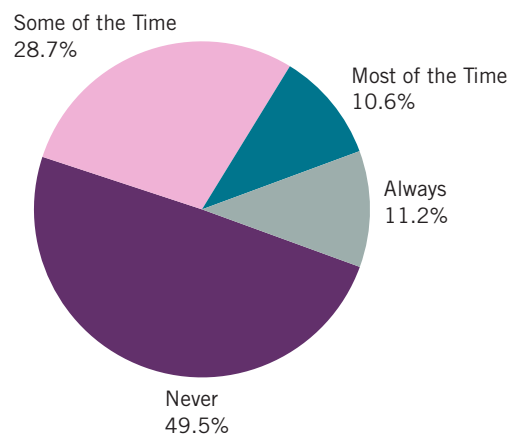
Conclusions

The majority of AAPI LGBTQ students experienced anti-LGBTQ and racist victimization, and these forms of victimization may result in poorer academic outcomes and student well-being. In fact, those who experienced both of these forms of victimization had the most adverse outcomes with regard to skipping school due to feeling unsafe, school belonging, and depression. Thus, it is important that educators be particularly attentive to the needs of students who lie at the intersection of multiple forms of bias. Unfortunately, we also found that the majority of AAPI LGBTQ students who experienced victimization at school never reported these experiences to staff. Further, for those who did report their victimization to staff, the second most common staff response was telling the student to ignore the incident. Thus, it is critical that schools implement clear and confidential pathways for students to report incidents of bias that they experience, and that educators and other school staff receive training to understand how to intervene effectively on both anti-LGBTQ and racist victimization.
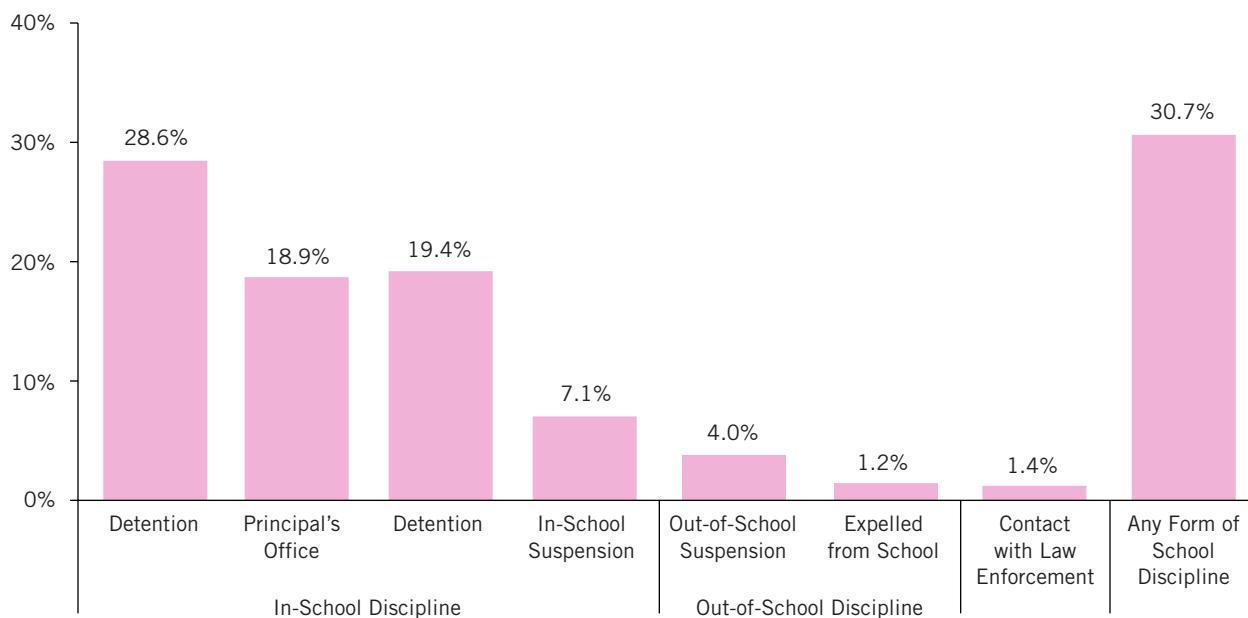
Part Two:
School Practices

Schools have a responsibility to promote positive learning for all students, including AAPI LGBTQ students. The availability of resources and supports in school for AAPI LGBTQ students is another important dimension of school climate. There are several key resources that may help to promote a safer climate and more positive school experiences for students: student clubs that address issues for LGBTQ students; school personnel who are supportive of LGBTQ students; and LGBTQ-inclusive curricular materials. However, our previous research has found that many LGBTQ students do not have such supports available in their schools.[49] In addition, schools also often have disciplinary practices that contribute to a hostile school climate. Thus, in this section, we examined school practices, and their impact on the educational outcomes and well-being of AAPI LGBTQ students. Specifically, we examined AAPI LGBTQ students' experiences of school disciplinary action, as well as the availability and utility of specific supports and resources that may uniquely impact AAPI LGBTQ students in ways that differ from the general LGBTQ student population, including student clubs that address LGBTQ and ethnic/cultural issues, school personnel, and LGBTQ-inclusive curriculum.

Experiences with School Discipline

The use of harsh and exclusionary discipline, such as zero tolerance policies, has contributed to higher dropout rates as well as reliance on alternative educational settings, where educational supports and opportunities may be less available.[50] Prior research shows that school disciplinary policies and practices disproportionately targets LGBTQ students,[51] and may have serious academic consequences for these students. School discipline can also be directly connected to greater time out of school and even a greater likelihood in juvenile justice system involvement. We examined three categories of school disciplinary action: in-school discipline (including referral to the principal, detention, and in-school suspension), out-of-school discipline (including out-of-school suspension and expulsion), and having had contact with the criminal justice or juvenile justice system as a result of school discipline, such as being arrested and serving time in a detention facility. As shown in Figure 2.1, nearly a third of AAPI LGBTQ students (30.7%) reported having ever been disciplined at school. Students most commonly reported in-school discipline, and fewer students received out-of-school suspension and expulsion.

Figure 2.1 Percentage of AAPI LGBTQ Students Who Experienced School Discipline

	In-School Discipline			Out-of-School Discipline			
	Detention	Principal's Office	Detention	In-School Suspension	Out-of-School Suspension	Expelled from School	Contact with Law Enforcement	Any Form of School Discipline
	28.6%	18.9%	19.4%	7.1%	4.0%	1.2%	1.4%	30.7%

A small percentage of students (1.4%) had had contact with the criminal justice or juvenile justice system.

Impact of victimization and safety on school discipline. Several factors may be associated with LGBTQ students' school disciplinary experiences, including those stemming from unsafe or discriminatory school environments. As we found in GLSEN's *2017 National School Climate Survey*, LGBTQ students are often disciplined when they are, in fact, the victim of harassment or assault. We found that AAPI LGBTQ students who experienced greater levels of victimization based on sexual orientation, gender expression, and race/ethnicity were more likely to experience all three forms of school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement).[52]

LGBTQ students who are victimized at school may also miss school because they feel unsafe, and thus, face potential disciplinary consequences for truancy. We found that AAPI LGBTQ students who missed more days of school were more likely to experience all three forms of discipline (in-school, out-of-school, and contact with law enforcement).[53] For instance, as shown in Figure 2.2, just over two-fifths of AAPI LGBTQ students (42.8%) who missed school in the past month because they felt unsafe experienced some form of in-school discipline, compared to a quarter of students (24.5%) who did not miss school.

Impact of discriminatory school policies and practices on school discipline. Schools often employ anti-LGBTQ discriminatory practices, which may lead to more disciplinary action against LGBTQ students. In our survey, we asked LGBTQ students about a number of specific LGBTQ-related discriminatory school policies and practices at their school that they may have personally experienced, such as being disciplined for expressing public displays of affection, prevented from starting a GSA, and gender-related discrimination (e.g., prevented from using the bathroom or locker room that aligns with their gender, prevented from using their chosen name or pronouns). Half of AAPI LGBTQ students (50.0%) experienced discriminatory school policies and practices.

We examined how anti-LGBTQ discriminatory school policies and practices were associated with school disciplinary action. As illustrated in Figure 2.3, we found that AAPI LGBTQ students who experienced discrimination in school were more likely to experience both in-school and out-of-school-discipline than AAPI LGBTQ students who did not experience discrimination, but did not find any differences with regard to contact with law enforcement.[54]

Differences in school discipline by transgender status. Previous research from GLSEN has demonstrated that, in general, transgender and other gender nonconforming (trans/GNC) students experience higher rates of in-school discipline and

Figure 2.2 Experiences of School Discipline by Missing School Because of Feeling Unsafe
(Percentage of AAPI LGBTQ Students Who Experienced School Discipline)

Legend: ■ Missed School   ■ Did Not Miss School
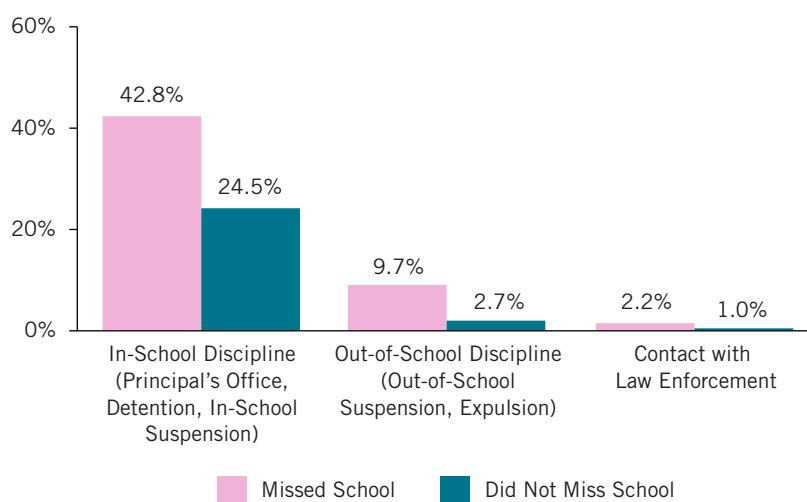
out-of-school discipline, compared to cisgender LGBQ students.[55] We also found this to be true for AAPI LGBTQ students. Trans/GNC AAPI students were more likely to experience in-school discipline and out-of-school discipline than cisgender LGBQ AAPI students.[56] However, trans/GNC AAPI students did not differ with regard to contact with law enforcement.

Given our previous finding that trans/GNC AAPI students experienced greater levels of anti-LGBTQ victimization and that they are more likely to experience in-school and out-of-school discipline than cisgender LGBQ AAPI students, we examined whether anti-LGBTQ victimization played a role on the relationships between trans/GNC status and in-school and out-of-school discipline. We found that trans/GNC AAPI students experienced greater levels of anti-LGBTQ victimization than their cisgender LGBQ AAPI peers, and in turn, they were more likely to experience in-school and out-of-school discipline.[57]

Differences in school discipline by multiple racial/ethnic identities. Prior research has found that among secondary school students, students who identify as two or more racial/ethnic identities are at greater risk for school disciplinary action than other racial/ethnic groups.[58] Thus, we examined whether AAPI LGBTQ students who endorsed multiple racial/ethnic identities differed from those who only identified as AAPI with regard to their experiences with school disciplinary action. We found that multiracial AAPI LGBTQ students were more likely to experience all three forms of
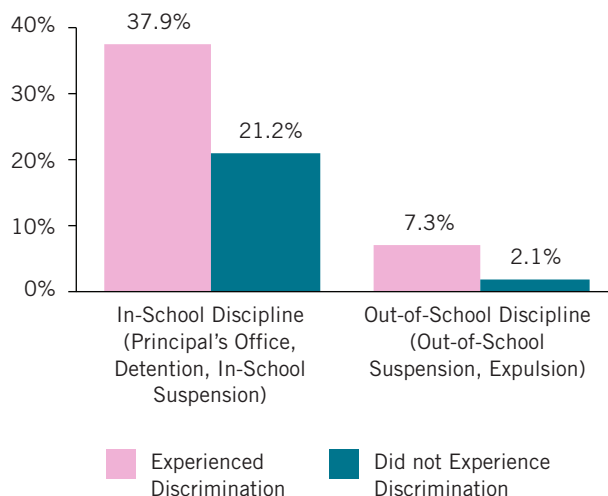
school discipline, including in-school discipline (34.6% vs. 23.0%), out-of-school discipline (5.9% vs. 3.1%), and contact with law enforcement (2.2% vs. 0.3%), than AAPI LGBTQ students who identified only as AAPI.[59] Further research is warranted to explore the possible connections between multiracial/multiethnic identity and school discipline among students of color.

Impact of school discipline on educational outcomes. School disciplinary action may impinge on a student's educational success. Exclusionary school disciplinary practices, those that remove students from the classroom, may lead to poorer grades and a diminished desire to continue on with school. In fact, we found that AAPI LGBTQ students' experiences with in-school discipline, out-of-school discipline, and contact with law enforcement were related to lower likelihood to plan on pursuing post-secondary education,[60] and lower grade point average (GPA)[61] than those who did not experience in-school discipline, out-of-school discipline and contact with law enforcement.

School-Based Supports and Resources for AAPI LGBTQ Students

In our *2017 National School Climate Survey* report, we demonstrated the positive impact of LGBTQ-related school resources and supports on educational outcomes and well-being for LGBTQ secondary school students in general. Unfortunately, we also found that many LGBTQ

**Figure 2.3 Experiences of School Discipline by Anti LGBTQ Discrimination**
(Percentage of AAPI LGBTQ Students Who Experienced School Discipline)

Legend:
- Experienced Discrimination
- Did not Experience Discrimination

In-School Discipline (Principal's Office, Detention, In-School Suspension): 37.9% / 21.2%

Out-of-School Discipline (Out-of-School Suspension, Expulsion): 7.3% / 2.1%

students did not have access to these types of resources in school. Thus, in this section, we examined the availability and utility of school supports, including LGBTQ-related school supports as well as student-led ethnic/cultural clubs, for AAPI LGBTQ students. It is important to note that for institutional supports, including the presence of GSAs and ethnic/cultural clubs, school characteristics may be related to their availability, such as region, locale, school racial composition, and school size. Other school supports, such as having educators and administrators who are supportive of LGBTQ students, may differ based on the identities of AAPI LGBTQ students. For example, a student's AAPI or LGBTQ identities may not be related to whether they have a GSA or an ethnic/cultural club, but they may be related to how supportive their teachers are. Yet, one's racial/ethnic identities may be related to the types of schools one attends or has access to (e.g., school racial composition, region, locale), and schools then vary in the availability of LGBTQ-related institutional supports (see GLSEN's *2017 National School Climate Survey* report for full discussion of school characteristics and the availability of supports). Therefore, we also examined how the availability of these supports may be related to various demographic and school characteristics, such as school location and student body racial composition.

GSAs. GSAs, often known as Gay-Straight Alliances or Gender and Sexuality Alliances, are student-led clubs that address LGBTQ student issues and can be supportive spaces for LGBTQ students.

Figure 2.4 Availability of GSAs and Ethnic/Cultural Clubs
(Percentage of AAPI LGBTQ Students Who Reported Having Club at Their School)
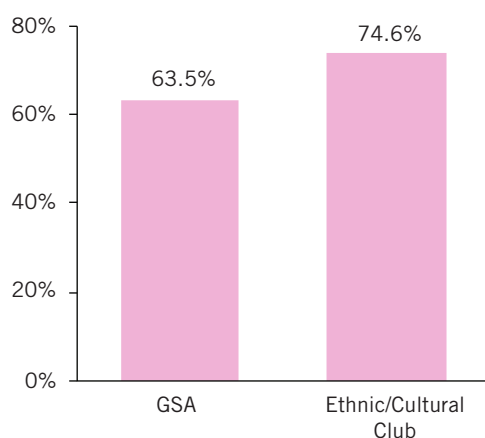
The presence of GSAs, regardless of participation in them, can provide LGBTQ students with a safe and affirming space within a school environment that may be hostile. Nearly two-thirds of AAPI LGBTQ students (63.5%) reported having a GSA at their school (see Figure 2.4). While our findings show that just over a third of AAPI LGBTQ students (36.5%) do not have access to a GSA, the percentage of AAPI LGBTQ students who have access to a GSA is still higher than the national percentage for LGBTQ students, based on the *2017 National School Climate Survey.*[62] Further research is warranted to explore possible school-level characteristics that may contribute to differences in access to GSAs for AAPI LGBTQ students, compared to LGBTQ students nationally.

We also examined whether school characteristics, including school racial composition, locale (urban, suburban, rural), region (Northwest, South, Midwest, West), and school size were related to the availability of GSAs. With regard to locale, AAPI LGBTQ students in suburban schools were most likely and rural schools were least likely to have a GSA at their school.[63] Regarding region, AAPI LGBTQ students who attended schools in the South were the least likely to have a GSA, and those attending schools in the West were more likely to have a GSA than those in the Midwest.[64] Finally, regarding size of the school population, AAPI LGBTQ students who attended larger schools were more likely to have a GSA at their school.[65] School racial composition was not related to GSA availability.[66]

GSAs and other similar student clubs can provide a safe and inclusive school environment for LGBTQ students and their allies to meet, socialize, and advocate for change in their school communities.[67] Thus, students who have a GSA may feel more connected to school and may be less likely to miss school because they have supportive groups for LGBTQ students. Also, in that GSAs can often effect change in schools for a safer environment for LGBTQ students, LGBTQ students with a GSA may be less likely to feel unsafe at school and feel a greater sense of belonging to the school community. AAPI LGBTQ students with a GSA at their school were less likely to miss school due to safety concerns (22.4% vs. 36.9%), and felt more connected to their school community than those who did not have a GSA.[68] AAPI LGBTQ students who had a GSA at their school were also less likely to feel unsafe because of their sexual orientation

(45.6% vs. 62.3%) and gender expression (38.6% vs. 45.4%).[69] There was, however, no relationship with feeling unsafe because of race/ethnicity.

Ethnic/cultural clubs. Ethnic/cultural clubs that bring together students of a particular racial, ethnic, and/or cultural background can offer a supportive space in school for those students. As such, the presence of these clubs, regardless of participation in them, may offer AAPI LGBTQ youth a network of peer support with other AAPI youth that may be more difficult to find in the general student population. Three-quarters of AAPI LGBTQ students (74.6%) reported that their school had an ethnic or cultural club at their school (see Figure 2.4). We also found that certain school characteristics were related to the availability of ethnic/cultural clubs.

Regarding school racial composition, the availability of ethnic/cultural clubs was greater in majority-AAPI schools than in majority-White schools.[70] Given that the AAPI population is ethnically and culturally diverse, AAPI LGBTQ students in majority-AAPI schools may be more likely to have ethnic/cultural clubs than AAPI LGBTQ students in majority-White schools because majority-AAPI schools have a larger pool of AAPI ethnic subgroups.

Regarding region, AAPI LGBTQ students who attended schools in the West were more likely to have an ethnic/cultural club than those who attended schools in the South and Northeast.[71] This may be, in part, because majority-AAPI schools were more likely to be in the West than in other regions.[72]

Regarding locale, AAPI LGBTQ students who attended rural schools were less likely to have an ethnic/cultural club than those who attended urban and suburban schools.[73] Regarding size of the school population, AAPI LGBTQ students who attended larger schools were more likely to have an ethnic/cultural club at their school.[74]

Schools with ethnic/cultural clubs may afford AAPI LGBTQ students the opportunity to network with other AAPI students. Further, similar to GSAs, regardless of participation, ethnic/cultural clubs may indicate to the LGBTQ AAPI student that the school is a welcoming and supportive place for them. We, in fact, found that AAPI LGBTQ students who had an ethnic/cultural club at their school felt safer due to their race/ethnicity, and had greater feelings of school belonging.[75]

As discussed in this report, having a GSA or ethnic/cultural club at school is associated with several benefits for AAPI LGBTQ students, regardless of whether one participates in these clubs. However, it is also important to examine participation in these types of clubs and the possible benefits of participating for AAPI LGBTQ students. Prior research has demonstrated that participation in GSAs may mitigate some of the harmful effects of anti-LGBTQ victimization.[76] However, some research on AAPI gay cis male youth indicates that these youth may have negative perceptions of GSA participation, including a fear of being targeted for discrimination.[77] There is also evidence that ethnic/cultural clubs may provide a means of cultural validation for students of color.[78] However, there has been little research on the benefits of participation in these clubs for LGBTQ students of color. Thus, we examined the effects of participation on student well-being. Also, given that GSAs and ethnic/cultural clubs may encourage students to work toward social and political change,[79] we examined the relationship between club participation and civic engagement.

GSA Participation. As previously noted, nearly two-thirds of AAPI LGBTQ students (63.5%) had a GSA or similar club at their school. As shown in the figure, the majority of AAPI LGBTQ students with a GSA participated in the club (57.7%). Given the prior research indicating that AAPI LGBTQ youth may be hesitant to participate in GSAs, it is possible that certain school characteristics may be related to their participation in GSAs, such as school racial composition. However, no differences in GSA participation were found by racial composition of the school that AAPI LGBTQ students attend.[80] Participation in GSAs may also differ by demographic characteristics of AAPI LGBTQ students, specifically race/ethnicity (multiracial vs. AAPI only) and immigration status, but we found no significant differences in this regard.[81]

Participation in GSAs and Ethnic/Cultural Clubs

Legend:
- Did Not Attend Meetings
- Attended Meetings, Not as Leader
- Attended Meetings as Leader

GSA (n=935): Did Not Attend Meetings 42.2%, Attended Meetings, Not as Leader 38.8%, Attended Meetings as Leader 18.9%

Ethnic/Cultural Club (n=1094): Did Not Attend Meetings 83.6%, Attended Meetings, Not as Leader 13.2%, Attended Meetings as Leader 3.2%

Given that GSAs may offer AAPI LGBTQ youth a network of support at school, we examined whether GSA members felt an increased sense of school belonging, but did not observe a significant relationship.[82] However, we did find that GSAs may offer students opportunities and build skills to work towards more LGBTQ-inclusive schools and communities. For example, we found that AAPI LGBTQ students who led their GSAs and other GSA members felt more comfortable bringing up LGBTQ issues in class than those who were not part of their GSA.[83] We also found that GSA members were more likely than those who did not attend meetings to participate in a GLSEN Day of Action (such as Day of Silence)[84] or in a rally, protest, or demonstration for a cause, with GSA leaders being most likely to take part in either of these activities.[85] Moreover, GSA leaders were also more likely than those not involved in their GSA, to participate in a boycott against a company, and contact politicians, governments, or authorities about issues that are important to them.[86] Finally, we found that GSA members were more likely than those who did not attend meetings to participate in an event where people express their political views (such as a poetry slam or youth forum), volunteer to campaign for a political cause or candidate, and express views about politics or social issues on social media, with no differences between leader and non-leader GSA members.[87]

AAPI LGBTQ students who participate in GSAs may also face challenges at school regarding their LGBTQ identity. We found that GSA leaders experienced greater levels of victimization due to sexual orientation and gender expression than GSA non-leaders and those not involved in their GSA.[88] However, there were no differences between GSA non-leader members and those not involved in their GSA. It could be that greater levels of anti-LGBTQ harassment compel AAPI LGBTQ students to lead their school's GSA and take action toward making school safer for themselves and for other LGBTQ students. It may also be that GSA leaders are more visible as LGBTQ and, thus, more likely to be targeted for anti-LGBTQ victimization than GSA non-leaders and those not involved in their GSA.

Ethnic/Cultural Club Participation. As previously noted, a majority of AAPI LGBTQ students (74.8%) had an ethnic/cultural club at their school; however, only 16.4% of those with such a club attended meetings, with 3.2% who participated as an officer or a leader (see Figure). Although the percentage of those
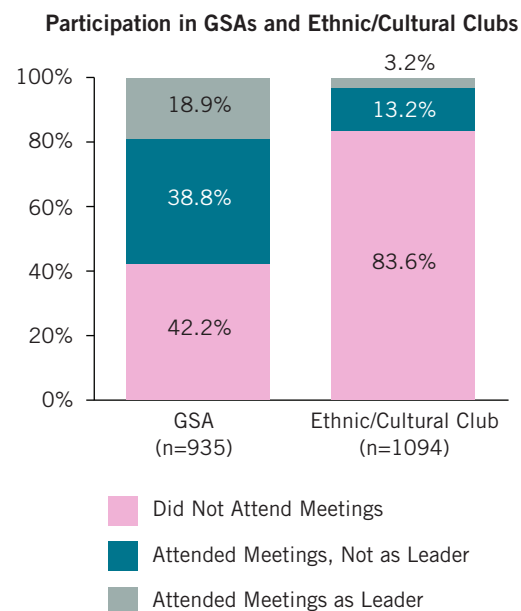
participating in these clubs may seem low, it is important to note that some may have an ethnic/cultural club at their school for an ethnic or cultural community with which they do not identify.

Given that we previously found that AAPI LGBTQ students had more access to ethnic/cultural clubs in majority AAPI schools than in majority White schools, the racial composition of the school that AAPI LGBTQ students attend may also play a role in their participation in these clubs. However, we did not find differences in ethnic/cultural club participation by school racial composition.[89]

We did find demographic differences in ethnic/cultural club attendance and leadership, specifically with immigration status. AAPI LGBTQ students who were born in another country were more likely to participate as leaders in ethnic/cultural clubs than those who were born in the US.[90] However, multiracial AAPI LGBTQ students and those who only identify as AAPI did not differ on ethnic/cultural club attendance and leadership.[91]

Ethnic/cultural clubs may create a space for students of a particular racial, ethnic, or cultural background to meet, offering a network of peer support with other AAPI LGBTQ youth at school. However, we found no differences in sense of school belonging between those who had and had not attended ethnic/cultural clubs.[92] One possible explanation is that participation in ethnic/cultural clubs may foster a greater sense of school belonging for AAPI LGBTQ students when they attend AAPI majority schools compared to non-AAPI majority schools. However, we did not find any differences in school belonging by ethnic club participation when we considered the racial composition of the school.[93]

We found that involvement in the school's ethnic/cultural club was related to engagement in the various forms of activism discussed above with regard to GSA involvement. AAPI LGBTQ students who attended meetings at their ethnic/cultural club were more likely to participate in all forms of activism than those who did not attend meetings, except for a GLSEN Day of Action.[94] However, ethnic/cultural club leaders did not differ from non-leaders in these activities. This suggest that ethnic/cultural club membership itself may be associated with greater civic engagement, regardless of the level of club participation.

It is possible that AAPI LGBTQ student are more likely to participate in an ethnic/cultural club when they experience more racial victimization at school and have a greater need for support. However, we found that AAPI LGBTQ students who attended an ethnic/cultural club did not differ from those who did not attend meetings on experiencing race-based victimization.[95]

Conclusions. GSA and ethnic/cultural club participation were both associated with positive outcomes for AAPI LGBTQ students. For instance, participation in GSAs and ethnic/cultural clubs were both associated with greater levels of civic engagement. Future research is warranted regarding GSA and ethnic/cultural club activities that may promote political action and advocacy efforts among club members.

Our findings also suggest that having an ethnic/cultural club may be especially important for AAPI LGBTQ students who were born in another country, given their higher rates of ethnic/cultural club participation. It may be that AAPI LGBTQ students who were born in another country are more interested in participating in ethnic/cultural clubs because these students may already feel more connected to their cultural heritage, and participating in these clubs may be a way for them to maintain these ties.

It is interesting to note that GSA and ethnic/cultural club participation were not related to feelings of school belonging, but having access to them were, as discussed elsewhere in this report. This suggests that for AAPI LGBTQ students in general, it may simply be the presence of a GSA and ethnic/cultural club at their school that signals to these students that their school is a supportive place for them.

Finally, we found that AAPI LGBTQ students who led their GSAs experienced greater levels of anti-LGBTQ victimization, although ethnic/cultural club participation was not related to racist victimization. It may be that attending a GSA brings visibility to one's actual or perceived LGBTQ status, whereas the same would not be true for attending an ethnic/cultural club. However, it is unclear whether heightened visibility among students who lead their GSA leads to greater levels of victimization, or whether greater levels of victimization lead students to lead their GSAs. Further research is needed to examine the nature of this relationship, the reasons that compel LGBTQ students to participate in GSAs, and the impact of GSA leadership.

Supportive school personnel. Previous research has established that for LGBTQ students in general, having supportive teachers, principals, and other school staff and administration has benefits for educational and psychological outcomes. However, educators who are supportive of LGBTQ students may vary in their ability to respond to the needs of youth of color.[96] For AAPI LGBTQ students, having such supports may be especially beneficial because they may experience victimization or discrimination that targets their multiple identities, and because they may receive less support in general because of both their race/ethnicity and LGBTQ identity. In our survey, we asked about how many school staff are supportive of LGBTQ students, and how supportive administrators are of LGBTQ students. Similar to our findings on LGBTQ students in general from the *2017 National School Climate Survey* report, the vast majority of AAPI LGBTQ students (97.2%) could identify at least one supportive staff member at school. However, only about half (48.5%) reported having 11 or more supportive staff (see Figure 2.5). Furthermore, only about half of AAPI LGBTQ students (49.2%) reported having somewhat or very supportive school administration (see Figure 2.6). It is possible that multiracial AAPI LGBTQ students may be treated differently by educators and administrators than those who only identify as AAPI. In fact, we found that multiracial AAPI LGBTQ students reported having fewer supportive staff and a lower level of support from administrators than students who identified only as AAPI.[97] This may be due to differences in educator and administrator attitudes toward various racial/ethnic groups.

Given that AAPI LGBTQ students often feel unsafe and unwelcome in school, as discussed earlier in this report, having access to supportive school personnel may be critical for creating better learning environments for AAPI LGBTQ students. Therefore, we examined the relationships between the presence of staff who are supportive of LGBTQ students and several indicators of school climate, including: absenteeism, feeling unsafe because of personal characteristics, psychological well-being, feelings of school belonging, academic achievement, and educational aspirations.

As illustrated in Figure 2.7, AAPI LGBTQ students who had more staff who were supportive of LGBTQ students:

- had increased feelings of connectedness to their school community;

- had higher levels of self-esteem; and

- had lower levels of depression.[98]

In addition, AAPI LGBTQ students who had more staff who were supportive of LGBTQ students:

- were less likely to miss school due to safety concerns (e.g., 15.3% with 11 or more supportive staff reported missing at least one day of school in the past month vs. 41.5% with no supportive staff);

- were less likely to feel unsafe because of their sexual orientation (e.g., 40.6% with 11 or more supportive staff reported feeling unsafe

Figure 2.5 AAPI LGBTQ Students' Reports on the Number of Teachers and Other School Staff Who are Supportive of LGBTQ Students

None 2.8%
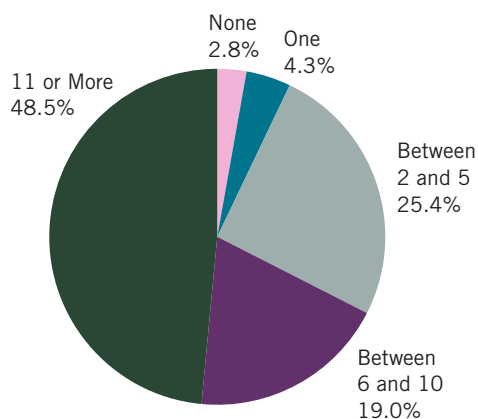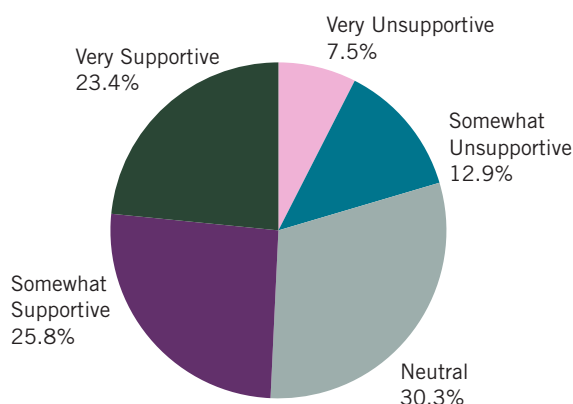One 4.3%
11 or More 48.5%
Between 2 and 5 25.4%
Between 6 and 10 19.0%

Figure 2.6 AAPI LGBTQ Students' Reports on How Supportive Their School Administration is of LGBTQ Students

Very Unsupportive 7.5%
Very Supportive 23.4%
Somewhat Unsupportive 12.9%
Somewhat Supportive 25.8%
Neutral 30.3%

because of their sexual orientation vs. 70.7% with no supportive staff);

- were less likely to feel unsafe because of their gender expression (e.g., 33.9% with 11 or more supportive staff reported feeling unsafe because of their gender expression vs. 43.9% with no supportive staff);

- were less likely to feel unsafe because of their race/ethnicity (e.g., 20.8% with 11 or more supportive staff reported feeling unsafe because of their race/ethnicity vs. 29.3% with no supportive staff);

- had higher GPAs (e.g., average GPA of 3.5 with 11 or more supportive staff vs. 3.2 with no supportive staff);[99] and

- had greater educational aspirations (e.g., 97.6% with 11 or more supportive staff planning to pursue post-secondary education vs. 93.8% with no supportive staff).[100]

Figure 2.7 Supportive School Staff and Well-Being and School Belonging
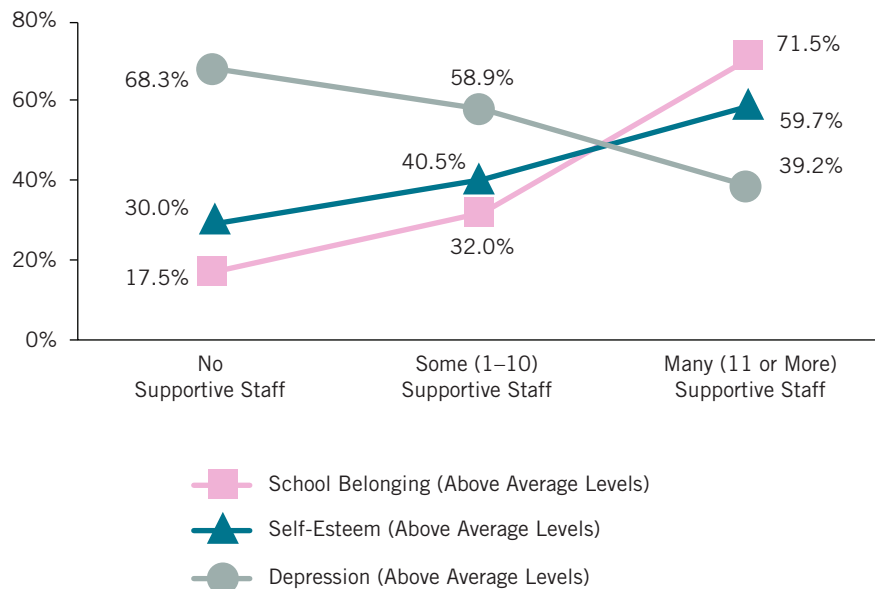
Legend:
- School Belonging (Above Average Levels)
- Self-Esteem (Above Average Levels)
- Depression (Above Average Levels)

Insight on Inclusive Curriculum

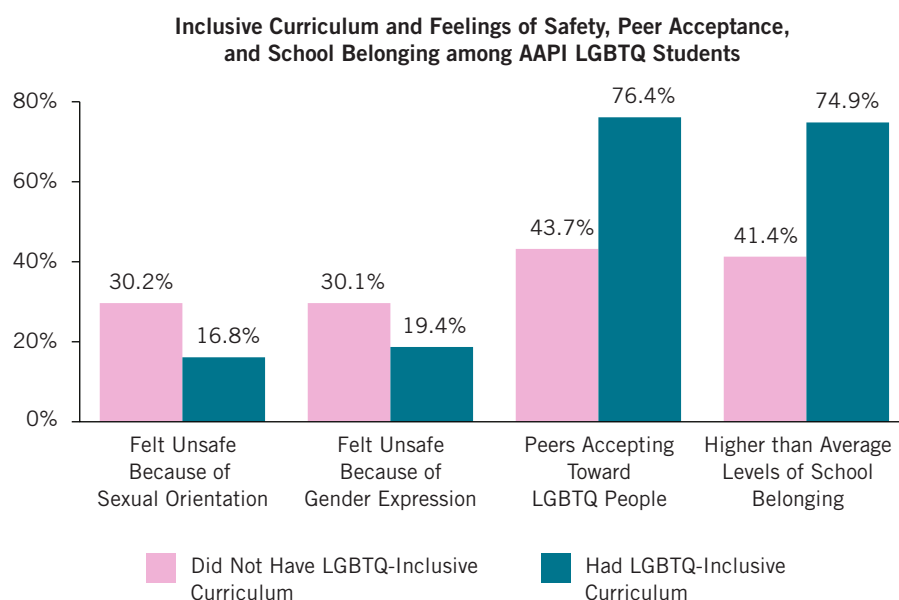Findings from GLSEN's *2017 National School Climate Survey* show that having an LGBTQ inclusive curriculum, such as learning about LGBTQ history and positive roles models, can positively shape the school experiences of LGBTQ students in general. With regard to LGBTQ curricular inclusion, we found that just over a quarter of AAPI LGBTQ students (27.4%) were taught positive representations of LGBTQ people, history, or events, which is similar to the percentage of the full sample of LGBTQ students.

Teaching students about LGBTQ people, history, and events in a positive manner may help AAPI LGBTQ students feel more valued at school, and it may also promote positive feelings toward LGBTQ students from peers. Thus, we examined the relationship between having an inclusive curriculum and feeling unsafe because of personal characteristics, peer acceptance of LGBTQ people, and school belonging. As shown in the figure, compared to AAPI LGBTQ students who did not have an inclusive curriculum at their school, those who had an inclusive curriculum:

- were less likely to feel unsafe because of their sexual orientation and gender expression;[101]
- were more likely to have peers at school be accepting of LGBTQ people;[102] and
- felt more connected to their school community.[103]

Interestingly, AAPI LGBTQ students who had an LGBTQ inclusive curriculum were also less likely to feel unsafe because of their race/ethnicity than those who did not have an LGBTQ inclusive curriculum (22.5% vs. 27.8%).[104] It may be that teaching students positive representations of LGBTQ people, history, and events not only makes peers more accepting of LGBTQ students, but perhaps also more accepting of diversity in general, including racial/ethnic diversity. It is also possible that schools or school districts that include positive representations of LGBTQ topics may also be more likely to have positive inclusion about race/ethnicity in their curriculum, policies and practices.

Inclusive Curriculum and Feelings of Safety, Peer Acceptance, and School Belonging among AAPI LGBTQ Students

	Felt Unsafe Because of Sexual Orientation	Felt Unsafe Because of Gender Expression	Peers Accepting Toward LGBTQ People	Higher than Average Levels of School Belonging
Did Not Have LGBTQ-Inclusive Curriculum	30.2%	30.1%	43.7%	41.4%
Had LGBTQ-Inclusive Curriculum	16.8%	19.4%	76.4%	74.9%

It is important to note that we did not ask questions about other types of curricular inclusion, such as content about AAPI people, history or events. Previous research has shown that for students of color, positive representations of people of color, history and events can help to dissolve stereotypical mainstream representations.[105] This would also benefit the learning experience and well-being of AAPI LGBTQ youth, and could also work in concert with LGBTQ inclusion to greater benefit this population of students.

Conclusions. A school curriculum that is inclusive of diverse identities may help to instill beliefs in the intrinsic value of all individuals. We found that AAPI LGBTQ students who were taught positive representations about LGBTQ people, history, and events at school felt more connected to their school community and felt safer at school, not only with regard to their LGBTQ identity, but also with their racial/ethnic identity. Therefore, having an LGBTQ curriculum may mitigate anti-LGBTQ victimization, as well as racist victimization for AAPI LGBTQ students. However, such an inclusive curriculum was unavailable for the majority of AAPI LGBTQ youth. Thus, it is imperative that educators are provided with both training and resources to deliver school lessons and activities that reflect the diverse identities and communities present in their classrooms.

Conclusions

In this section, we examined AAPI LGBTQ students' experiences with school practices, particularly school disciplinary action and school resources and supports. AAPI LGBTQ students experienced somewhat high rates of school discipline, with the most common form being in-school discipline. We also found that AAPI LGBTQ students who experienced institutional discrimination were more likely to experience both in-school and out-of-school discipline. Research and policy initiatives that attempt to address school disciplinary action and juvenile justice must be inclusive of, and respond to the experiences of AAPI LGBTQ youth. In order to ensure that schools are welcoming and affirming to all students, schools should eliminate policies and practices that discriminate against AAPI LGBTQ students. Moreover, administrators, policymakers, and teachers should advocate for disciplinary policies that are restorative instead of punitive.

Overall, having access to school supports and resources helped to improve the school safety and educational outcomes for AAPI LGBTQ students. We found that having more LGBTQ-supportive staff was associated with greater feelings of school belonging and school safety, greater educational outcomes, and improved psychological well-being. Similarly, having an LGBTQ-inclusive curriculum was related to greater feelings of school belonging and school safety. Further, not only are the availability of and participation in GSAs beneficial for AAPI LGBTQ students, but ethnic/cultural clubs are as well. However, as our findings indicate, many AAPI LGBTQ students do not have access to these supportive resources. It is important to note that we did not explore any other resources regarding race/ethnicity, and so we do not have information on racial/ethnic specific resources. For instance, we do not know whether AAPI LGBTQ students are exposed to positive representations of AAPI history, people, and events or how such representations may be beneficial for their educational experience. Further, we were able to examine the benefits of having school personnel who are supportive of LGBTQ students, but were not able to examine school personnel who are supportive of AAPI students in general. Given that the experiences of AAPI LGBTQ students lie at the intersection of multiple forms of bias, future research should examine resources that support and affirm these students' multiple marginalized identities.

Discussion

Limitations

The findings presented in this report provide new information and valuable insights on the school experiences of AAPI LGBTQ students. However, there are some limitations to our study. The participants in this study were only representative of those who self-identified as lesbian, gay, bisexual, transgender, or queer, and have some connection to the LGBTQ community either through local organizations or online, and LGBTQ youth who were not comfortable identifying their sexual orientation in this manner may not have learned about the survey. Therefore, AAPI LGBTQ youth who self-identified as LGBTQ but had no connection to the LGBTQ community may be underrepresented in this sample. The participants in this study also did not include students who have a sexual attraction to the same gender or multiple genders, but do not identify themselves as LGBQ.

In the survey, there were several instances where we asked about sexual orientation, gender identity, and gender expression as it pertained to the unique school experiences of LGBTQ youth of color, but we did not ask similar questions regarding race/ethnicity. For instance, we did not ask about peer or educator support related to race/ethnicity, which would have provided a more comprehensive understanding on the school experiences of AAPI LGBTQ students.

In the survey, we only included two ethnic categories for AAPI when we asked students about their race/ethnicity: "Asian or South Asian" (Asian) and "Native Hawaiian or Pacific Islander" (Pacific Islander). Therefore, we could not examine school experiences within and across Asian LGBTQ students (e.g., Southeast Asian, South Asian, East Asian). Also, as noted in the Methods section of this report, the sample size of Pacific Islander LGBTQ students was too small to examine their school experiences alone; therefore, students who identified as Pacific Islander were combined with those who identified as Asian. Examining feelings of safety, victimization experiences, school discipline, and supports and resources among Asian ethnic groups and among Pacific Islanders, as well as differences across these ethnic groups, could provide more insight into the unique school experiences of AAPI LGBTQ students.

It is also important to note that our survey only reflects the experiences of LGBTQ students who were in school during the 2016-2017 school year. Thus, findings from this survey may not necessarily reflect the experiences of AAPI LGBTQ students who had already dropped out of school, whose experiences may be different from students who remained in school.

Conclusions

Findings presented in this report highlight the unique experiences of AAPI LGBTQ students at the intersection of their various identities, including race, gender, and sexual orientation. The majority of AAPI LGBTQ students experienced harassment in school in the past year because of their sexual orientation, gender expression, and race/ethnicity. Experiences of anti-LGBTQ victimization were particularly severe for both trans/GNC AAPI students as well as multiracial AAPI students, which may be related to greater levels of social exclusion faced by these groups at school. We also found that racist victimization was particularly severe for multiracial AAPI LGBTQ students who attended majority AAPI schools. It may be that AAPI LGBTQ students who attend majority AAPI schools experience greater levels of social exclusion based on their multiracial status. Further, we also found that AAPI LGBTQ students who experienced both homophobic and racist victimization experienced the poorest academic outcomes and psychological well-being. AAPI LGBTQ youth who experienced sexual orientation-based victimization, gender expression-based victimization, or race-based victimization were also more likely to experience exclusionary school discipline, such as detention, suspension, or expulsion. Such disciplinary actions may increase their likelihood of involvement with the criminal and juvenile justice system.

The findings in this report help to provide a deeper understanding of the experiences of AAPI students by examining the school-related experiences of AAPI LGBTQ students. Much of the general literature on AAPI students has focused on achievement, perhaps in order to challenge

the model minority myth that all AAPI youth are academically successful. The myth may also promote the notion that they avoid or are exempt from experiencing victimization at school. Further, it may also lead educators and administrators to believe that focusing on their studies prevents AAPI youth from being placed in situations that can lead to experiencing victimization. Yet our findings clearly demonstrate that many AAPI LGBTQ students experience challenges in school and need greater support. Trans/GNC and multiracial AAPI LGBTQ students may especially need support from school educators and administrators — not only do these students face greater victimization due to their trans/GNC and multiracial status, but they may also be overlooked due to their AAPI status.

We did identify critical resources that were beneficial for AAPI LGBTQ youth. For example, having an LGBTQ-inclusive curriculum and having LGBTQ-supportive educators at school were both associated with AAPI LGBTQ students feeling more connected to their school community and feeling less unsafe regarding their sexual orientation, gender expression, and even their race/ethnicity. Supportive student clubs such as GSAs and ethnic/cultural clubs were also associated with greater feelings of safety, and those who attended these clubs were more likely to engage in activism in their schools and communities. However, we found that many AAPI LGBTQ students did not have access to these supportive school resources. We also found that LGBTQ students who only identified as AAPI had more supportive school educators and higher level of support from administrators than multiracial AAPI LGBTQ students. This may be due to differences in attitudes toward various racial/ethnic groups. In this vein, staff and administrators may apply the model minority stereotype to students who only identify as AAPI, and less so to multiracial AAPI students, and therefore treat those who only identify as AAPI more favorably than multiracial AAPI LGBTQ students.

Recommendations

As educators, advocates, and others concerned with issues of educational equity and access continue to address the myriad forms of oppression found in and out of school, such as racism, heterosexism, homophobia and transphobia, they must also account for the intersections of

these forms of oppression. Therefore, addressing the concerns of AAPI LGBTQ students requires a nuanced approach to combating racism, homophobia, and transphobia. Further, it is important to have a greater understanding of the experiences, needs and concerns of AAPI LGBTQ students through specific and focused efforts.

Given the paucity of data on challenges faced by AAPI youth in school and on discussions that involve bullying in schools in this population, information that is critical in policymaking and advocacy for AAPI LGBTQ youth may not always be available. Education researchers must work to obtain diverse and robust samples so that they can explore smaller racial/ethnic populations such as AAPI. This report continues to fill this gap in knowledge, so that educators, policymakers, safe school advocates, and others working to make schools a more inclusive space can continue to seek to understand the multifaceted experiences of AAPI LGBTQ students, particularly with regard to how we can render accessible specific resources that support these students at school and in larger communities outside of school. This report demonstrates the ways in which the availability of supportive student clubs, supportive educators, and other school-based resources for AAPI LGBTQ students can positively affect their school experiences. We recommend school leaders, education policymakers, and other individuals who want to provide safe learning environments for AAPI LGBTQ students to:

- Support student clubs, such as GSAs and ethnic/cultural clubs. Organizations that work with GSAs and ethnic/cultural clubs should also come together to address AAPI LGBTQ students' needs related to their multiple marginalized identities, including sexual orientation, gender, and race/ethnicity.

- Provide professional development for school staff on AAPI LGBTQ student issues.

- Increase student access to curricular resources that include diverse and positive representations of both AAPI and LGBTQ people, history, and events.

- Establish school policies and guidelines for staff in responding to anti-LGBTQ and racist behavior, and develop clear and confidential pathways for students to report victimization

that they experience. Local, state, and federal education agencies should also hold schools accountable for establishing and implementing these practices and procedures.

• Work to address the inequities in funding at the local, state, and national level to increase access to institutional supports and education in general, and to provide more professional development for educators and school counselors.

Taken together, such measures can move us toward a future in which all students have the opportunity to learn and succeed in school, regardless of sexual orientation, gender identity, gender expression, race, or ethnicity.

Endnotes

1 The term Asian American and Pacific Islander (AAPI) is the current term used within the AAPI communities to include persons having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent, as well as Native Hawaiian and other Pacific Islands people within and outside of the United States jurisdictions. Prior to this, Asian Pacific Americans (APA) was the term commonly used in the 1990s. For more about the use of "Asian American" and "AAPI," refer to:

Agbayani, A., & Ching, D. (2017). Scholarship, policy, and praxis recommendations for institutional change. In S. D. Museus, A. Agbayani, & D. M. Ching (Eds.), *Focusing on the underserved: Immigrant, refugee, and indigenous Asian American and Pacific Islanders in Higher Education* (pp. 241–253). Charlotte, North Carolina: Information Age Publishing.

Kandil, C. Y. (2018). After 50 years of 'Asian American,' advocates say the term is 'more essential than ever'. NBC News. https://www.nbcnews.com/news/asian-america/after-50-years-asian-american-advocates-say-term-more-essential-n875601

U.S. Census Bureau. Asian-American and Pacific Islander Heritage Month: May 2019. https://www.census.gov/newsroom/facts-for-features/2019/asian-american-pacific-islander.html

2 Ocampo, A. C., & Soodjinda, D. (2016). Invisible Asian Americans: the intersection of sexuality, race, and education among gay Asian Americans. *Race Ethnicity and Education, 19*(3), 480–499.

Only recently was there a report from the AAPI Bullying Prevention Task Force, specifically about bullying against AAPI students. See:

AAPI Task Force. (2016). AAPI Bullying Prevention Task Force Report, 2014–2016. https://sites.ed.gov/aapi/files/2015/02/AAPI-Bullying-Prevention-Task-Force-Report-2014-2016.pdf

3 Tran, N., & Okazaki, S. (2012). Bullying & victimization and Asian American students. Asian American Psychological Association. https://www.apa.org/pi/oema/resources/ethnicity-health/asian-american/bullying-and-victimization.pdf

4 Yi, V. & Museus, S. D. (2016). Model minority myth. *The Wiley Blackwell Encyclopedia of Race, Ethnicity, and Nationalism*. John Wiley & Sons.

5 Kian, L., Huynh, V. W., Cheah, C. S. L., Wang, Y, & Yoshikawa, H. (2017). Moving beyond the model minority. *Asian American Journal of Psychology, 8*(1), 1–6.

6 Rosenbloom, S. R. & Way, N. (2006). Experiences of discrimination among African American, Asian American, and Latino adolescents in an urban high school. *Youth and Society, 35*(4), 420–451.

Siu, S-F. (1996). Asian American students at risk: A literature review. *Center for Research on the Education of Students Placed at Risk (CESPAR)*. pp. 1–90.

7 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

8 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

9 GSA Network. (2018). LGBTQ youth of color: Discipline disparities, school push-out, and the school-to-prison pipeline. https://gsanetwork.org/wp-content/uploads/2018/08/LGBTQ_brief_FINAL.pdf

Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

10 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

11 Bowleg, L. (2012). The problem with the phrase women and minorities: Intersectionality—an important theoretical framework for public health. *American Journal of Public Health, 102*(7), 1267–1273.

Crenshaw, K. (1990). Mapping, the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review, 43*(6), 1241–1299.

12 For a full discussion of the Methods, refer to page 7 of GLSEN's *2017 National School Climate Survey* report.

13 Sexual orientation was assessed with a multi-check question item (i.e., gay, lesbian, straight/heterosexual, bisexual, pansexual, questioning, queer, and asexual) with an optional write-in item for sexual orientations not listed. Students in the categories Queer, Another Sexual Orientation, and Questioning/Unsure did not also indicate that they were gay/lesbian, bisexual, or pansexual.

14 Pansexual identity is commonly defined as experiencing attraction to some people, regardless of their gender identity. This identity may be distinct from a Bisexual identity, which is commonly described as either experiencing attraction to some male-identified people and some female-identified people or as experiencing attraction to some people of the same gender and some people of different genders.

15 Students who indicated that they were asexual and another sexual orientation were categorized as another sexual orientation. Additionally, students who indicated that their only sexual orientation was asexual and also indicated that they were cisgender were not included in the final study sample. Therefore, all students included in the Asexual category also are not cisgender (i.e., are transgender, genderqueer, another nonbinary identity, or questioning their gender).

16 Race/ethnicity was assessed with a single multi-check question item (i.e., African American or Black; Asian or South Asian; Native Hawaiian or other Pacific Islander; Native American, American Indian, or Alaska Native; White or Caucasian; Hispanic or Latino/a; and Middle Eastern or Arab American) with an optional write-in item for race/ethnicities not listed. All participants included in this report identified as "Asian or South Asian" or "Native Hawaiian or Other Pacific Islander". Percentages are listed for students who selected other racial/ethnic identities in addition to "Asian or South Asian" or "Native Hawaiian or Pacific Islander".

17 The racial/ethnic groups reported here are not mutually exclusive categories. Students who identified with more than one racial/ethnic group in addition to identifying as "Asian or South Asian" or "Native Hawaiian or Other Pacific Islander" are counted in each of the relevant categories.

18 It is important to note that we do not know the immigration status of the parents/guardians of students in our survey. Therefore, it is possible that students in the survey who were born outside the U.S. and its territories have U.S. citizenship because one of their parents/guardians does, and would not technically be immigrants to the U.S. Therefore, U.S. citizens born outside the U.S. may include both immigrants and non-immigrants.

19 Gender was assessed via three items: an item assessing sex assigned at birth (i.e., male or female), an item assessing gender identity (i.e., male, female, nonbinary, and an additional write-in option), and a multiple response item assessing sex/gender status (i.e., cisgender, transgender, genderqueer, intersex, and an additional write-in option). Based on responses to these three items, students' gender was categorized as: Cisgender Male, Cisgender Female, Cisgender Unspecified (those who did not provide any assigned sex or gender identity information), Transgender Male, Transgender Female, Transgender Nonbinary, Transgender Unspecified (those who did not provide any gender identity information), Genderqueer, Another Nonbinary Identity (i.e., those who indicated a nonbinary identity but did not indicate that they were transgender or genderqueer, including those who wrote in identities such as "gender fluid" or "demi gender"), or Questioning/Unsure.

20 Receiving educational accommodations was assessed with a question that asked students if they received any educational support services at school, including special education classes, extra time on tests, resource classes, or other accommodations.

21 Students were placed into region based on which state the last school they attended was located in – Northeast: Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Washington, DC; South: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia; Midwest: Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Wisconsin; West: Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming; U.S.

Territories: American Samoa, Guam, Northern Mariana Islands, Puerto Rico, U.S. Virgin Islands.

22   Mean differences in reasons for feeling unsafe were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .57, $F(10, 1470) = 190.87$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all reasons with the exception of: gender and body size/weight were not different from each other, and; actual or perceived disability and actual or perceived religion were not different from each other. Percentages are shown for illustrative purposes.

23   Mean differences in rates of hearing biased language were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .37, $F(5, 1467) = 171.07$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all forms of biased language with the exception of: other homophobic remarks and not acting "masculine" enough were not different from each other, and; other homophobic remarks and racist remarks were not different from each other. Percentages are shown for illustrative purposes.

24   Gruber, J. E. & Fineran, S. (2008). Comparing the impact of bullying and sexual harassment victimization on the mental and physical health of adolescents. *Sex Roles, 59*(1–2), 1–13.

Hammig, B. & Jozkowski, K. (2013). Academic achievement, violent victimization, and bullying among U.S. high school students. *Journal of Interpersonal Violence, 28*(7), 1424–1436.

Hase, C. N., Goldberg, S. B., & Smith, D. (2015). Impacts of traditional bullying and cyberbullying on the mental health of middle school and high school students. *Psychology in Schools, 52*(6), 607–617.

Holt, M. K., Vivolo-Kantor, A. M., Polanin, J. R., Holland, K. M., DeGue, S., Matjasko, J. L., Wolfe, M., & Reid, G. (2015). Bullying and suicidal ideation and behaviors: A meta-analysis. *Pediatrics, 135*(2), 496–509.

Strom, I. F., Thoresen, S., Wentzel-Larsen, T., & Dyb, G. (2013). Violence, bullying and academic achievement: A study of 15-year-old adolescents and their school environment. *Child Abuse & Neglect, 37*(4), 243–251.

25   Mean differences in rates of experiencing different forms of victimization were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .06, $F(2, 1436) = 41.42$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all forms of victimization with exception of victimization based on sexual orientation and victimization based on gender expression. Percentages are shown for illustrative purposes.

26   The relationships between missing school, school belonging, and depression and severity of victimization due to sexual orientation were examined through Pearson correlations. Missing school: $r(1468) = .46$, $p<.001$; school belonging: $r(1465) = -.45$, $p<.001$; depression: $r(1446) = .38$, $p<.001$.

The relationship between educational aspirations and severity of sexual orientation-based victimization was examined using an analysis of variance (ANOVA), with victimization based on sexual orientation as the dependent variable and educational aspirations as the independent variable. The effect was significant: $F(5, 1448) = 6.21$, $p<.001$, $\eta_p^2 = .02$. Post hoc comparisons were considered at $p<.05$. Those not planning to graduate high school or unsure of their high school graduation plans experienced greater levels of victimization than all others, except for vocational school. There were no other observable differences. Percentages are shown for illustrative purposes.

27   The relationship between missing school, school belonging, and depression and severity of victimization due to race/ethnicity was examined through Pearson correlations. Missing school: $r(1473) = .27$, $p<.001$; school belonging: $r(1471) = -.32$, $p<.001$; depression: $r(1452) = .31$, $p<.001$.

The relationship between educational aspirations and severity of race-based victimization was examined using an analysis of variance (ANOVA), with victimization based on race/ethnicity as the dependent variable and educational aspirations as the independent variable. The effect was not significant. There were no observable differences.

28   Toomey, R. B., Ryan, C., Diaz, R. M., Card, N. A., & Russell, S. T. (2013). Gender-nonconforming lesbian, gay, bisexual, and transgender youth: School victimization and young adult psychosocial adjustment. *Psychology of Sexual Orientation and Gender Diversity, 1*(S), 71–80.

29   To test differences in severity of victimization by trans/GNC identity, a series of t-tests were conducted, with trans/GNC identity as the independent variable, and severity of victimization as the dependent variable. The effect was significant for victimization based on sexual orientation and victimization based on gender expression. Victimization based on sexual orientation: $t(984.48) = 6.13$, $p<.001$; victimization based on gender expression: $t(889.00) = 10.62$, $p<.001$. Trans/GNC AAPI students and cisgender LGBQ AAPI students did not differ on victimization based on race/ethnicity. Percentages are shown for illustrative purposes.

30   Lewis, D. C., Flores, A. R., Haider-Markel, D. P., Miller, P. R., Tadlock, B. L., & Taylor, J. K. (2017). Degrees of acceptance: Variation in public attitudes toward segments of the LGBT community. *Political Research Quarterly, 70*(4), 861–875.

31   Herman, M. (2004). Forced to choose: Some determinants of racial identification in multiracial adolescents. *Society for Research in Child Development, 75*(3), 730–748.

32   Renn, K. A. (2000). Patterns of situational identity among biracial and multiracial college students. *The Review of Higher Education, 23*(4), 399–420.

33   To test differences in severity of victimization by multiracial/multiethnic status, a series of t-tests were conducted, with multiracial/multiethnic status as the independent variable, and severity of victimization as the dependent variable. The effect was significant for victimization based on sexual orientation and gender expression. Sexual orientation: $t(1462.33) = -4.17$, $p<.001$; gender expression: $t(1368.63) = -2.32$, $p<.05$. LGBTQ students who only identified as AAPI did not differ from multiracial AAPI LGBTQ students on experiences of victimization based on race/ethnicity. Percentages are shown for illustrative purposes.

34   To examine whether school racial composition moderated the relationship between multiracial/multiethnic status and race-based victimization, a two-way analysis of variance (ANOVA) was conducted, with multiracial/multiethnic status and school racial composition as the independent variables, multiracial/multiethnic status X school racial composition as the interaction term, and severity of race-based victimization as the dependent variable. The univariate effect was significant: $F(7, 1302) = 5.14$, $p<.001$. School racial composition was significantly associated with severity of race-based victimization: $F(3, 1302) = 3.97$, $p<.01$. Multiracial/multiethnic status X school racial composition interaction was significantly associated with severity of race-based victimization: $F(3, 1302) = 4.68$, $p<.01$. No differences were found between multiracial/multiethnic status and race-based victimization.

A similar analysis was conducted to examine whether school racial composition moderated the relationship between multiracial/multiethnic status and anti-LGBTQ victimization. A two-way multivariate analysis of variance (MANOVA) was conducted, with multiracial/multiethnic status and school racial composition as the independent variables, multiracial/multiethnic status X school racial composition as the interaction term, and severity of victimization based on sexual orientation and based on gender expression as the dependent variables. No interaction effects were found for both victimization based on sexual orientation and based on gender expression.

35   The full percentage breakdowns are as follows – did not experience victimization due to sexual orientation or race/ethnicity: 25.3%; experienced victimization due sexual orientation, but not race/ethnicity: 21.0%; experienced victimization due to race/ethnicity, but not sexual orientation: 14.2%; experienced victimization due to both sexual orientation and race/ethnicity: 39.5%.

36   To examine differences in number of school days missed, a one-way analysis of covariance (ANCOVA) was conducted, with experiences of sexual orientation-based victimization, race-based victimization, or both as the independent variable, and number of school days missed due to feeling unsafe as the dependent variable, while controlling for school racial composition and racial identification (only AAPI vs. multiracial AAPI). The main effect was significant: $F(3, 1464) = 43.95$, $p<.001$, $\eta_p^2 = .08$. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization missed more days than all others; students who

experienced neither form of victimization missed fewer days than those who only experienced victimization based on sexual orientation and both forms of victimization. All other comparisons were not significant. Percentages are shown for illustrative purposes.

37 To examine differences in levels of school belonging, a one-way analysis of covariance (ANCOVA) was conducted, with experiences of sexual orientation-based victimization, race-based victimization, or both as the independent variable, and school belonging as the dependent variable, while controlling for school racial composition and racial identification (only AAPI vs. multiracial AAPI). The main effect was significant: $F(3, 1462) = 70.93$, $p<.001$, $\eta_p^2 = .13$. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization had lower levels of belonging than all others; students who experienced neither form of victimization had the highest levels of belonging. All other comparisons were not significant. Percentages are shown for illustrative purposes.

38 To examine differences in levels of depression, a one-way analysis of covariance (ANCOVA) was conducted, with experiences of sexual orientation-based victimization, race-based victimization, or both as the independent variable, and depression as the dependent variable, while controlling for school racial composition and racial identification (only AAPI vs multiracial AAPI). The main effect was significant: $F(3, 1443) = 58.84$, $p<.001$, $\eta_p^2 = .11$. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization had higher levels of depression than all others; students who experienced neither form of victimization had the lowest levels of depression. All other comparisons were not significant. Percentages are shown for illustrative purposes.

39 Niwa, E. Y., Way, N., Qin, D. B., & Okazaki, S. (2011). Hostile hallways: Asian American adolescents' experiences of peer discrimination in school. In F. T. Leong, L. Juan, D. B. Qin, & H. E. Fitzgerald (Eds.), *Asian American and Pacific Islander Children and Mental Health* (pp. 193–217). Santa Barbara, CA: Praeger.

40 To examine the interaction between victimization based on sexual orientation and victimization based on race/ethnicity on level of school belonging, a three-step hierarchical regression model was conducted. In the first step, level of school belonging was regressed onto the independent variable, severity of victimization based on sexual orientation. The model accounted for a significant portion of the variance (19.8%) and the model was significant: $F(1, 1461) = 361.21$, Adj. $R^2 = .198$, $p<.001$. Victimization based on sexual orientation was a significant predictor: $\beta = -.07$, $p<.001$. For step two, the moderator, victimization based on race/ethnicity was added. Victimization based on race/ethnicity accounted for an additional 3.0% above and beyond the variance accounted from victimization based on sexual orientation, and the model was significant: $F(2, 1460) = 216.73$, Adj. $R^2 = .228$, $p<.001$. Victimization based on race/ethnicity was a significant predictor: $\beta = -.10$, $p<.001$. For step three, the interaction term between the independent and moderator variables was introduced. The interaction term accounted for an additional 0.5% above and beyond the variance accounted from the independent and moderator variables, and the model was significant: $F(3, 1459) = 149.25$, $p<.001$; Adj. $\Delta R^2 = .233$, $p<.001$. Both forms of victimization remained significant predictors. The interaction was also significant: $\beta = .01$, $p<.001$, indicating that the negative effect of homophobic victimization on school belonging was strongest among AAPI LGBTQ students who experienced higher levels of homophobic victimization and lower levels of racist victimization.

To examine the interaction between victimization based on sexual orientation and victimization based on race/ethnicity on level of depression, a three-step hierarchical regression model was conducted. In the first step, level of depression was regressed onto the independent variable, severity of victimization based on sexual orientation. The model accounted for a significant portion of the variance (14.3%) and the model was significant: $F(1, 1430) = 239.39$, Adj. $R^2 = .143$, $p<.001$. Victimization based on sexual orientation was a significant predictor: $\beta = .07$, $p<.001$. For step two, the moderator, victimization based on race/ethnicity was added. Victimization based on race/ethnicity accounted for an additional 3.2% above and beyond the variance accounted from victimization based on sexual orientation, and the model was significant: $F(2, 1429) = 152.58$, Adj. $R^2 = .175$, $p<.001$. Victimization based on race/ethnicity was a significant predictor: $\beta = .13$, $p<.001$. For step three, the interaction term

between the independent and moderator variables was introduced. The interaction term accounted for an additional 0.5% above and beyond the variance accounted from the independent and moderator variables, and the model was significant: $F(3, 1428) = 105.59$, $p<.001$; Adj. $\Delta R^2 = .180$, $p<.001$. Both forms of victimization remained significant predictors. The interaction was also significant: $\beta = -.01$, $p<.01$, indicating that the negative effect of homophobic victimization on depression was strongest among AAPI LGBTQ students who experienced higher levels of homophobic victimization and lower levels of racist victimization.

A similar three-step hierarchical regression model was conducted to examine the interaction between victimization based on sexual orientation and victimization based on race/ethnicity on missing school due to safety concerns. In the first step, missing school was regressed onto the independent variable, severity of victimization based on sexual orientation. For step two, the moderator, victimization based on race/ethnicity was added. For step three, the interaction between the independent and moderator variables was introduced. The sexual orientation-based victimization X race-based victimization interaction was not related to missing school.

41 It is also relevant to consider the racial socialization that AAPI LGBTQ students may receive from parents, guardians, and other family members in the form of explicit and/or implicit messages about how to operate as an AAPI individual in the U.S. These messages may prepare young people for experiences with racial injustice, and could also possibly be helpful in preparing youth for experiences with other forms of injustice, such as anti-LGBTQ victimization. Read more:

Neblett, E. W. J., White, R. L., Ford, K. R., Philip, C. L., Nguyên, H. X., & Sellers, R. M. (2008). Patterns of racial socialization and psychological adjustment: Can parental communications about race reduce the impact of racial discrimination? *Journal of Research on Adolescence, 18*(3), 477–515.

42 Chi-square tests were performed examining the common types of school staff response by whether it was perceived to be effective or ineffective (a dichotomous variable was created for effectiveness: effective = "very effective" or "somewhat effective"; ineffective = "not at all effective" or "somewhat ineffective"). The only common response perceived to be effective was talking to the perpetrator/telling the perpetrator to stop: $\chi^2(1) = 38.21$, $p<.001$, $\phi = -.318$. The other two common responses were perceived to be ineffective: telling the student to ignore it: $\chi^2(1)=92.76$, $p<.001$, $\phi = -.495$; did nothing/did not take action: $\chi^2(1)=86.99$, $p<.001$, $\phi = -.480$.

43 Bacon, J. K. & Causton-Theoharis, J. (2012). 'It should be teamwork': A critical investigation of school practices and parent advocacy in special education. *International Journal of Inclusive Education, 17*(7), 682–699.

Behnke, A. O., & Kelly, C. (2011). Creating programs to help Latino youth thrive at school: The influence of Latino parent involvement programs. *Journal of Extension, 49*(1), 1–11.

Jeynes, W. H. (2005). The effects of parental involvement on the academic achievement of African American youth. *The Journal of Negro Education, 74*(3), 260–274.

Nguyen, J. T., You, S., & Ho, H. Z. (2009). The process of Asian American parental involvement and its relationship to students' academic achievement. In C. C. Park, R. Endo, & X. L. Rong (Eds.), *New Perspectives on Asian American Parents, Students, and Teacher Recruitment* (pp. 25–49). Charlotte, North Carolina: Information Age Publishing.

44 Fu, A. S. & Markus, H. R. (2014). My mother and me: Why tiger mothers motivate Asian Americans but not European Americans. *Personality and Social Psychology, 40*(6), 739–749.

Jaiswal, S. K. & Choudhuri, R. (2017). A review of the relationship between parental involvement and students' academic performance. *The International Journal of Indian Psychology, 4*(3), 110–123.

Okasaki, S. & Lim, N. E. (2011). Academic and educational achievement among Asian American children and youth. In F. T. L., Leon, L., Juang, D. B. Qin, & H. E. Fitzgerald (Eds), *Asian American and Pacific Islander children and mental health* (pp. 143–167). Santa Barbara, California: Praeger.

45 Hill, N. E. & Tyson, D. F. (2009). Parental involvement in middle school: A meta-analytic assessment of the strategies that promote achievement. *Developmental Psychology, 45*(3), 740–763.

Shute, V. J., Hansen, E. G., Underwood, J. S., & Razzouk, R., (2011). A review of the relationship between parental involvement and secondary school students' academic achievement. *Educational Research International*, 1–10.

Spera, C. (2005). A review of the relationship among parenting practices, parenting styles, and adolescent school achievement. *Educational Psychology Review, 17*, 125–146.

Wilder, S. (2014). Effects of parental involvement on academic achievement: A meta-synthesis. *Educational Review, 66*(3), 377–397.

Yan, W. & Lin, Q. (2005). Parent involvement and mathematics achievement: Contrast across racial and ethnic groups. *The Journal of Education Research, 99*(2), 116–127.

46 To test differences in frequency of reporting victimization to family members by outness to family members while controlling for respondent's age and gender (cisgender vs. trans/GNC), we conducted an analysis of covariance (ANCOVA), where reporting to family was the dependent variable, outness to family members was the independent variable, and age and gender were covariates. After controlling for age and gender, the main effect for outness to family was significant: $F(1, 809) = 29.82$, $p<.001$.

47 The relationship between family members talking to school staff about the AAPI LGBTQ student's experiences with victimization, and experiences of anti-LGBTQ victimization (victimization based on sexual orientation, victimization based on gender expression), and race-based victimization, while controlling for reporting victimization to family members, outness to parents, and age were examined through partial correlations. The following relationship was significant: gender expression-based victimization: $r(344) = .17$, $p<.01$. Experiences with sexual orientation-based victimization, and race-based victimization were not related to a family members talking to school staff.

48 The relationship between family members talking to school staff about their AAPI LGBTQ child's experiences with victimization, and disability status and educational accommodation services, while controlling for reporting victimization to family members, outness to parents, and age were examined through partial correlations. The following relationship was significant: Disability status: $r(344) = .12$, $p<.05$. Receiving education accommodation services was not related to a family members talking to school staff.

49 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

50 Cholewa, B., Hull, M. F., Babcock, C. R., & Smith, A. D. (2018). Predictors and academic outcomes associated with in-school suspension. *School Psychology Quarterly, 33*(2), 191–199.

Johnson, M., & Naughton, J. (2019). Just another school?: The need to strengthen legal protections for students facing disciplinary transfers. *Notre Dame Journal of Law, Ethics and Public Policy, 33*(1), 1–40.

51 Greytak, E. A., Kosciw, J. G., Villenas, C., & Giga, N. M. (2016). *From Teasing to Torment: School Climate Revisited, A Survey of U.S. Secondary School Students and Teachers.* New York: GLSEN.

Poteat, V. P., Scheer, J. R., & Chong, E. S. K. (2015). Sexual orientation-based disparities in school and juvenile discipline: A multiple group comparison of contributing factors. *Journal of Educational Psychology, 108*(2).

Snapp, S., Hoenig, J., Fields, A., & Russell, S. T. (2015). Messy, butch, and queer: LGBTQ youth and the school-to-prison pipeline. *Journal of Adolescent Research, 30*, 57–82.

52 The relationship between experiences with victimization (based on sexual orientation, gender expression, and race/ethnicity) and school disciplinary action, while controlling for race/ethnicity (AAPI only vs. multiracial AAPI), outness to students, and outness to staff, were examined through partial correlations. For in-school discipline, all correlations were significant: Sexual orientation-based victimization: $r(1388) = .26$, $p<.001$; Gender expression-based victimization: $r(1388) = .23$, $p<.001$; Race-based victimization: $r(1388) = .15$, $p<.001$. All correlations were also significant for out-of-school victimization: Sexual orientation-based victimization: $r(1388) = .22$, $p<.001$; Gender expression-based victimization: $r(1388) = .18$, $p<.001$; Race-based victimization: $r(1388) = .10$, $p<.001$. All correlations were also significant

for contact with law enforcement: Sexual orientation-based victimization: $r(1388) = .10$, $p<.001$; Gender expression-based victimization: $r(1388) = .10$, $p<.001$; Race-based victimization: $r(1388) = .08$, $p<.01$.

53 The relationship between missing school and school discipline (in-school discipline, out-of-school discipline, contact with law enforcement), while controlling for race/ethnicity (AAPI only vs. multiracial AAPI) was examined through partial correlations – In-school discipline: $r(1456) = .19$, $p<.001$; out-of-school discipline: $r(1456) = .18$, $p<.001$; contact with law enforcement: $r(1456) = .07$, $p<.01$.

54 The relationship between experiencing any anti-LGBTQ discriminatory policies and practices, and school discipline (in-school discipline, out-of-school discipline, contact with law enforcement), while controlling for race/ethnicity (AAPI only vs. multiracial AAPI), was examined through partial correlations – In-school discipline: $r(1444) = .17$, $p<.001$; out-of-school discipline: $r(1444) = .12$, $p<.001$. Experiences with any anti-LGBTQ discrimination was not related to contact with law enforcement.

55 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

56 Chi-square tests were performed looking at experiences with school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) by gender (trans/GNC vs. cisgender LGBQ). In-school discipline: $\chi^2(1) = 6.55$, $p<.05$, $\phi = -.07$; out-of-school discipline: $\chi^2(1) = 7.36$, $p<.01$, $\phi = -.07$. There were no differences in contact with law enforcement between trans/GNC and cisgender LGBQ AAPI students.

57 To test for whether anti-LGBTQ victimization mediated the relationship between trans/gnc status and in-school and out-of-school discipline, six separate regression analyses were conducted, three for in-school discipline and three for out-of-school discipline. All three sets regression analyses must be significant for mediation to occur for each type of school discipline. For both in-school and out-of-school discipline, sexual orientation and gender expression based victimization were significant mediators. Regression analyses between trans/gnc status and victimization: sexual orientation-based victimization: $\beta = -1.38$, $p<.001$; sexual orientation-based victimization: $\beta = -2.47$, $p<.001$. Logistic regression analyses between victimization and discipline: sexual orientation-based victimization and in-school discipline: odds ratio (OR) = 1.16, $p<.001$; gender expression-based victimization and in-school discipline: OR = 1.12, p<.001; sexual orientation-based victimization and out-of-school discipline: OR = 1.15, $p<.001$; gender expression-based victimization and out-of-school discipline: OR = 1.13, $p<.001$. Regression analyses between trans/gnc status and discipline: in-school discipline: $\beta = 0.74$, $p<.05$; out-of-school discipline: $\beta = 0.50$, $p<.01$. The Sobel test for mediation was significant for sexual orientation as mediator: in-school discipline: $z = -6.53$, $p<.001$; out-of-school discipline: $z = -4.79$, $p<.001$. The Sobel test for mediation was significant for gender expression-based victimization as mediator: in-school discipline: $z = -7.86$, $p<.001$; out-of-school discipline: $z = -5.29$, $p<.001$.

The Sobel test was calculated using the Sobel test online interactive calculation tool: http://quantpsy.org/sobel/sobel.htm

58 Ksinan, A. J., Vazsonyi, A. T., Jiskrova, G. K., & Peugh, J. L. (2019). National ethnic and racial disparities in disciplinary practices: A contextual analysis in American secondary schools. *Journal of School Psychology, 74,* 106–125.

Silverman, T. (2019). School discipline disparities: How we can do better. https://www.iyi.org/school-discipline-disparities-how-we-can-do-better/

59 Chi-square tests were performed looking at experiences with school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) by race/ethnicity (AAPI only vs. multiracial AAPI). Multiracial AAPI LGBTQ students were more likely to experience all three types of school discipline than those who only identified as AAPI: In-school discipline: $\chi^2(1) = 23.51$, $p<.001$, $\phi = .13$; Out-of-school discipline: $\chi^2(1) = 6.03$, $p<.05$, $\phi = .06$; Contact with law enforcement: $\chi^2(1) = 9.43$, $p<.01$, $\phi = .08$.

60 Chi-square tests were performed looking at educational aspirations by in-school discipline, out-of-school discipline, and contact with law enforcement. Students were less likely to plan on pursuing post-secondary education when they experienced: In-school

discipline: $\chi^2(5) = 11.23$, $p<.05$, Cramer's V = .09; Out-of-school discipline: $\chi^2(5) = 14.43$, $p<.05$, Cramer's V = .10, and; Contact with law enforcement: $\chi^2(5) = 36.72$, $p<.001$, Cramer's V = .16.

61 To test differences in GPA by in-school discipline, out-of-school discipline, and contact with law enforcement, while controlling for race/ethnicity (AAPI only vs. multiracial AAPI), partial correlations were conducted. All three types of school discipline were related to lower GPA: In-school discipline: $r(1457)=-.22$, $p<.001$; Out-of-school discipline: $r(1457)=-.16$, $p<.001$; Contact with law enforcement: $r(1457)=-.16$, $p<.001$.

62 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

63 A chi-square test was performed looking at locale on the availability of GSAs at school: $\chi^2(2) = 78.50$, $p<.001$, Cramer's V = .23. Pairwise comparisons were considered at $p<.05$. AAPI LGBTQ students in suburban schools were more likely to have a GSA than students in urban and rural schools. Students in urban schools were more likely to have a GSA than students in rural schools.

64 A chi-square test was performed looking at region on the availability of GSAs at school: $\chi^2(3) = 80.96$, $p<.001$, Cramer's V = .24. Pairwise comparisons were considered at $p<.05$. Students in the Northeast were more likely to have a GSA than students in the South to have a GSA. Students in the West were more likely to have a GSA than students in the Midwest and South. Students in the Midwest were more likely to have a GSA than students in the South. Students in the Northeast did not differ from students in the Midwest and West on having a GSA at their school.

65 The relationship between school size and the availability of a GSA was examined through a Pearson correlation: $r(1464) = .34$, $p<.001$. AAPI LGBTQ students who attended larger schools were more likely to have a GSA at their school.

66 A chi-square test was performed looking at school racial composition on the availability of a GSA at their school. No differences were found on the availability of a GSA by school racial composition.

67 Porta, C. M., Singer, E., Mehus, C. J., Gower, A. L., Saewyc, E., Fredkove, W., & Eisenberg, M. E. (2017). LGBTQ youth's views on gay-straight alliances: Building community, providing gateways, and representing safety and support. *Journal of School Health, 87*(7), 489–497.

Toomey, R. B. & Russell, S. T. (2013). Gay-straight alliances, social justice involvement, and school victimization of lesbian, gay, bisexual, and queer youth: Implications for school well-being and plans to vote. *Youth & Society, 45*(4), 500–522.

68 To test differences in missing school and feelings of school belonging by the availability of a GSA at their school, independent t-tests were conducted, with GSAs as the independent variable, and missing school and feelings of school belonging as the dependent variables. Students who had a GSA at their school were less likely to miss school in the past month: $t(952.66) = 5.30$, $p<.001$. Students who had a GSA at their school also felt a greater sense of connection to their school community: $t(1052.47) = -8.81$, $p<.001$.

69 Chi-square tests were performed looking at feelings of safety (due to their sexual orientation, gender expression and race/ethnicity) and the availability of a GSA at their school. Students who had a GSA at their school were: less likely to feel unsafe because of their sexual orientation: $\chi^2(1) = 38.17$, $p<.001$, $\phi = -.16$, and; less likely to feel unsafe because of their gender expression: $\chi^2(1) = 6.42$, $p=.01$, $\phi = -.07$. Having a GSA at their school did not affect feelings of safety due to their race/ethnicity.

70 A chi-square test was performed looking at school racial composition and the availability of an ethnic/cultural club at their school: $\chi^2(3) = 14.62$, $p<.01$, Cramer's V = .11. Pairwise comparisons were considered at $p<.05$. Students in majority-White schools were less likely to have an ethnic/cultural club than students in majority-AAPI schools. No other differences were observed.

71 A chi-square test was performed looking at region (Northeast, South, Midwest, West) and the availability of an ethnic/cultural club at their school: $\chi^2(3) = 15.94$, $p<.01$, Cramer's V = .11. Pairwise comparisons were considered at $p<.05$. Students who attended schools in the West were more likely to have an ethnic/

cultural club than students in the Northeast and South. Students in the Northeast, Midwest, and South did not differ from each other.

72 A chi-square test was performed looking at school racial composition (majority AAPI, majority White, majority other non-White race, no majority race) and region (Northeast, South, Midwest, and West): $\chi^2(9) = 152.85$, $p<.001$, Cramer's V = .20. Pairwise comparisons were considered at $p<.05$. Students who attended majority-AAPI schools were more likely to be in the West than students in the Northeast, South, and Midwest. Students who attended majority-White schools were: more likely to be in the Midwest than students in the West and South, more likely to be in the Northeast than in the West, and more likely to be in the South than in the West. Students who attended majority other non-White schools were more likely to be in the South than students in the Midwest. No other differences were found.

73 A chi-square test was performed looking at locale (urban, suburban, rural) and the availability of an ethnic/cultural club at their school: $\chi^2(2) = 48.71$, $p<.001$, Cramer's V = .18. Pairwise comparisons were considered at $p<.05$. Students who attended rural schools were less likely to have an ethnic/cultural club than students in urban and suburban schools. No other differences were found.

74 The relationship between school size and availability of an ethnic/cultural club was examined through a Pearson correlation. AAPI LGBTQ students who attended larger schools were more likely to have an ethnic/cultural club: $r(1454) = .38$, $p<.001$.

75 A chi-square test was performed looking at feelings of safety due to race/ethnicity and the availability of an ethnic/cultural club at their school. Students who had an ethnic cultural club at their school felt safer due to their race/ethnicity: $\chi^2(1) = 11.87$, $p<.001$, $\phi = -.09$

To test differences in school belonging by presence of an ethnic/cultural club, an independent t-test was conducted, with availability of an ethnic/cultural club as the independent variable, and feelings of school belonging as the dependent variable. Students who had an ethnic/cultural club at their school had greater feelings of school belonging: $t(1463) = -4.03$, $p<.001$.

76 Toomey, R. B., Ryan, C., Diaz, R. M., & Russell, S. T. (2011). High school Gay-Straight Alliances (GSAs) and young adult well-being: An examination of GSA presence, participation, and perceived effectiveness. *Applied Developmental Science, 15*(4), 175–185.

77 Ocampo, A. C. & Soodjinda, D. (2016). Invisible Asian Americans: the intersection of sexuality, race, and education among gay Asian Americans. *Race Ethnicity and Education, 19*(3), 480–499.

78 Museus, S. (2008). The role of ethnic student organizations in fostering African American and Asian American students' cultural adjustment and membership at predominantly White institutions. *Journal of College Student Development, 49*(6), 568–586.

79 Bowman, N. A., Park, J. J., & Denson, N. (2015). Student involvement in ethnic student organizations: Examining civic outcomes 6 years after graduation. *Research in Higher Education, 56*(2), 127–145.

Poteat, V. P., Calzo, J. P., & Yoshikawa, Y. (2018). Gay-straight alliance involvement and youths' participation in civic engagement, advocacy, and awareness-raising. *Journal of Applied Developmental Psychology, 56*, 13–20.

Toomey, R. B. & Russell, S. T. (2013). Gay-straight alliances, social justice involvement, and school victimization of lesbian, gay, bisexual, and queer youth: Implications for school well-being and plans to vote. *Youth & Society, 45*(4), 500–522.

80 A chi-square test was performed looking at school racial composition and GSA participation. GSA participation was not related to school racial composition.

81 Chi-square tests were performed looking at demographic characteristics (multiracial AAPI vs. AAPI only, and immigration status) and GSA participation. GSA participation was not related to multiracial status and immigration status.

82 To examine differences in school belonging by GSA participation, an analysis of variance (ANOVA) was conducted with level of GSA participation as the independent variable, and feelings of school belonging as the dependent variable. No significant differences were observed.

83 To examine differences in comfort bringing up LGBTQ issues in class by GSA participation, an analysis of variance (ANOVA) was

conducted with level of GSA participation as the independent variable, and comfort bringing up LGBTQ issues in class as the dependent variable. The univariate effect was significant: $F(2, 932) = 12.02$, $p<.001$, $\eta_p^2 = .03$. Pairwise comparisons were considered at $p<.05$. Students who did not attend GSA meetings were less likely to bring up LGBTQ issues in class than those who attended GSA meetings as non-leaders and as leaders. GSA leaders and non-leaders did not differ on comfort with bringing up LGBTQ issues in class.

84 GLSEN Days of Action (including Ally Week, No Name-Calling Week, and Day of Silence) are national student-led events of school-based LGBTQ advocacy, coordinated by GLSEN. The Day of Silence occurs each year in the spring, and is designed to draw attention to anti-LGBTQ name-calling, bullying, and harassment in schools. Visit www.dayofsilence.org for more information.

85 To examine differences in rates of participation by level of GSA participation, two chi-square tests were conducted: participating in GLSEN Day of Action, and participating in a rally, protest, or demonstration for a cause. The effects for both were significant. GLSEN Day of Action: $\chi^2(2) = 132.02$, $p<.001$, Cramer's V = .38; rally, protest, or demonstration: $\chi^2(2) = 30.43$, $p<.001$, Cramer's V = .18. Pairwise comparisons were considered at $p<.05$. For both activities, GSA members, both leaders and non-leaders, were more likely to participate than students who were not GSA members; and GSA leaders were more likely than GSA non-leaders to participate.

86 To examine differences in rates of participation by level of GSA participation, two chi-square tests were conducted: participating in a boycott against a company, and contacting politicians, governments, or authorities about issues that are important to them. The effects for both were significant. Participating in a boycott against a company: $\chi^2(2) = 132.02$, $p<.001$, Cramer's V = .38; contacting politicians, governments, or authorities: $\chi^2(2) = 132.02$, $p<.001$, Cramer's V = .38. Pairwise comparisons were considered at $p<.05$. For both activities, GSA leaders were more likely to participate than non-members. No differences were found between GSA leaders and GSA non-leaders, and no differences were found between GSA non-leaders and non-members.

87 To examine differences in rates of participation by level of GSA participation, three chi-square tests were conducted: participating in an event where people express their political views, volunteering to campaign for a political cause or candidate, and expressing political views about politics or social issues on social media. The effects for all three were significant. Events for expressing views: $\chi^2(2) = 49.83$, $p<.001$, Cramer's V = .23; volunteering to campaign: $\chi^2(2) = 20.32$, $p<.001$, Cramer's V = .15; expressing political views: $\chi^2(2) = 11.66$, $p<.001$, Cramer's V = .11. Pairwise comparisons were considered at $p<.05$. For all three activities, GSA members, both leaders and non-leaders, were more likely to participate than students who were not GSA members; and no differences were found between GSA non-leaders and leaders on participation.

88 To examine differences in anti-LGBTQ victimization by GSA participation, a multivariate analysis of variance (MANOVA) was conducted with level of GSA participation as the independent variable, and two dependent variables: severity of victimization due to sexual orientation, and severity of victimization due to gender expression. The multivariate effect was significant: Pillai's Trace = .03, $F(4, 1780) = 7.52$. The univariate effects for victimization due to sexual orientation and gender expression were both significant. Sexual orientation: $F(2, 890) = 13.67$, $p<.001$. Gender expression: $F(2, 890) = 12.07$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Sexual orientation: students attending as a leader/officer experienced greater levels of victimization than those who did not attend and those attending as a non-leader; there was no difference between those not attending and those attending as a non-leader. Gender expression: students attending as a leader/officer experienced greater levels of victimization than those who not attending and those attending as a non-leader; there was no difference between those not attending and those attending as a non-leader.

89 A chi-square test was conducted looking at school racial composition and ethnic/cultural club participation. School racial composition was not related to ethnic/cultural club participation.

90 A chi-square test was conducted looking at immigrant status and ethnic/cultural club participation: $\chi^2(2) = 7.57$, $p<.05$, $\phi = .08$. Comparisons showed the following significant differences at $p<.05$: U.S. born students were less likely to participate than those born

outside the U.S.; U.S. born students were less likely to participate as a leader. U.S. born students did not differ from those born outside the U.S. on participating as a non-leader.

91 A chi-square test was conducted looking at racial identification (multiracial AAPI vs. AAPI only) and ethnic/cultural club participation. Multiracial AAPI LGBTQ students did not differ from those who only identify as AAPI on ethnic/cultural club participation.

92 To examine differences in school belonging by ethnic/cultural club participation, an analysis of variance (ANOVA) was conducted with level of ethnic/cultural club participation as the independent variable, and feelings of school belonging as the dependent variable. No significant differences were observed.

93 To examine whether school belonging was related to ethnic/cultural club participation by school racial composition, a two-way analysis of variance (ANOVA) was conducted with ethnic/cultural club participation as the independent variable, ethnic/cultural club participation X school racial composition as the interaction term, and school belonging as the dependent variable. The univariate effect was not significant. No differences were found between participation in ethnic/cultural clubs and school belonging, and no differences were found between the participation in ethnic/cultural clubs X school racial composition interaction and school belonging.

94 We examined differences in rates of participation in the following activities: participating in an event where people express their political views (such as a poetry slam or youth forum); volunteering to campaign for a political cause or candidate; participating in a boycott against a company; expressing views about politics or social issues on social media; participating in a rally, protest, or demonstration for a cause; participating in a GLSEN Day of Action; and contacting politicians, governments, or authorities about issues that are important to the student.

To examine differences in rates of participation by level of ethnic/cultural club participation, a series of chi-square tests were conducted for each form of activism. The effect was significant for the following forms of activism: Event to express political views: $\chi^2(2) = 43.27$, $p<.001$, Cramer's V = .20; volunteering: $\chi^2(2) = 33.74$, $p<.001$, Cramer's V = .18; boycott: $\chi^2(2) = 19.35$, $p<.001$, Cramer's V = .13; social media: $\chi^2(2) = 18.47$, $p<.001$, Cramer's V = .13; rally: $\chi^2(2) = 24.39$, $p<.001$, Cramer's V = .15; contacting politicians: $\chi^2(2) = 32.77$, $p<.001$, Cramer's V = .17. No differences were found for participating in a GLSEN Day of Action. Pairwise comparisons were considered at $p<.05$. For participating in a boycott, non-leader club members were more likely to participate than students who did not attend club meetings; no differences were found between ethnic/cultural club leaders, and non-leaders and those who did not attend meetings on participation in boycotts. For participating in an event to express political views, volunteering to campaign, expressing views on social media, participating in a rally, and contacting politicians, club leaders were more likely than those who did not attend meetings to: club leaders and non-leaders were more likely to participate in these activities than those who did not attend club meetings; no differences were found between club leaders and non-leaders on participating in these activities.

95 To examine differences in racist victimization by ethnic/cultural club participation, an analysis of variance (ANOVA) was conducted, with frequency of racist victimization as the dependent variable, and level of ethnic/cultural club participation as the independent variable. The effect was not significant. A similar analysis of covariance (ANCOVA) was conducted, controlling for school racial composition. The results did not change.

96 Shelton, S. A. & Barnes, M. E. (2016). "Racism just isn't an issue anymore": Preservice teachers' resistances to the intersections of sexuality and race. *Teaching and Teacher Education, 55*, 165–174.

97 To test differences in race/ethnicity and supportive school personnel, two separate independent t-tests were conducted, with race/ethnicity (AAPI only vs. multiracial AAPI) as the independent variable, and supportive staff and supportive administrators as the dependent variables. LGBTQ students who only identified as AAPI were more likely to have supportive staff and administrators than multiracial AAPI LGBTQ students: $t(1456) = 2.97$, $p<.01$; supportive administrators: $t(1459) = 2.49$, $p<.05$.

98 The relationship between number of supportive educators, and feelings of school belonging and psychological well-being (self-esteem, depression) were examined through Pearson correlations.

Students who have more supportive staff had greater levels of school belonging, higher levels of self-esteem, and lower levels of depression: Feelings of school belonging: $r(1456) = .49$, $p<.001$; Self-esteem: $r(1439) = .26$, $p<.001$; Depression: $r(1438) = -.28$, $p<.001$

99 The relationship between number of supportive educators and missing school, feeling unsafe (due to sexual orientation, gender expression, and race/ethnicity), and GPA were examined through Pearson correlations. Students who had more supportive staff: were less likely to miss school; were less likely to feel unsafe due to sexual orientation, gender expression, and race/ethnicity; and had higher GPAs. Missing school: $r(1457) = -.28$, $p<.001$; feeling unsafe due to sexual orientation: $r(1458) = -.25$, $p<.001$; feeling unsafe due to gender expression: $r(1458) = -.15$, $p<.001$; feeling unsafe due to race/ethnicity: $r(1458) = -.13$, $p<001$; GPA: $r(1458) = .15$, $p<.001$.

100 To examine differences in educational aspirations by number of supportive educators, an analysis of variance (ANOVA) was conducted with educational aspirations as the independent variable, and number of supportive educators as the dependent variable. The effect was significant: $F(5, 1440) = 43.38$, $p<.001$, $\eta_p^2 = .03$. Post hoc comparisons were considered at $p<.05$. Students who have more supportive staff were more likely to plan to pursue post-secondary education.

101 Chi-square tests were performed looking at feelings of safety due to sexual orientation and gender expression and the availability of inclusive curriculum at their school. Students who had an inclusive curriculum at their school were less likely to feel unsafe due to their sexual orientation: $\chi^2(1) = 43.48$, $p<.001$, $\phi = -.17$, and; less likely to feel unsafe because of their gender expression: $\chi^2(1) = 17.84$, $p<.001$, $\phi = -.11$.

102 To test differences in peer acceptance and having an inclusive curriculum at school, an independent t-test was conducted, with inclusive curriculum as the independent variable, and peer acceptance as the dependent variable. Students who had an inclusive curriculum at their school had greater peer acceptance: $t(881.74) = -15.13$, $p<.001$.

103 To test differences in feelings of school belonging and having an inclusive curriculum at school, an independent t-test was conducted, with inclusive curriculum as the independent variable, and school belonging as the dependent variable. Students who had an inclusive curriculum at their school had greater feelings of school belonging: $t(790.61) = -13.84$, $p<.001$.

104 A chi-square test was performed looking at feelings of safety due race/ethnicity and the availability of inclusive curriculum at their school. Students who had an inclusive curriculum at their school were less likely to feel unsafe due to their race/ethnicity: $\chi^2(1) = 4.22$, $p<.05$, $\phi = -.05$.

105 Givens, J. R., Nasir, N., Ross, K, & McKinney de Royston, M. (2016). Modeling manhood: Reimagining Black male identities in school. *Anthropology and Education Quarterly, 47*(2), 167–185.

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Erasure and Resilience: The Experiences of LGBTQ Students of Color

Latinx LGBTQ Youth in U.S. Schools

A Report from GLSEN, the Hispanic Federation, and UnidosUS

GLSEN®

Erasure and Resilience: The Experiences of LGBTQ Students of Color

Latinx LGBTQ Youth in U.S. Schools

by Adrian D. Zongrone, M.P.H.
    Nhan L. Truong, Ph.D.
    Joseph G. Kosciw, Ph.D.

GLSEN is the leading national education organization focused on ensuring safe schools for all students. Established in 1990, GLSEN envisions a world in which every child learns to respect and accept all people, regardless of sexual orientation or gender identity/expression. GLSEN seeks to develop school climates where difference is valued for the positive contribution it makes to creating a more vibrant and diverse community. For more information on our educator resources, research, public policy agenda, student leadership programs, or development initiatives, visit www.glsen.org.

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Preface

Twenty years ago, GLSEN began investing in applied research capacity to build the evidence base for action on LGBTQ issues in K–12 schools, and to track the impact of efforts to improve the lives and life prospects of LGBTQ students. Now conducted under the banner of the GLSEN Research Institute, each new report in this body of work seeks to provide clarity, urgency, and renewed inspiration for the education leaders, advocates, and organizational partners dedicated to the work.

Erasure and Resilience: The Experiences of LGBTQ Students of Color is a series of four reports, each publication focusing on a different group of LGBTQ students, their lives at school, and the factors that make the biggest difference for them. The reports in this series examine the school experiences of Asian American and Pacific Islander (AAPI), Black, Latinx, and Native and Indigenous LGBTQ youth. Each report was conducted and is released in partnership with organizations specifically dedicated to work with the student population in question. We are so grateful for the partnership of the National Queer Asian Pacific Islander Alliance, the National Black Justice Coalition, UnidosUS and the Hispanic Federation, and the Center for Native American Youth.

These reports arrive as the United States wrestles with two fundamental challenges to our commitment to provide a K–12 education to every child — the depth of the systemic racism undermining true educational equity in our K–12 school systems; and the rising tide of racist, anti-LGBTQ, anti-immigrant, and White Christian nationalist sentiment being expressed in the mainstream of U.S. society. The students whose lives are illuminated in these reports bear the brunt of both of these challenges. Their resilience calls on each of us to join the fight.

Eliza Byard, Ph.D.
Executive Director
GLSEN

Dear Readers,

Among our bedrock values as a nation, is our guarantee for all children in the U.S. to have equal educational opportunity, regardless of race, ethnicity, religion, country of origin, immigration status, income, or gender. Fortunately, there are now laws that protect against discrimination in education on the basis of sexual orientation or disability. Unfortunately, students who already experience discrimination and harassment at school because of their intersectional identities as Hispanic/Latino/Latina/Latinx youth and lesbian, gay, bisexual, transgender, and queer (LGBTQ) identities, are facing even more challenges in an increasingly divisive era with racism and anti-immigrant sentiment on the rise.

The challenges facing these students and proposed remedies for creating a safe and supportive school climate for LGBTQ Latinx youth to succeed academically, socially, and personally are outlined in this important report, "Erasure and Resilience: The Experiences of LGBTQ Students of Color, Latinx LGBTQ Youth in U.S. Schools." Hispanic Federation (HF), which seeks to empower and advance Latino communities, support Hispanic families, and strengthen Latino institutions through work in social and economic justice in areas such as education, is proud to partner with GLSEN and others on this important research and accompanying recommendations.

Hispanic Federation believes that a quality education is the single most important investment we can make in Latino communities. HF's educational programs support students and their families at every stage of the academic system in partnership with our 120 Latino-serving non-profit member agencies. This new report calls attention to the layers of discrimination LGBTQ Latinx students face and the critical need to ensure school personnel and policies provide culturally competent, safe, and supportive spaces at the intersections of race, ethnicity, sexual orientation, and gender identity.

More research is needed to better understand the complexity of issues faced by our students and the supports needed to be successful. In the meantime, we invite students, faculty, academics, social workers, parents, policymakers, and the general public to review this important research and take action to create a more inclusive learning and social experience on school campuses, so that all students can succeed academically and in life.

Sincerely,

Frankie Miranda
President
Hispanic Federation

UnidosUS (formerly National Council of La Raza) is the largest national Latino civil rights and advocacy organization in the United States. The UnidosUS Education leadership portfolio, also known as Líderes, is guided by a vision to reimagine and shape the future of Latinx youth in the United States by enhancing their visibility, voice, talents, stories and opportunities. We believe that LGBTQIA+ Latinx youth are an important part of that future, and UnidosUS is proud to partner with GLSEN in releasing a new report on their experiences, *Erasure and Resilience: The Experiences of LGBTQ Students of Color, Latinx LGBTQ Youth in U.S. Schools*.
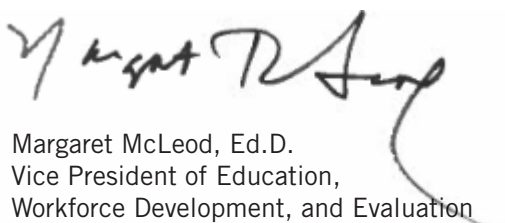
Despite recent positive social changes for lesbian, gay, bisexual, transgender, and queer people, many still experience discrimination in their lives and within their communities. For Latinx youth, anti-immigrant and xenophobic sentiment from the U.S. government can exacerbate experiences of racism. *Erasure and Resilience: The Experiences of LGBTQ Students of Color, Latinx LGBTQ Youth in U.S. Schools* examines the experiences of LGBTQIA+ youth in schools. It considers the intersections of their identities, including their race, sexual orientation, gender identity/expression, and immigration status.

The data tells a harsh story of safety concerns and identity-based harassment. It shows that students who are targeted for harassment across multiple marginalized identities suffer serious consequences — including the poorest academic outcomes and worst psychological well-being. This data is a collective call to action for educators and community members to support LGBTQIA+ Latinx youth and create safer schools.
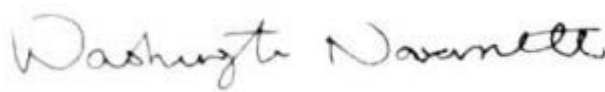
This report is a critical tool for educators, policymakers, safe school advocates and others concerned with creating more inclusive educational spaces, particularly for Latinx LGBTQ youth. You can find data around the benefits of supportive educators and student clubs (GSAs and ethnic/cultural clubs). While this data shows that Latinx LGBTQ youth that can identify supportive educators at school are more likely to plan on completing high school, many don't have access to these educators. This lack of access means more kids drop out – one factor contributing to low high school completion rates for Latinx youth. In order to shape a future in which LGBTQIA+ Latinx youth have access to opportunities, we have a collective and individual responsibility to create safer and more inclusive schools in which they can thrive.

UnidosUS is proud to work with GLSEN to present this important research. We are confident that it will contribute to positively shaping and creating safer schools and welcoming learning environments for Latinx LGBTQIA+ youth.

¡Adelante!

Margaret McLeod, Ed.D.
Vice President of Education,
Workforce Development, and Evaluation
UnidosUS

Washington Navarrete
Education Leadership Program Manager
UnidosUS

Executive Summary

Introduction

Existing research has illustrated that Hispanic and Latino/Latina/Latinx youth (in this report, inclusively referred to as Latinx) as well as lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth often face unique challenges at school related to their marginalized identities. In addition to anti-immigrant rhetoric that is often directed at people of Latin American descent, many Latinx youth face racial/ethnic discrimination and harassment at school from both peers and school personnel. These experiences may have a detrimental impact on students' psychological well-being and educational outcomes, including particularly low rates of high school completion. Similarly, LGBTQ youth often face unique challenges related to their sexual orientation, gender identity, and gender expression. LGBTQ youth often report experiencing victimization and discrimination, and have limited access to in-school resources that may improve school climate. Although there has been a growing body of research on the experiences of Latinx youth and LGBTQ youth in schools, very few studies have examined the intersections of these identities – the experiences of Latinx LGBTQ students. Existing findings show that schools nationwide are hostile environments for LGBTQ youth of color, where they experience victimization and discrimination based on race, sexual orientation, gender identity, or all of these identities. This report is one of a series of reports that focus on LGBTQ students of different racial/ethnic identities, including Asian American and Pacific Islander, Black, and Native and Indigenous LGBTQ youth.

In this report, we examine the experiences of Latinx LGBTQ students with regard to indicators of negative school climate and their impact on academic achievement, educational aspirations, and psychological well-being:

- Feeling unsafe in school because of personal characteristics, such as sexual orientation, gender expression and race/ethnicity, and missing school because of safety reasons;

- Hearing biased remarks, including homophobic and racist remarks, in school;

- Experiencing victimization in school; and

- Experiencing school disciplinary practices at school.

In addition, we examine whether Latinx LGBTQ students report experiences of victimization to school officials or their families, and how these adults address the problem.

We also examine the degree to which Latinx LGBTQ students have access to supportive resources in school, and explore the possible benefits of these resources:

- GSAs (Gay-Straight Alliances or Gender and Sexuality Alliances) or similar clubs;

- Ethnic/cultural clubs;

- Supportive school staff; and

- Curricular resources that are inclusive of LGBTQ-related topics.

Methods

Data for this report came from GLSEN's *2017 National School Climate Survey* (*NSCS*). The full sample for the *2017 NSCS* was 23,001 LGBTQ middle and high school students between 13 and 21 years old. In the *NSCS*, when asked about their race and ethnicity, participants had the option to choose "Hispanic or Latino/a" among other racial/ethnic categories. The sample for this report consists of any LGBTQ student in the national sample who identified as Latinx, including those who identified only as Latinx and those who identified as Latinx and another racial/ethnic identity.

The final sample for this report was a total of 3,352 Latinx LGBTQ students. Students were from all 50 states and the District of Columbia as well as Puerto Rico, Guam, and the U.S. Virgin Islands. Just under half (45.6%) identified as gay or lesbian, over half (56.8%) were cisgender, and 49.6% identified with one or more racial/ethnic identities in addition to Latinx. The majority of students attended high school and public schools.

Key Findings

Safety and Victimization at School

School Safety

- Over half of Latinx LGBTQ students (54.9%) felt unsafe at school because of their sexual orientation, 44.2% because of their gender expression, and 22.3% because of their race or ethnicity.

- Latinx LGBTQ students born outside the U.S. were more likely to feel unsafe about their race/ethnicity than those born in the U.S. (29.1% vs. 21.8%).

- Over a third of Latinx LGBTQ students (35.0%) reported missing at least one day of school in the last month because they felt unsafe or uncomfortable, and over one-tenth (10.8%) missed four or more days in the past month.

Biased Remarks at School

- 98.5% of Latinx LGBTQ students heard "gay" used in a negative way; over two-thirds (70.3%) heard this type of language often or frequently.

- 94.7% of Latinx LGBTQ students heard other homophobic remarks; over half (59.3%) heard this type of language often or frequently.

- The vast majority of Latinx LGBTQ students heard negative remarks about gender expression.

  - 91.1% heard remarks about not acting "masculine" enough; just over half (54.4%) heard these remarks often or frequently.

  - 86.2% heard remarks about not acting "feminine" enough; two-fifths (40.2%) heard these remarks often or frequently.

- 83.7% of Latinx LGBTQ students heard negative remarks about transgender people; two-fifths (40.5%) heard these remarks often or frequently.

- 90.6% of Latinx LGBTQ students heard racist remarks; just over half (56.9%) heard these remarks often or frequently.

Harassment and Assault at School

- Many students experienced harassment or assault at school based on personal characteristics, including sexual orientation (69.2%), gender expression (60.2%), and race/ethnicity (49.5%).

- Compared to those who experienced lower than average levels of victimization, Latinx LGBTQ students who experienced higher levels of victimization based on sexual orientation at school:

  - were more than twice as likely to skip school because they felt unsafe (61.0% vs. 24.6%);

  - were less likely to plan to obtain a four-year degree (78.4% vs. 85.7%); and

- experienced lower levels of school belonging and greater levels of depression.

- Compared to those who experienced lower than average levels of victimization, Latinx LGBTQ students who experienced higher levels of victimization based on race/ethnicity at school:

  - were more than twice as likely to skip school because they felt unsafe (47.6% vs. 22.6%); and

  - experienced lower levels of school belonging and greater levels of depression.

- Transgender and gender nonconforming (trans/GNC) Latinx students experienced greater levels of victimization based on sexual orientation, gender expression, and race/ethnicity than cisgender LGBQ Latinx students.

- Latinx LGBTQ students who identified with multiple racial/ethnic identities experienced somewhat greater levels of victimization based on race/ethnicity, sexual orientation, and gender expression than LGBTQ students who only identified as Latinx.

- Latinx LGBTQ students who did not learn English as a first language experienced greater levels of victimization based on race/ethnicity than those who did learn English as a first language.

- Around two-fifths of Latinx LGBTQ students (41.6%) experienced harassment or assault at school due to both their sexual orientation and their race/ethnicity. Compared to those who experienced one form of victimization or neither, Latinx LGBTQ students who experienced both forms of victimization:

  - experienced the lowest levels of school belonging;

  - had the greatest levels of depression; and

  - were the most likely to skip school because they felt unsafe.

Reporting School-based Harassment and Assault, and Intervention

- A majority of Latinx LGBTQ students (57.7%) who experienced harassment or assault in the past year never reported victimization to staff, most commonly because they did not think that staff would do anything about it (63.5%).

- Only a third (34.9%) reported that staff responded effectively when students reported victimization.

- Less than half of Latinx LGBTQ students (41.0%) had told a family member about the victimization they faced at school.

- Among Latinx LGBTQ students who reported victimization experiences to a family member, just over half (56.3%) indicated that a family member talked to their teacher, principal or other school staff.

School Practices

Experiences with School Discipline

- Nearly two-fifths of Latinx LGBTQ students (39.5%) experienced some form of school discipline, such as detention, out-of-school suspension, or expulsion.

- Latinx LGBTQ students with multiple racial/ethnic identities experienced greater levels of discipline than those who identified only as Latinx.

- Negative school experiences were related to experiences of school discipline for Latinx LGBTQ students. Those who experienced school discipline:

- experienced higher rates of victimization based on sexual orientation, gender expression, and race/ethnicity;

- were more likely to skip school because they felt unsafe; and

- were more likely to experience anti-LGBTQ discriminatory school policies or practices.

• Experiences with school discipline may also negatively impact educational outcomes for Latinx LGBTQ students. Those who experienced school discipline:

- were less likely to plan on pursuing post-secondary education; and

- had lower grade point averages (GPAs).

School-Based Supports and Resources for Latinx LGBTQ Students

GSAs

Availability and Participation

• Just over half of Latinx LGBTQ students (52.7%) reported having a GSA at their school.

• Latinx LGBTQ students who attended majority-White schools were more likely to have a GSA than those in majority-Latinx schools.

• Latinx LGBTQ students who attended rural schools and/or schools in the South were less likely to have access to a GSA.

• The majority of those with a GSA participated in the club (62.4%), and one-fifth (22.3%) participated as an officer or a leader.

Utility

• Compared to those without a GSA, Latinx LGBTQ students with a GSA:

- were less likely to miss school due to safety concerns (29.6% vs. 41.0%);

- were less likely to feel unsafe because of their sexual orientation (48.0% vs. 62.7%); and

- felt greater belonging to their school community.

• Latinx LGBTQ students who participated in their GSA felt more comfortable bringing up LGBTQ issues in class and were more likely to participate in several forms of activism.

Ethnic/Cultural Clubs

Availability and Participation

• Nearly three-quarters of Latinx LGBTQ students (73.8%) reported that their school had an ethnic or cultural club.

• One in ten Latinx LGBTQ students (10.7%) with an ethnic/cultural club at school attended meetings, and 1.5% participated as an officer or leader.

• Latinx LGBTQ students with an ethnic/cultural club at school were more likely to participate if they attended a majority-White school (12.7% vs. 8.8% of those at majority-Latinx schools) or if they were born outside the U.S. (17.1% vs. 10.2% of those born in the U.S.).

Utility

- Latinx LGBTQ students who had an ethnic/cultural club at their school:

  - felt greater belonging to their school community; and

  - were somewhat less likely to feel unsafe due to their race/ethnicity.

- Among Latinx LGBTQ students with an ethnic/cultural club, those who participated had a greater sense of school belonging and were more likely to engage in activism.

Supportive School Personnel

Availability

- The vast majority of Latinx LGBTQ students (97.3%) could identify at least one supportive staff member at school, but only 40.4% could identify many supportive staff (11 or more).

- Only two-fifths of Latinx LGBTQ students (40.9%) reported having somewhat or very supportive school administration.

Utility

- Latinx LGBTQ students who had more staff who were supportive of LGBTQ students:

  - were less likely to miss school due to safety concerns;

  - were less likely to feel unsafe because of their sexual orientation, gender expression, and race/ethnicity;

  - had higher levels of self-esteem and lower levels of depression;

  - had greater feelings of connectedness to their school community;

  - had slightly higher GPAs; and

  - had greater educational aspirations.

Inclusive Curriculum

We also examined the inclusion of LGBTQ topics in school curriculum. We found that less than a quarter of Latinx LGBTQ students (22.5%) were taught positive representations of LGBTQ people, history, or events. Further, we found that Latinx LGBTQ students who had some positive LGBTQ inclusion in the curriculum at school were:

- less likely to feel unsafe because of their sexual orientation (38.7% vs. 59.7%) and gender expression (35.5% vs. 46.9%); and

- felt more connected to their school community (73.8% vs. 45.1%).

We were unable to examine other important forms of curricular inclusion, such as positive representations of people of color and their histories and communities. Nevertheless, we did find that Latinx LGBTQ students with an LGBTQ-inclusive curriculum were less likely to feel unsafe at school because of their race or ethnicity (15.5% vs. 24.3%).

Conclusions and Recommendations

It is clear that addressing the concerns of Latinx LGBTQ students requires an intersectional approach that takes into account all the aspects of their experiences of oppression to combat racism, homophobia, and transphobia, as well as xenophobia and anti-immigrant sentiment. Results from this report show that Latinx LGBTQ students have unique school experiences, at the intersection of their various identities, including actual or perceived immigrant status, race, gender, and sexual orientation. The findings also demonstrate the ways that school supports and resources, such as GSAs, ethnic/cultural clubs, and supportive school personnel can positively affect Latinx LGBTQ students' school experiences. Based on these findings, we recommend for school leaders, education policymakers, and other individuals who want to provide safe learning environments for Latinx LGBTQ students to:

- Support student clubs, such as GSAs and ethnic/cultural clubs. Organizations that work with GSAs and ethnic/cultural clubs should come together to address Latinx LGBTQ students' needs related to their multiple marginalized identities, including sexual orientation, gender, race/ethnicity, and immigration status.

- Provide professional development for school staff that addresses the intersections of identities and experiences of Latinx LGBTQ students.

- Increase student access to curricular resources that include diverse and positive representations of both Latinx and LGBTQ people, history, and events.

- Establish school policies and guidelines for how staff should respond to anti-LGBTQ and racist behavior, and develop clear and confidential pathways for students to report victimization that they experience. Local, state, and federal education agencies should also hold schools accountable for establishing and implementing these practices and procedures.

- Work to address the inequities in funding at the local, state, and national level to increase access to institutional supports and education in general, and to provide more professional development for educators and school counselors.

Taken together, such measures can move us toward a future in which all Latinx LGBTQ youth have the opportunity to learn and succeed in supportive school environments that are free from bias, harassment, and discrimination.

Resumen
Ejecutivo

Introducción

La investigación existente ilustra que la juventud hispánica y latina/latinx (a la que este informe se refiere de forma inclusiva como latinx), al igual que la juventud lesbiana, gay, bisexual, transgénero y queer (LGBTQ), a menudo enfrenta retos singulares en la escuela, relacionados con sus identidades marginalizadas. Además de la retórica antiinmigración, que a menudo se dirige contra personas de ascendencia latinoamericana, muchos/as jóvenes latinxs enfrentan discriminación y acoso racial/étnico en la escuela, tanto por parte de sus iguales como del personal escolar. Estas experiencias pueden tener un impacto perjudicial en el bienestar psicológico de los/las estudiantes, además de en sus logros educativos, incluyendo tasas especialmente bajas de culminación de la escuela secundaria. De manera parecida, la juventud LGBTQ enfrenta retos singulares relacionados con su orientación sexual, identidad de género y expresión de género: a menudo reporta victimización y discriminación, y tiene un acceso limitado a recursos dentro de la escuela que podrían mejorar el clima escolar. Aunque el corpus de investigación sobre las experiencias de las juventudes latinx y LGBTQ en las escuelas ha crecido, muy pocos estudios han examinado las intersecciones de estas identidades: las experiencias de estudiantes latinxs LGBTQ. Los resultados existentes muestran que en todo el país las escuelas son ambientes hostiles para la juventud LGBTQ de color, en los que experimenta victimización y discriminación basada en raza, orientación sexual, identidad de género, o en todas estas identidades. Este informe es parte de una serie que se enfoca en los/las estudiantes LGBTQ de distintas identidades raciales/étnicas, incluyendo la asiática-americana y de isleños del pacífico, de color, y de nativos americanos.

En este informe, examinamos las experiencias de los/las estudiantes latinxs LGBTQ con respecto a los indicadores de un ambiente escolar negativo y su impacto en los logros académicos, las aspiraciones educativas, y el bienestar psicológico:

- No sentirse seguro/a en la escuela por causa de características personales como la orientación sexual, la expresión de género y la raza/identidad étnica, y faltar a la escuela por razones de seguridad.

- Oír comentarios prejuiciosos en la escuela, incluyendo comentarios homofóbicos y racistas.

- Sufrir victimización en la escuela.

- Ser objeto de prácticas disciplinarias escolares.

Además, examinamos si los/las estudiantes latinxs LGBTQ denuncian las experiencias de victimización a los/as funcionarios/as escolares o a sus propias familias, y la forma en que estos adultos abordan el problema.

También examinamos el grado en el que los/las estudiantes latinxs LGBTQ tienen acceso a recursos de apoyo en la escuela, y exploramos sus posibles beneficios:

- Alianzas Gay-Hetero o Alianzas de Género y Sexualidad (GSA, por sus siglas en inglés) o clubes similares.

- Clubes étnicos/culturales.

- Personal escolar que brinda apoyo.

- Recursos curriculares que incluyen temas relacionados con LGBTQ.

Metodología

Los datos para este informe provienen de la encuesta nacional sobre clima escolar para el año 2017 —publicada en inglés como *2017 National School Climate Survey (NSCS)*— de GLSEN. La muestra total para el *NSCS 2017* fue de 23 001 estudiantes LGBTQ de escuela secundaria entre los 13 y los 21 años. En la NSCS, a la pregunta sobre su raza e identidad étnica los/as participantes podían responder «Hispánico/a o Latino/a» entre otras categorías raciales/étnicas. La muestra para el presente informe está conformada por todos/as los/as estudiantes LGBTQ de la muestra nacional que se identificaron como latinx, incluyendo a quienes solo se identificaron como latinx y a quienes se identificaron como latinx además de con otra identidad racial/étnica.

Así, la muestra final para este informe fue de 3 352 estudiantes latinxs LGBTQ. Los/as estudiantes eran de todos los 50 estados y del Distrito de Columbia, así como de Puerto Rico, Guam, y las Islas Vírgenes de los Estados Unidos. Poco menos de la mitad (45.6%) se identificó como gay o lesbiana, más de la mitad (56.8%) como cisgénero, y el 49.6% se identificó con una o más identidades raciales/étnicas además de como latinx.

Resultados clave

Seguridad y victimización en la escuela

Seguridad escolar

- Más de la mitad de los/as estudiantes latinxs LGBTQ (54.9%) no se sintió seguro en la escuela por causa de su orientación sexual, 44.2% por su expresión de género, y 22.3% por su raza e identidad étnica.

- Los/as estudiantes latinxs LGBTQ nacidos/as fuera de los Estados Unidos tuvieron mayor probabilidad de no sentirse seguros/as por causa de su raza/identidad étnica que los/as nacidos/as en los Estados Unidos (29.1% vs. 21.8%).

- Más de una tercera parte de los/as estudiantes latinxs LGBTQ (35.0%) respondió que se ausentó de la escuela al menos un día durante el mes pasado porque no se sentía seguro/a o cómodo/a, y más de una décima parte (10.8%) se ausentó cuatro o más días en ese mismo mes.

Comentarios prejuiciosos en la escuela

- El 98.5% de los/as estudiantes latinxs LGBTQ oyó un uso negativo de la palabra «gay»; más de dos terceras partes (70.3%) oyeron este tipo de lenguaje a menudo o con frecuencia.

- El 94.7% de los/as estudiantes latinxs LGBTQ oyó otros comentarios homofóbicos; más de la mitad (59.3%) oyó este tipo de lenguaje a menudo o con frecuencia.

- La gran mayoría de estudiantes latinxs LGBTQ oyó comentarios negativos sobre la expresión de género:

  - El 91.1% oyó comentarios sobre no comportarse de manera suficientemente «masculina»; poco más de la mitad (54.4%) oyó estos comentarios a menudo o con frecuencia.

  - El 86.2% oyó comentarios sobre no comportarse de manera suficientemente «femenina»; dos quintas partes (40.2%) oyeron estos comentarios a menudo o con frecuencia.

- El 83.7% de los/as estudiantes latinxs LGBTQ oyó comentarios negativos sobre las personas transgénero; dos quintas partes (40.5%) oyeron estos comentarios a menudo o con frecuencia.

- El 90.6% de los/as estudiantes latinxs LGBTQ oyó comentarios racistas; poco más de la mitad (56.9%) oyó estos comentarios a menudo o con frecuencia.

Victimización en la escuela

- Muchos/as estudiantes sufren acoso o ataques en la escuela por causa de características personales, incluyendo la orientación sexual (69.2%), la expresión de género (60.2%), y la raza/identidad étnica (49.5%).

- Comparados/as con quienes sufrieron niveles de victimización más bajos que el promedio, los/as estudiantes latinxs LGBTQ que en la escuela sufrieron niveles más altos de victimización basada en la orientación sexual:

  - Tuvieron más del doble de probabilidad de ausentarse de la escuela por no sentirse seguros/as (61.0% vs. 24.6%).

  - Tuvieron menos probabilidad de pensar en obtener un título de cuatro años (78.4% vs. 85.7%).

  - Experimentaron niveles más bajos de pertenencia escolar y niveles más altos de depresión.

- Comparados/as con quienes sufrieron niveles más bajos de victimización que el promedio, los/as estudiantes latinxs LGBTQ que sufrieron en la escuela niveles más altos de victimización por causa de la raza/identidad étnica:

  - Tuvieron más del doble de probabilidad de ausentarse de la escuela por no sentirse seguros/as (47.6% vs. 22.6%).

  - Experimentaron niveles más bajos de pertenencia escolar y niveles más altos de depresión.

- Los/as estudiantes latinxs transgénero y de género no-conformista (GNC) sufrieron niveles más altos de victimización basada en orientación sexual, expresión de género, y raza/identidad étnica que los/as estudiantes latinxs LGBQ cisgénero.

- Los/as estudiantes latinxs LGBTQ que se identificaron con múltiples identidades raciales/étnicas sufrieron niveles un tanto más altos de victimización basada en raza/identidad étnica, orientación sexual, y expresión de género que los/as estudiantes LGBTQ que solo se identificaron como latinxs.

- Los/as estudiantes latinxs LGBTQ que no aprendieron inglés como primera lengua sufrieron niveles más altos de victimización basada en raza/identidad étnica que quienes aprendieron inglés como primera lengua.

- Cerca de dos quintas partes de los/as estudiantes latinxs LGBTQ (41.6%) sufrieron acoso o ataques en la escuela por causa tanto de su orientación sexual como de su raza/identidad étnica. Comparados/as con quienes sufrieron una forma de victimización o ninguna, los/as estudiantes latinxs LGBTQ que sufrieron ambas formas de victimización:

  - Experimentaron los niveles más bajos de pertenencia escolar.

  - Tuvieron los niveles más altos de depresión.

  - Tuvieron la más alta probabilidad de ausentarse de la escuela por no sentirse seguros/as.

La denuncia del acoso y los ataques en la escuela, e intervención escolar y familiar

- La mayoría de los/las estudiantes latinxs LGBTQ (57.7%) que sufrió acoso o ataques durante el pasado año nunca denunció la victimización al personal escolar, muy comúnmente porque no creyó que el personal haría algo al respecto (63.5%).

- Solo una tercera parte (34.9%) respondió que el personal escolar reaccionó con eficacia una vez los/las estudiantes denunciaron la victimización.

- Menos de la mitad de los/las estudiantes latinxs LGBTQ (41.0%) había contado a un familiar sobre la victimización que enfrentaba en la escuela.

- Entre los/las estudiantes latinxs LGBTQ que denunciaron casos de victimización a un familiar, solo poco más de la mitad (56.3%) señaló que un familiar habló con su profesor/a, director/a u otro miembro/a del personal escolar.

Prácticas escolares

Experiencias con la disciplina escolar

- Casi las dos quintas partes de los/las estudiantes latinxs LGBTQ (39.5%) fueron objeto de alguna forma de disciplina escolar, como el castigo (*detention*, en los Estados Unidos), la suspensión o la expulsión de la escuela.

- Los/las estudiantes latinxs LGBTQ con varias identidades raciales/étnicas fueron objeto de niveles más altos de disciplina que quienes solo se identificaron como latinxs.

- Para los/las estudiantes latinxs LGBTQ, las experiencias escolares negativas estuvieron relacionadas con la disciplina escolar. Quienes fueron objeto de la disciplina escolar:

  - Sufrieron niveles más altos de victimización por causa de orientación sexual, expresión de género, y raza/identidad étnica.

  - Tuvieron mayor probabilidad de ausentarse de la escuela por no sentirse seguros/as.

  - Tuvieron mayor probabilidad de sufrir políticas o prácticas escolares discriminatorias anti-LGBTQ.

- Las experiencias con la disciplina escolar también pueden impactar negativamente los logros educativos de los/las estudiantes latinxs LGBTQ. Quienes fueron objeto de la disciplina escolar:

  - Tuvieron menos probabilidad de pensar en proseguir con la educación superior.

  - Tuvieron notas medias (GPA, por sus siglas en inglés) más bajas.

Apoyos y recursos basados en la escuela para los/las estudiantes latinxs LGBTQ

Alianzas Gay-Hetero o de Género y Sexualidad (GSA, por sus siglas en inglés)

Disponibilidad y participación

- Poco más de la mitad de los/las estudiantes latinxs LGBTQ (52.7%) respondió contar en su escuela con una GSA.

- Los/las estudiantes latinxs LGBTQ que asistieron a escuelas de mayoría blanca tuvieron mayor probabilidad de contar con una GSA que aquellos/as en escuelas de mayoría latinx.

- Los/las estudiantes latinxs LGBTQ que asistieron a escuelas rurales y/o escuelas en los estados del sur tuvieron menor probabilidad de contar con una GSA.

- La mayoría de quienes contaban con una GSA participó en ella (62.4%), y una quinta parte (22.3%) lo hizo como directivo/a o líder.

Beneficios

- Comparados/as con quienes no cuentan con una GSA, los/las estudiantes latinxs LGBTQ que sí lo hacen:

  - Tuvieron menos probabilidad de ausentarse de la escuela por razones de seguridad (29.6% vs. 41.0%).

  - Tuvieron menos probabilidad de no sentirse seguros/as por causa de su orientación sexual (48.0% vs. 62.7%).

  - Sintieron mayor pertenencia a su comunidad escolar.

- Los/las estudiantes latinxs LGBTQ que participaron en su GSA se sintieron más cómodos/as al sacar temas LGBTQ en clase y tuvieron mayor probabilidad de participar en varias formas de activismo.

Clubes étnicos/culturales

Disponibilidad y participación

- Casi tres cuartas partes de los/las estudiantes latinxs LGBTQ (73.8%) respondieron que su escuela contaba con un club étnico o cultural.

- Uno de cada diez estudiantes latinxs LGBTQ (10.7%) con un club étnico/cultural en su escuela asistió a sus encuentros, y el 1.5% participó como directivo/a o líder.

- Los/las estudiantes latinxs LGBTQ con un club étnico/cultural en su escuela tuvieron mayor probabilidad de participar si asistieron a una escuela de mayoría blanca (12.7% vs. 8.8% para escuelas de mayoría latinx) o si nacieron fuera de los Estados Unidos (17.1% vs. 10.2% para nacidos/as en los Estados Unidos).

Beneficios

- Los/las estudiantes latinxs LGBTQ que contaban en su escuela con un club étnico/cultural:

  - Sintieron mayor pertenencia a su comunidad escolar.

  - Tuvieron una probabilidad algo más baja de no sentirse seguros por causa de su raza/identidad étnica.

- Entre los/las estudiantes latinxs LGBTQ que contaban con un club étnico/cultural, quienes participaron en él tuvieron una mayor sensación de pertenencia escolar y mayor probabilidad de involucrarse en activismo.

Personal escolar que brinda apoyo

Disponibilidad

- La gran mayoría de los/las estudiantes latinxs LGBT (97.3%) pudo identificar al menos algún miembro del personal escolar que brindara apoyo, pero solo el 40.4% pudo identificar muchos (11 o más).

- Solo dos quintas partes de los/las estudiantes latinxs LGBT (40.9%) respondieron que contaban con una administración escolar que brindara algo de apoyo o mucho apoyo.

Beneficios

- Los/las estudiantes latinxs LGBT que contaban con más personal que brindara apoyo a los/las estudiantes LGBTQ:

  - Tuvieron menos probabilidad de ausentarse de la escuela por razones de seguridad.

  - Tuvieron menos probabilidad de no sentirse seguros/as por causa de su orientación sexual, expresión de género, y raza/identidad étnica.

  - Tuvieron niveles más altos de autoestima y niveles más bajos de depresión.

  - Tuvieron sentimientos más fuertes de conexión con su comunidad escolar.

  - Tuvieron GPA un poco más altos.

  - Tuvieron aspiraciones educativas más altas.

Currículo inclusivo

También examinamos la inclusión de temas LGBTQ en el currículo escolar. Encontramos que a menos de una cuarta parte de los/las estudiantes latinxs LGBTQ (22.5%) se le enseñaron conceptualizaciones positivas de personas, historia o eventos LGBTQ. Más aún, encontramos que los/las estudiantes latinxs LGBTQ que tuvieron alguna inclusión positiva de temas LGBTQ en el currículo escolar:

- Tuvieron menos probabilidad de no sentirse seguros por causa de su orientación sexual (38.7% vs. 59.7%) y expresión de género (35.5% vs. 46.9%).

- Se sintieron más conectados/as con su comunidad escolar (73.8% vs. 45.1%).

No pudimos examinar otras formas importantes de inclusión curricular, como las conceptualizaciones positivas de personas de color, de sus historias y comunidades. No obstante, sí que encontramos que los/las estudiantes latinxs LGBTQ con un currículo inclusivo de temas LGBTQ tuvieron menos probabilidad de no sentirse seguros/as en la escuela por causa de su raza o identidad étnica (15.5% vs. 24.3%).

Conclusiones y recomendaciones

Para combatir el racismo, la homofobia y la transfobia, así como la xenofobia y el sentimiento antiinmigrante es claro que abordar las inquietudes de los/las estudiantes latinxs LGBT exige una aproximación interseccional que tome en cuenta todos los aspectos de sus experiencias de opresión. Los resultados de este informe muestran que los/las estudiantes latinxs LGBTQ tienen experiencias escolares únicas que se dan en la intersección de sus varias identidades, ya sean reales o percibidas, incluyendo el estatus de inmigrante, la raza, el género y la orientación sexual. Los resultados también muestran que

las maneras en que las escuelas brindan apoyo y recursos, como las GSA, los clubes étnicos/culturales, y el personal escolar que brinda apoyo, pueden afectar positivamente las experiencias escolares de los/las estudiantes latinxs LGBTQ. Basados en estos resultados, recomendamos a los líderes y lideresas escolares, a quienes elaboran políticas educativas, y a otros/as individuos/as que quieran ofrecer ambientes seguros de aprendizaje para los/las estudiantes latinxs LGBTQ:

- Apoyar los clubes estudiantiles, como las GSA y los clubes étnicos/culturales. Las organizaciones que trabajan con GSA y clubes étnicos/culturales han de aunar esfuerzos para abordar las necesidades de los/las estudiantes latinxs LGBT relativas a sus varias identidades marginalizadas, incluyendo la orientación sexual, el género, la raza/identidad étnica, y el estatus migratorio.

- Ofrecer al personal escolar un desarrollo profesional que aborde las interseccionalidades de las identidades y experiencias de los/las estudiantes latinxs LGBT.

- Aumentar el acceso de los/las estudiantes a recursos curriculares que incluyan conceptualizaciones diversas y positivas de personas, historia y eventos tanto latinxs como LGBTQ.

- Establecer políticas y lineamientos escolares sobre la forma en que ha de responder el personal escolar ante el comportamiento anti-LGBTQ y racista, y desarrollar vías claras y confidenciales para que los/las estudiantes denuncien la victimización que sufren. Las agencias educativas locales, estatales y federales también han de responsabilizar a las escuelas por establecer e implementar estos procedimientos y prácticas.

- Trabajar para abordar las inequidades en el financiamiento a nivel local, estatal, y nacional para aumentar el acceso al apoyo institucional y a la educación en general, y proveer más desarrollo profesional para los/las educadores/as y los/las consejeros/as escolares.

Tomadas en conjunto, estas medidas pueden hacernos avanzar hacia un futuro en el que toda la juventud latinx LGBTQ tenga la oportunidad de aprender y triunfar en ambientes escolares que les brinden apoyo y que estén libres de prejuicios, acoso y discriminación.

Sumário
Executivo

Introdução

Pesquisas existentes ilustraram que jovens Hispânicos e Latinos (neste relatório, também chamados de Latinxs), assim como jovens lésbicas, gays, bissexuais, transgêneros e queer (LGBTQ) enfrentam desafios únicos na escola relacionados às suas identidades marginalizadas. Além da retórica anti-imigrante, muitas vezes dirigida a pessoas de ascendência latino-americana, muitos jovens Latinxs enfrentam discriminação racial/étnica e assédio na escola por parte de colegas e funcionários da instituição. Essas experiências podem ter um impacto negativo no bem-estar psicológico e nos resultados educacionais dos/as alunos/as, incluindo taxas particularmente baixas de conclusão do ensino médio. Da mesma forma, jovens LGBTQ frequentemente enfrentam desafios únicos relacionados a sua orientação sexual, identidade e expressão de gênero. Jovens LGBTQ muitas vezes relatam sofrer vitimização e discriminação e têm acesso limitado aos recursos da escola que podem melhorar o clima escolar. Embora tenha havido um corpo crescente de pesquisas sobre as experiências de jovens Latinxs e LGBTQ nas escolas, muito poucos estudos examinaram as interseções dessas identidades - as experiências de alunos/as Latinxs LGBTQ. Os resultados existentes mostram que as escolas em todo o país são ambientes hostis para jovens de cor LGBTQ, onde sofrem vitimização e discriminação com base em raça, orientação sexual, identidade de gênero ou todas essas identidades. Este relatório integra uma série de relatórios focados em estudantes LGBTQ de diferentes identidades raciais / étnicas, incluindo jovens asiáticos/as americanos/as e das ilhas do Pacífico, negros/as e nativos/as americanos/as LGBTQ.

Neste relatório, examinamos as experiências de alunos/as Latinxs LGBTQ em relação a indicadores de clima escolar negativo e seu impacto no desempenho acadêmico, aspirações educacionais e bem-estar psicológico:

- Sentir-se inseguro/a na escola por causa de características pessoais, como orientação sexual, expressão de gênero e raça / etnia, e faltar à escola por motivos de segurança;

- Ouvir comentários tendenciosos, incluindo comentários homofóbicos e racistas, na escola;

- Vivenciar vitimização na escola; e

- Experimentar práticas disciplinares na escola.

Além disso, examinamos se alunos/as Latinxs LGBTQ relatam experiências de vitimização a funcionários da escola ou suas famílias e como esses adultos lidam com o problema.

Também examinamos o grau em que alunos/as Latinxs LGBTQ têm acesso a recursos de apoio na escola e exploramos os possíveis benefícios desses recursos:

- GSA (Alianças Homo/Hetereossexuais ou Alianças de Gênero e Sexualidade) ou clubes similares;

- Clubes étnicos/culturais;

- Funcionários solidários da escola; e

- Recursos curriculares que incluem tópicos relacionados à temática LGBTQ.

Métodos

Os dados deste relatório vieram da *Pesquisa Nacional de Clima Escolar (PNCE)* da GLSEN de 2017. A amostra completa para a PNCE de 2017 foi de 23.001 alunos/as LGBTQ do ensino fundamental e médio entre 13 e 21 anos. Na PNCE, quando perguntados sobre sua raça e etnia, os/as participantes tiveram a opção de escolher "Hispânico/a ou Latino/a" entre outras categorias raciais/étnicas. A amostra deste

relatório consiste em qualquer estudante LGBTQ da amostra nacional que se identificou como Latinx, incluindo aqueles/as que se identificaram apenas como Latinx e aqueles que se identificaram como Latinx e outra identidade racial/étnica.

A amostra final deste relatório foi de um total de 3.352 alunos/as Latinxs LGBTQ. Os/as estudantes eram de todos os 50 estados e do Distrito de Columbia, além de Porto Rico, Guam e Ilhas Virgens dos EUA. Pouco menos da metade (45,6%) identificou-se como gay ou lésbica, mais da metade (56,8%) era cisgênero e 49,6% identificou-se com uma ou mais identidades raciais/étnicas, além de Latinx. A maioria dos estudantes frequentou escolas secundárias e públicas.

Principais Achados

Segurança e Vitimização na Escola

Segurança Escolar

- Mais da metade dos/as estudantes Latinxs LGBTQ (54,9%) se sentiram inseguros/as na escola por causa de sua orientação sexual, 44,2% por causa de sua expressão de gênero e 22,3% por causa de sua raça ou etnia.

- Estudantes Latinxs LGBTQ nascidos fora dos EUA tinham maior probabilidade de se sentir inseguros/as sobre sua raça/etnia do que aqueles/as nascidos/as nos EUA (29,1% vs. 21,8%).

- Mais de um terço dos/as estudantes Latinxs LGBTQ (35,0%) relataram faltar ao menos um dia de aula no último mês porque se sentiram inseguros/as ou desconfortáveis, e mais de um décimo (10,8%) perdeu quatro ou mais dias no mês passado.

Comentários preconceituosos na escola

- 98,5% dos/as alunos/as Latinxs LGBTQ ouviram falar a palavra "gay" de maneira negativa; mais de dois terços (70,3%) ouviram esse tipo de linguagem com frequência.

- 94,7% dos/as estudantes Latinxs LGBTQ ouviram outras observações homofóbicas; mais da metade (59,3%) ouvia esse tipo de linguagem com frequência.

- A grande maioria dos/as estudantes Latinxs LGBTQ ouviu comentários negativos sobre a expressão de gênero.

  - 91,1% ouviram comentários sobre não agirem de maneira suficientemente "masculina"; pouco mais da metade (54,4%) ouviu essas observações com frequência.

  - 86,2% ouviram comentários sobre não agirem de maneira suficientemente "feminina"; dois quintos (40,2%) ouviram essas observações com frequência.

  - 83,7% dos/as alunos/as Latinxs LGBTQ ouviram comentários negativos sobre pessoas trans; dois quintos (40,5%) ouviram essas observações com frequência.

- 90,6% dos/as alunos/as Latinxs LGBTQ ouviram comentários racistas; pouco mais da metade (56,9%) ouviu essas observações com frequência.

Vitimização na escola

- Um grande número de estudantes sofreram assédio ou agressão na escola com base em características pessoais, incluindo orientação sexual (69,2%), expressão de gênero (60,2%) e raça/etnia (49,5%).

- Em comparação com aqueles/as que tiveram níveis de vitimização abaixo da média, estudantes Latinxs LGBTQ que tiveram níveis mais altos de vitimização com base na orientação sexual na escola:

  - eram duas vezes mais propensos/as a faltar aula porque se sentiam inseguros (61,0% vs. 24,6%);

  - eram menos propensos/as a planejar obter um diploma em quatro anos (78,4% vs. 85,7%); e

  - experimentaram níveis mais baixos de pertencimento à escola e maiores níveis de depressão.

- Em comparação com os/as que tiveram níveis de vitimização abaixo da média, estudantes Latinxs LGBTQ que tiveram níveis mais altos de vitimização com base na raça/etnia na escola:

  - eram duas vezes mais propensos/as a faltar aula porque se sentiam inseguros(as) (47,6% vs. 22,6%); e

  - experimentaram níveis mais baixos de pertencimento à escola e maiores níveis de depressão.

- Estudantes Latinxs transgêneros e fora dos padrões de gênero experimentaram maiores níveis de vitimização com base na orientação sexual, expressão de gênero e raça/etnia que os estudantes Latinxs cisgêneros LGBQ.

- Estudantes Latinxs LGBTQ que se identificaram com várias identidades raciais/étnicas experimentaram níveis um pouco maiores de vitimização com base na raça/etnia, orientação sexual e expressão de gênero do que estudantes LGBTQ que se identificaram apenas como Latinxs.

- Estudantes Latinxs LGBTQ que não aprenderam inglês como primeira língua experimentaram maiores níveis de vitimização com base na raça/etnia do que aqueles/as que aprenderam inglês como primeira língua.

- Cerca de dois quintos dos/as estudantes Latinxs LGBTQ (41,6%) sofreram assédio ou agressão na escola devido à orientação sexual e raça/etnia. Comparados com os/as que sofreram uma forma de vitimização ou nenhuma, estudantes Latinxs LGBTQ que sofreram as duas formas de vitimização:

  - experimentaram os mais baixos níveis de pertencimento escolar;

  - tiveram os maiores níveis de depressão; e

  - eram os mais propensos a faltar aula porque se sentiam inseguros/as.

Denúncia de assédio e agressão nas escolas e intervenção

- A maioria dos/as estudantes Latinxs LGBTQ (57,7%) que sofreram assédio ou agressão no ano passado nunca relatou vitimização aos funcionários, mais comumente porque não achavam que os funcionários fariam algo a respeito (63,5%).

- Apenas um terço (34,9%) relatou que a equipe respondeu efetivamente quando alunos/as relataram vitimização.

- Menos da metade dos/as estudantes Latinxs LGBTQ (41,0%) havia contado a um membro da família

sobre a vitimização que enfrentaram na escola.

- Entre estudantes Latinxs LGBTQ que relataram experiências de vitimização a um membro da família, pouco mais da metade (56,3%) indicou que um membro da família conversou com seu professor, diretor ou outro funcionário da escola.

Práticas escolares

Experiências com Medidas Disciplinares na Escola

- Quase dois quintos dos/as estudantes Latinxs LGBTQ (39,5%) experimentaram alguma forma de medida disciplinar escolar, como detenção, suspensão da escola ou expulsão.

- Estudantes Latinxs LGBTQ com múltiplas identidades raciais/étnicas experimentaram maiores níveis de medidas disciplinares do que aqueles/as que se identificaram apenas como Latinxs.

- As experiências negativas da escola foram relacionadas a experiências de medida disciplinar escolar para estudantes Latinxs LGBTQ. Aqueles/as que experimentaram a medida disciplinar escolar:

  - experimentaram taxas mais altas de vitimização com base na orientação sexual, expressão de gênero e raça/etnia;

  - eram mais propensos/as a faltar aula porque se sentiam inseguros/as; e

  - eram mais propensos/as a experimentar políticas ou práticas escolares discriminatórias anti-LGBTQ.

- Experiências com medidas disciplinares na escola também podem impactar negativamente os resultados educacionais para estudantes Latinxs LGBTQ. Aqueles que experimentaram a medida disciplinar escolar:

  - eram menos propensos/as a planejar a educação pós-secundária; e

  - apresentaram médias mais baixas de notas.

Recursos e apoios escolares para estudantes Latinxs LGBTQ

Grêmio Estudantil de Gênero e Sexualidade (GSA)

Disponibilidade e participação

- Pouco mais da metade dos/as estudantes Latinxs LGBTQ (52,7%) relatou ter um GSA na escola.

- Estudantes Latinxs LGBTQ que frequentaram escolas majoritariamente brancas tinham mais probabilidade de ter um GSA do que aqueles/as nas escolas majoritariamente Latinxs.

- Estudantes Latinxs LGBTQ que frequentaram escolas rurais e/ou escolas no Sul tiveram menor probabilidade de ter acesso a um GSA.

- A maioria das pessoas com GSA participou do grêmio (62,4%) e um quinto (22,3%) participou como dirigente ou líder.

Utilitário

- Em comparação com aqueles sem um GSA, estudantes Latinxs LGBTQ com um GSA:

- eram menos propensos/as a faltar à escola devido a questões de segurança (29,6% vs. 41,0%);

- eram menos propensos/as a se sentir inseguros/as por causa de sua orientação sexual (48,0% vs. 62,7%); e

- sentiram maior pertencimento à comunidade escolar.

• Estudantes Latinxs LGBTQ que participaram do GSA se sentiram mais à vontade para abordar questões LGBTQ nas aulas e eram mais propensos/as a participar de várias formas de ativismo.

Clubes étnicos/culturais

Disponibilidade e participação

• Quase três quartos dos estudantes Latinxs LGBTQ (73,8%) relataram que sua escola tinha um clube étnico ou cultural.

• Um(a) em cada dez estudantes Latinxs LGBTQ (10,7%) com um clube étnico/cultural na escola participou de reuniões e 1,5% participou como oficial ou líder.

• Estudantes Latinxs LGBTQ com um clube étnico/cultural na escola eram mais propensos/as a participar se frequentassem uma escola majoritariamente branca (12,7% vs. 8,8% daqueles na maioria das escolas Latinxs) ou se tivessem nascido fora dos EUA (17,1 % vs. 10,2% dos nascidos nos EUA).

Utilitário

• Estudantes Latinx LGBTQ que tinham um clube étnico/cultural em sua escola:

- sentiram maior pertencimento à comunidade escolar; e

- eram um pouco menos propensos/as a se sentirem inseguros/as devido à sua raça/etnia.

• Entre os estudantes Latinx LGBTQ com um clube étnico/cultural, aqueles/as que participaram tiveram um maior senso de pertencimento à escola e eram mais propensos/as a se envolver em ativismo.

Pessoal de apoio da escola

Disponibilidade

• A grande maioria de estudantes Latinxs LGBTQ (97,3%) conseguiu identificar pelo menos um membro da equipe de apoio na escola, mas apenas 40,4% conseguiu identificar muitos funcionários de apoio (11 ou mais).

• Apenas dois quintos dos/as estudantes Latinxs LGBTQ (40,9%) relataram ter uma administração escolar de certa forma ou muito favorável.

Utilitário

• Estudantes Latinxs LGBTQ que tinham mais funcionários que apoiavam estudantes LGBTQ:

- eram menos propensos/as a faltar à escola devido a questões de segurança;

- eram menos propensos/as a se sentir inseguros/as por causa de sua orientação sexual, expressão de

gênero e raça/etnia;

- apresentavam níveis mais altos de auto estima e níveis mais baixos de depressão;

- tinham maiores sentimentos de conexão com a comunidade escolar;

- tiveram médias escolares ligeiramente mais altas; e

- tinham maiores aspirações educacionais.

Currículo Inclusivo

Também examinamos a inclusão de tópicos LGBTQ no currículo escolar. Descobrimos que menos de um quarto dos/as estudantes Latinxs LGBTQ (22,5%) recebeu representações positivas de pessoas, história ou eventos LGBTQ. Além disso, descobrimos que alunos/as Latinxs LGBTQ que tiveram alguma inclusão positiva LGBTQ no currículo escolar:

- tinham menor probabilidade de se sentirem inseguros(as) por causa de sua orientação sexual (38,7% vs. 59,7%) e expressão de gênero (35,5% vs. 46,9%); e

- sentiram-se mais conectados(as) à comunidade escolar (73,8% vs. 45,1%).

Não foi possível examinar outras formas importantes de inclusão curricular, como representações positivas de pessoas de cor e suas histórias e comunidades. No entanto, descobrimos que alunos/as Latinxs LGBTQ com um currículo LGBTQ inclusivo eram menos propensos/as a se sentirem inseguros/as na escola por causa de sua raça ou etnia (15,5% vs. 24,3%).

Conclusões e Recomendações

É evidente que abordar as preocupações de estudantes Latinxs LGBTQ requer uma abordagem intersetorial que leve em consideração todos os aspectos de suas experiências de opressão para combater o racismo, a homofobia e a transfobia, bem como a xenofobia e o sentimento anti-imigrante. Os resultados deste relatório mostram que estudantes Latinxs LGBTQ têm experiências escolares únicas, no cruzamento de suas várias identidades, incluindo status de imigrante real ou percebido, raça, gênero e orientação sexual. As descobertas também demonstram as maneiras pelas quais os recursos e o apoio da escola, como GSAs, clubes étnicos/culturais e pessoal da escola de apoio, podem afetar positivamente as experiências escolares de alunos/as Latinxs LGBTQ. Com base nessas descobertas, recomendamos aos líderes das escolas, formuladores de políticas educacionais e outras pessoas que desejam proporcionar ambientes de aprendizado seguros para estudantes Latinxs LGBTQ:

- Apoiar clubes de estudantes, como GSAs e clubes étnicos/culturais. As organizações que trabalham com GSAs e clubes étnicos / culturais devem se reunir para atender às necessidades de estudantes Latinxs LGBTQ relacionadas às suas múltiplas identidades marginalizadas, incluindo orientação sexual, gênero, raça/etnia e status de imigração.

- Proporcionar desenvolvimento profissional para os funcionários da escola, que abordam as interseções de identidades e experiências de estudantes Latinxs LGBTQ.

- Aumentar o acesso de estudantes a recursos curriculares que incluem representações diversas e positivas de pessoas, história e eventos Latinxs e LGBTQ.

- Estabelecer políticas e diretrizes escolares sobre como os funcionários devem responder ao comportamento anti-LGBTQ e racista, e desenvolver caminhos claros e confidenciais para os/as

alunos/as denunciarem as vitimizações sofridas. As agências educacionais locais, estaduais e federais também devem responsabilizar as escolas pelo estabelecimento e implementação dessas práticas e procedimentos.

• Trabalhar para resolver as desigualdades de financiamento nos níveis local, estadual e nacional, para aumentar o acesso aos apoios institucionais e à educação em geral, e para proporcionar mais desenvolvimento profissional aos educadores e orientadores escolares.

Tomadas em conjunto, essas medidas podem nos levar a um futuro em que todos os/as jovens Latinxs LGBTQ tenham a oportunidade de aprender e ter sucesso em ambientes escolares de apoio, livres de preconceitos, assédio e discriminação.

Introduction

In recent years, the U.S. federal government, through public policy and government action, has fueled anti-immigrant rhetoric that has largely been directed at people of Latin American descent, as well as those perceived to be of Latin American descent.[1] These attitudes and actions may be seen as part of a larger pattern of racism and bias against Hispanic and Latino/Latina/Latinx communities[2] (in this report, inclusively referred to as Latinx[3]). Within the realm of education specifically, many Latinx students face racial/ethnic discrimination and harassment from both peers and school personnel,[4] which may have detrimental effects on their psychological well-being and academic achievement.[5] These and other systemic factors may contribute to academic achievement gaps as well as disproportionately high rates of school discipline and low rates of high school completion for Latinx youth.[6] Further, although there has been some progress in closing the academic achievement gaps between White and Latinx students in general, disparities have either remained stagnant or worsened for Latinx students of lower socioeconomic backgrounds and for English language learners.[7] Thus, in examining the academic experiences of Latinx students, it is imperative to acknowledge the potential intersecting forms of bias that Latinx students face, with regard to their other identities and demographic characteristics.

Lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth also face unique challenges at school, often related to their sexual orientation, gender identity, and gender expression. GLSEN's *2017 National School Climate Survey* found that schools are often unsafe places for LGBTQ students, where many face hostile school experiences that often target their sexual orientation, gender identity and/or how they express their gender.[8] These experiences include high levels of verbal and physical harassment and assault, discriminatory school policies and practices, sexual harassment, and social exclusion and isolation. Further, many LGBTQ students do not have access to in-school resources that could improve school climate and student experiences, such as Gender and Sexuality Alliances (GSAs), supportive educators, and supportive and inclusive school policies.

Despite a growing body of research examining Latinx youth's school experiences and LGBTQ youth's school experiences separately, less research has examined the school experiences of Latinx LGBTQ youth. Prior findings show that schools nationwide are hostile environments for LGBTQ youth of color broadly, where they experience victimization and discrimination based on their race/ethnicity and/or their LGBTQ identity.[9] Studies that have specifically examined the school experiences of Latinx LGBTQ youth demonstrate prevalent rates of both anti-LGBTQ and racist harassment, and their associations with poor psychological wellbeing.[10] This report builds on these findings and explores more deeply the school experiences of Latinx LGBTQ students.

This report is one of a series of reports on LGBTQ students of color, including Black, Asian American and Pacific Islander (AAPI), and Native and Indigenous LGBTQ youth. Given that the majority of research on this population has examined Latinx youth and LGBTQ youth separately, we have approached this report with an intersectional framework.[11] Where possible, we examine Latinx LGBTQ students' multiple intersecting marginalized identities (e.g., race, gender, sexual orientation) in relation to multiple interlocking systems of oppression (e.g., racism, transphobia, homophobia). For instance, the homophobic bias that a Latinx LGBTQ student may experience at school is tied to their experiences of racism as a Latinx individual. Our focal point is on the school experiences of Latinx LGBTQ youth, with attention to examining differences in identities within Latinx LGBTQ youth. This report will not compare Latinx LGBTQ youth to other racial/ethnic LGBTQ groups.

In this report, we examine the experiences of Latinx LGBTQ students with regard to indicators of negative school climate, as well as supports and resources. In *Part One: Safety and Victimization at School*, we begin with examining Latinx LGBTQ students' feelings of safety at school due to their personal characteristics (race/ethnicity, sexual orientation, and gender identity/expression), experiences of racist and anti-LGBTQ victimization from peers, as well as reporting racist and anti-LGBTQ victimization to school staff, staff responses to these reports, and family reporting and intervention. In *Part Two: School Practices*, we shift to Latinx LGBTQ students' experiences with school staff and practices, including experiences of school disciplinary action and its relation to anti-LGBTQ discriminatory school policies and practices, as well as school resources and supports for Latinx LGBTQ students, and club participation and leadership.

Methods and Sample Description

Methods

Data for this report came from GLSEN's *2017 National School Climate Survey (NSCS)*. The *NSCS* is a biennial survey of U.S. secondary school students who identify as LGBTQ. Participants completed an online survey about their experiences in school during the 2016-2017 school year, including hearing biased remarks, feelings of safety, experiencing harassment and assault, feeling comfortable at school, and experiencing anti-LGBTQ discriminatory school policies and practices. They were also asked about their academic achievement, attitudes about school, school involvement, and availability and impact of supportive school resources. Eligibility for participation in the survey included being at least 13 years of age, attending a K-12 school in the United States during the 2016-2017 school year, and identifying as lesbian, gay, bisexual, queer, or a sexual orientation other than heterosexual (e.g., pansexual, questioning) or being transgender or having a gender identity that is not cisgender (e.g., genderqueer, nonbinary). For more details regarding the research methods of *GLSEN's 2017 National School Climate Survey*, you may view the full report at glsen.org/NSCS.

The full sample for the *2017 National School Climate Survey* was 23,001 LGBTQ middle and high school students between 13 and 21 years old. In the survey, participants were asked how they identified their race or ethnicity. They were given several options, including "Hispanic or Latino/a" and could check all that apply. The sample for this report consisted of any LGBTQ student in the national sample who identified as Latinx. Surveys in the U.S. commonly assess Latinx ethnic background (e.g., "Are you of Hispanic, Latino, or Spanish origin?") separately from racial background (e.g., White, Black, AAPI, Native).[12] In the NSCS, however, we asked about race and ethnicity in a single question. Thus, some students in this report selected Latinx and another racial/ethnic identity, and others selected Latinx as their only racial/ethnic identity. Throughout this report, we make distinctions, where appropriate, between the experiences of these two groups of students. The final sample for this report was a total of 3,352 Latinx LGBTQ students.

Sample Description

As seen in Table S.1, just under half of Latinx LGBTQ students in the sample (45.6%) identified as gay or lesbian, with just over a quarter (27.5%) identifying as bisexual and nearly one-fifth (18.9%) identifying as pansexual. Over half (56.8%) identified as cisgender, 23.0% identified as transgender, and the remainder identified with another gender identity or were unsure of their gender identity. Approximately half of the Latinx LGBTQ students in this report (49.6%) identified with one or more racial/ethnic identities in addition to Latinx, as described in Table S.1. For example, two-fifths of respondents (40.1%) identified as Latinx and White. The vast majority of respondents was born in the U.S. (93.7%) and most learned English as their first language or as one of their first languages (85.9%). Additionally, just under a fifth (18.5%) identified as Catholic, whereas over half (54.0%) identified with no religion.

Students attended schools in all 50 states and the District of Columbia as well as Puerto Rico, Guam, and the U.S. Virgin Islands. As seen in Table S.2, two-thirds of students attended high school (67.9%), the vast majority attended public school (89.5%), and 41.8% attended majority-White schools.

Table S.1 Demographic Characteristics of Survey Participants

Sexual Orientation[13] (n = 3331)

Gay or Lesbian	45.6%
Bisexual	27.5%
Pansexual[14]	18.9%
Queer	3.2%
Asexual[15]	1.5%
Another Sexual Orientation (e.g., fluid, heterosexual)	1.1%
Questioning or Unsure	2.1%

Race and Ethnicity[16] (n = 3352)

Latinx Only	50.4%
Multiple Racial/Ethnic Identities	49.6%
White	*40.1%*
Native American, American Indian, or Alaska Native[17]	*9.8%*
African American or Black	*7.8%*
Asian, South Asian, or Pacific Islander	*5.6%*
Middle Eastern or Arab American	*1.5%*

Immigration Status (n = 3341)

U.S. Citizen	96.3%
Born in the U.S. or a U.S. territory	*93.7%*
Born in another country[18]	*2.5%*
U.S. Non-citizen	3.7%
Documented	*2.3%*
Undocumented	*1.4%*

English Learned as First Language (n = 3328) — 85.9%

Grade in School (n = 3283)

6th	0.9%
7th	6.9%
8th	13.7%
9th	20.3%
10th	21.0%
11th	22.4%
12th	14.9%

Gender[19] (n = 3144)

Cisgender	56.8%
Female	*32.2%*
Male	*21.2%*
Unspecified	*3.4%*
Transgender	23.0%
Female	*1.4%*
Male	*16.0%*
Nonbinary (i.e., not identifying as male or female, or identifying as both male and female)	*4.3%*
Unspecified	*1.3%*
Genderqueer	11.1%
Another Nonbinary Identity (e.g., agender, genderfluid)	3.2%
Questioning or Unsure	1.6%

Religious Affiliation (n = 3316)

Christian (non-denominational)	13.9%
Catholic	18.5%
Protestant	0.8%
Jewish	1.3%
Buddhist	1.7%
Muslim	0.3%
Another Religion (e.g., Unitarian Universalist, Wiccan)	9.5%
No Religion, Atheist, or Agnostic (and not affiliated with a religion listed above)	54.0%

Receive Educational Accommodations[20] (n = 3330) — 25.1%

Average Age (n = 3352) = 15.6 years

Table S.2 Characteristics of Survey Participants' Schools

Grade Level (n = 3348)

K through 12 School	6.7%
Lower School (elementary and middle grades)	1.5%
Middle School	15.7%
Upper School (middle and high grades)	8.3%
High School	67.9%

Region[21] (n = 3344)

Northeast	12.3%
South	32.4%
Midwest	12.9%
West	38.3%
U.S. Territories	4.1%

School Racial Composition (n = 2991)

Majority Latinx	34.6%
Majority White	41.8%
Majority Black	7.1%
Majority AAPI	2.6%
Other Racial Majority	3.0%
No Racial Majority	10.8%

School Type (n = 3275)

Public School	89.5%
Charter	*4.1%*
Magnet	*10.2%*
Religious-Affiliated School	3.7%
Other Independent or Private School	6.8%

Single-Sex School (n = 3346) — 1.1%

School Locale (n = 3300)

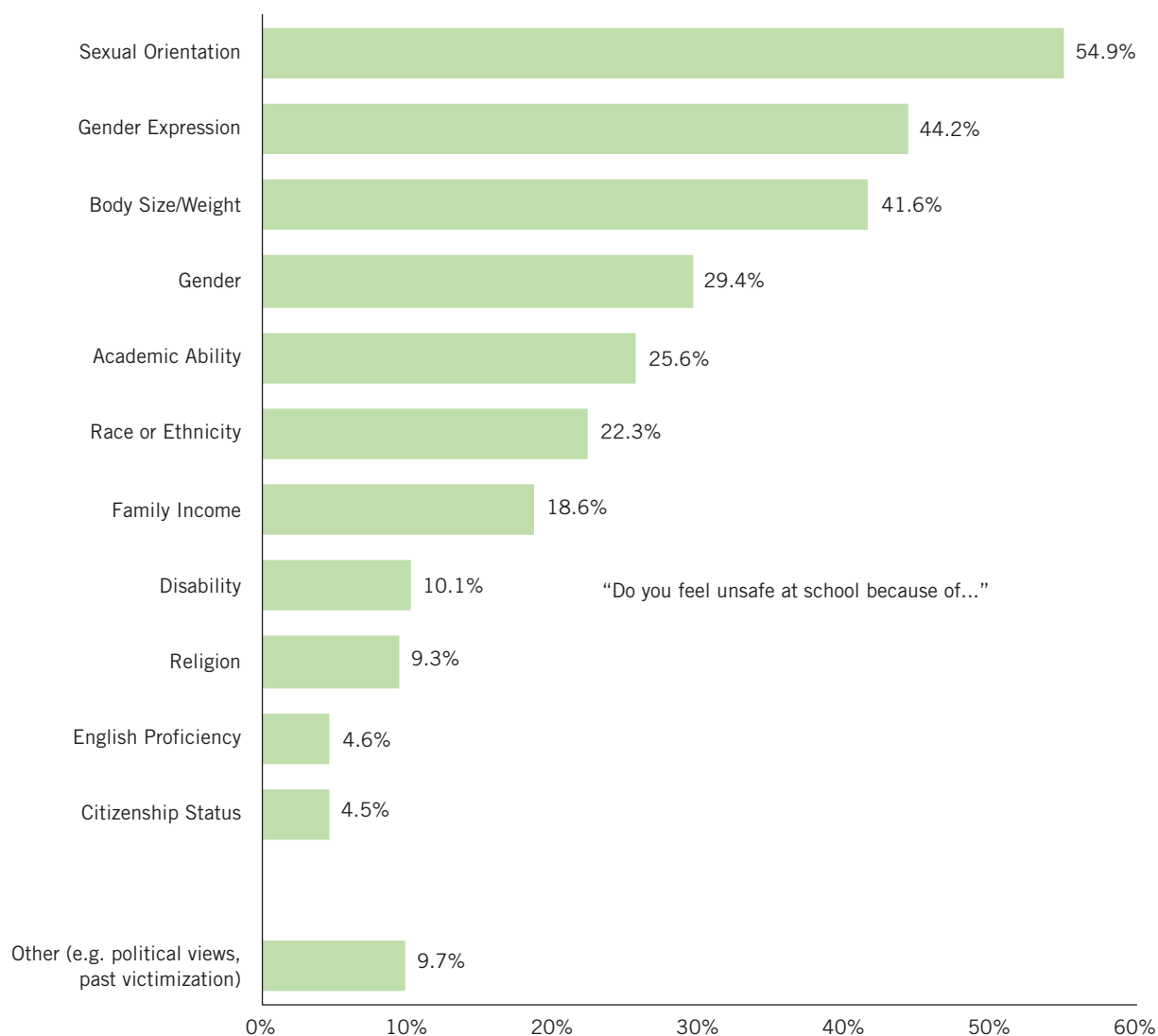|	
Urban	37.1%
Suburban	38.1%
Rural or Small Town	24.8%

Part One:
Safety and
Experiences with
Harassment
and Assault
at School

For Latinx LGBTQ youth, school can be an unsafe place. Our previous research indicates that the majority of LGBTQ students regularly hear biased language at school, and most experience some form of identity-based harassment or assault. These experiences may negatively impact students' academic outcomes, as well as their psychological well-being. Thus, we explored the reasons Latinx LGBTQ students feel unsafe at school, the types of biased language they hear, and both the extent and effects of in-school harassment and assault. Because school staff have a responsibility to intervene on such incidents of bias, we also examined Latinx LGBTQ students' rates of reporting their victimization to staff, and how school staff responded.

Safety

We asked students if they ever felt unsafe at school due to a personal characteristic. As shown in Figure 1.1, Latinx LGBTQ students were most likely to say that they felt unsafe due to their actual or perceived sexual orientation (54.9%), followed by the way they express their gender, or how traditionally "masculine" or "feminine" they were in appearance or behavior (44.2%).[22] Nearly a quarter of students (22.3%) felt unsafe due to their race or ethnicity. Latinx LGBTQ students born outside the U.S. were especially likely to feel unsafe regarding their race/ethnicity (29.1% vs. 21.8% of those born in the U.S.).[23] This may be, in part, because anti-immigrant sentiment in the U.S. is often closely tied to racism against particular ethnic groups, including people of Latin American descent.

Figure 1.1 Latinx LGBTQ Students Who Felt Unsafe at School Because of Actual or Perceived Personal Characteristics

Characteristic	Percentage
Sexual Orientation	54.9%
Gender Expression	44.2%
Body Size/Weight	41.6%
Gender	29.4%
Academic Ability	25.6%
Race or Ethnicity	22.3%
Family Income	18.6%
Disability	10.1%
Religion	9.3%
English Proficiency	4.6%
Citizenship Status	4.5%
Other (e.g. political views, past victimization)	9.7%

"Do you feel unsafe at school because of…"

For some, feeling unsafe at school may result in avoiding school altogether. When asked about absenteeism, over a third of Latinx LGBTQ students (35.0%) reported missing at least one day of school in the last month because they felt unsafe or uncomfortable, and over one-tenth (10.8%) missed four or more days in the last month.

Biased Remarks

Latinx LGBTQ students may feel unsafe at school, in part, because of homophobic, racist, or other types of biased language that they hear from their peers in classrooms or hallways. We asked students how often they heard anti-LGBTQ language from other students, including: the word "gay" being used in a negative way (such as "that's so gay" being used to call something "stupid" or "worthless"), other homophobic remarks (such as "faggot" and "dyke"), comments about students not acting "masculine" enough, comments about students not acting "feminine" enough, and negative remarks about transgender people (such as "tranny" or "he/she"). We also asked students how often they heard racist language from other students at school. As shown in Figure 1.2, the most common form of biased language was "gay" used in a negative way, followed by other homophobic remarks. Over two-thirds of Latinx LGBTQ students heard "gay" used in a negative way often or frequently (70.3%), and over half heard other homophobic remarks often or frequently (59.3%). The next most common forms of biased remarks heard by Latinx LGBTQ students were racist remarks and comments about not acting "masculine" enough (see also Figure 1.2).[24]

Harassment and Assault

In addition to hearing biased language in hallways or classrooms, many students experience victimization at school, including verbal harassment (e.g., being called names or threatened), physical harassment (e.g., being shoved or pushed), and physical assault (e.g., being punched, kicked, or injured with a weapon). LGBTQ students who experience harassment or assault may feel excluded and disconnected from their school community, and may respond by avoiding school. This victimization may also have a negative impact on students' psychological well-being and academic success.[25] Therefore, we examined how often Latinx LGBTQ students experienced victimization in the past year based on their actual or perceived sexual orientation, the way they express their gender, and their actual or perceived race/ethnicity. We also examined whether victimization based on sexual orientation or based on race/ethnicity was associated with academic outcomes as well as key indicators of student well-being, including: educational aspirations, school belonging, depression, and skipping school due to feeling unsafe.

Extent and effects of harassment and assault based on personal characteristics. As shown in Figure 1.3, many Latinx LGBTQ students experienced harassment or assault based on their race/ethnicity, sexual orientation and gender expression. Victimization based on their sexual orientation was most common, followed by victimization based on gender expression (see also Figure 1.3).[26]

We examined whether victimization at school based on sexual orientation and victimization

Figure 1.2 Frequency of Hearing Anti-LGBTQ and Racist Remarks in School

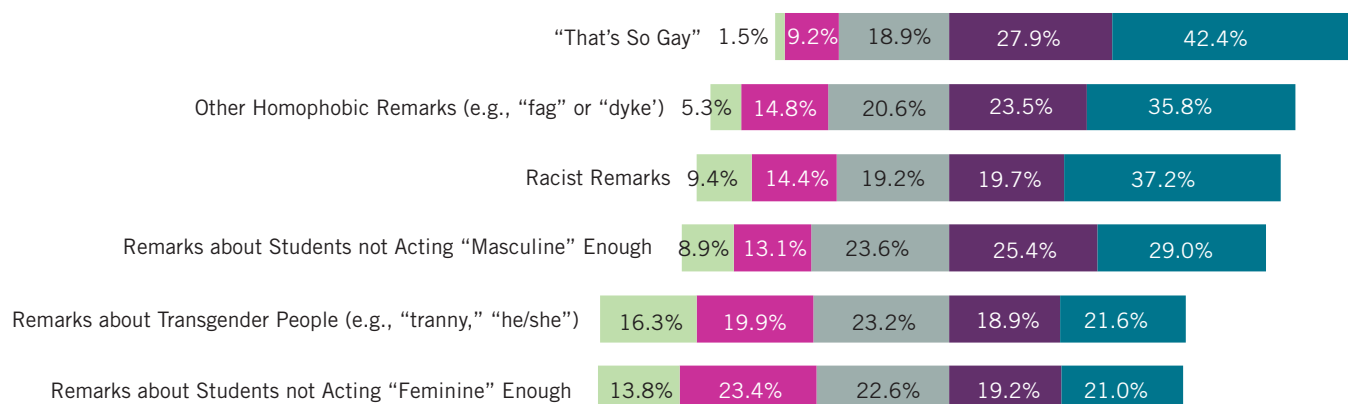|					
"That's So Gay"	1.5%	9.2%	18.9%	27.9%	42.4%
Other Homophobic Remarks (e.g., "fag" or "dyke')	5.3%	14.8%	20.6%	23.5%	35.8%
Racist Remarks	9.4%	14.4%	19.2%	19.7%	37.2%
Remarks about Students not Acting "Masculine" Enough	8.9%	13.1%	23.6%	25.4%	29.0%
Remarks about Transgender People (e.g., "tranny," "he/she")	16.3%	19.9%	23.2%	18.9%	21.6%
Remarks about Students not Acting "Feminine" Enough	13.8%	23.4%	22.6%	19.2%	21.0%

Figure 1.3 Percentage of Latinx LGBTQ Students Who Experienced Victimization Based on Personal Characteristics
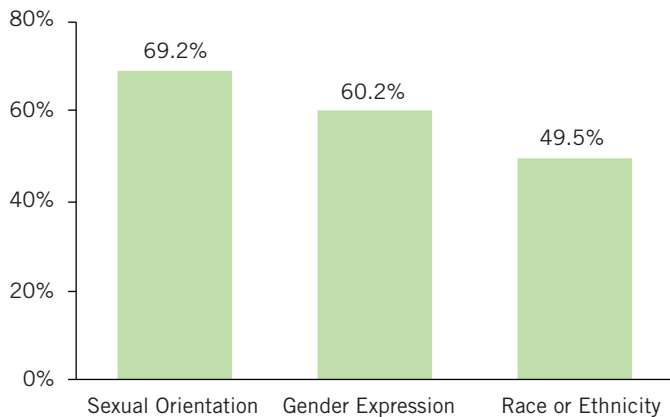
based on race/ethnicity were associated with Latinx LGBTQ students' psychological well-being and educational outcomes. We found that experiencing victimization based on sexual orientation was related to skipping school based on feeling unsafe as well as lower levels of school belonging, lower educational aspirations, and greater levels of depression.[27] For example, as seen in Figure 1.4, students were more than twice as likely to skip school because they felt unsafe if they experienced higher than average levels of victimization based on sexual orientation (61.0% vs. 24.6%). Similarly, we found that victimization based on race/ethnicity was related to skipping school due to feeling unsafe, lower levels of school belonging, greater levels of depression, and slightly lower educational aspirations (see Figure 1.5).[28]

Figure 1.4 Victimization Based on Sexual Orientation and Latinx LGBTQ Student Well-Being and Academic Outcomes
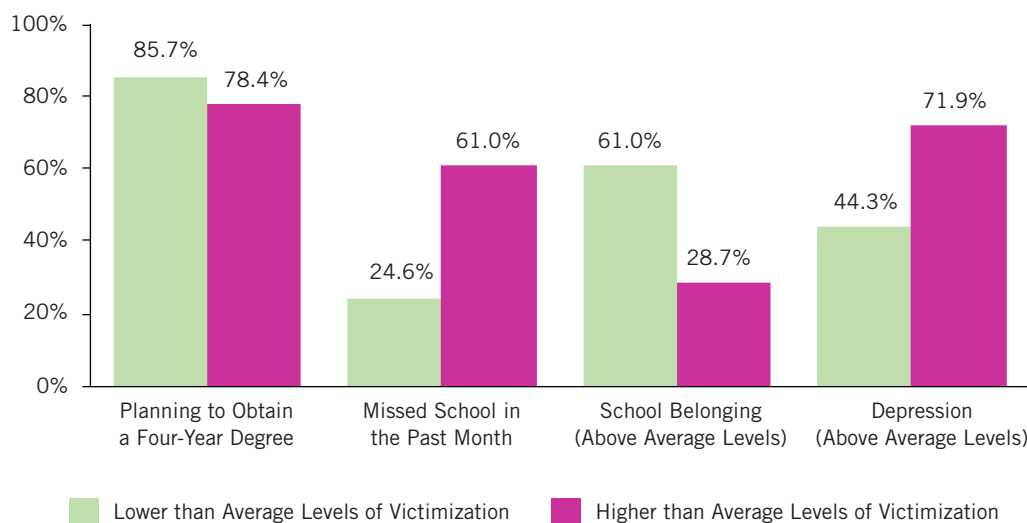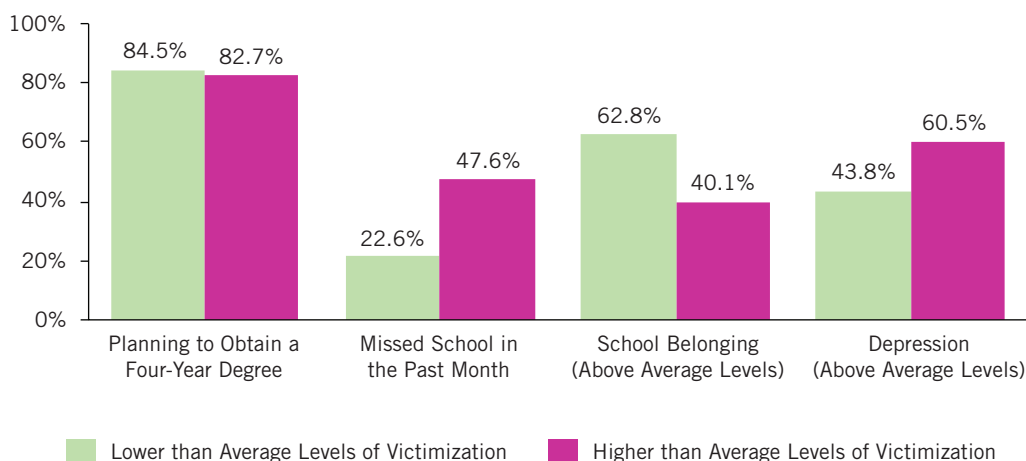

Figure 1.5 Victimization Based on Race/Ethnicity and Latinx LGBTQ Student Well-Being and Academic Outcomes
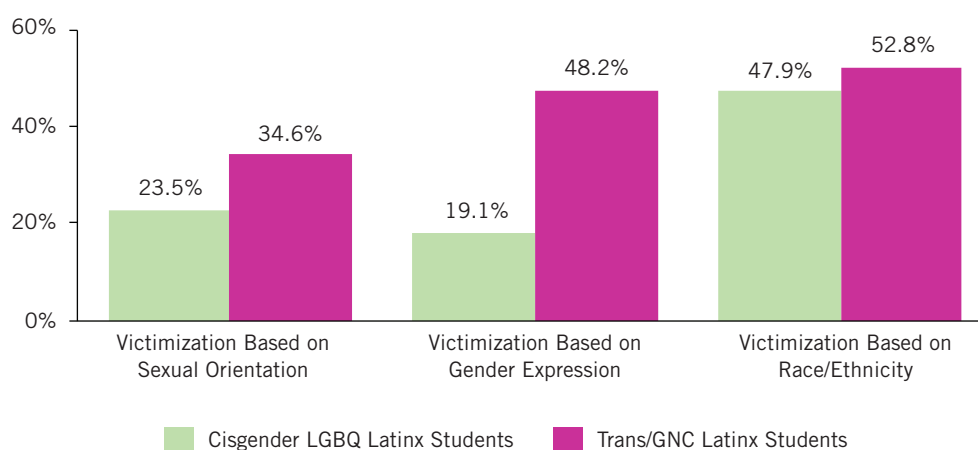
Differences in victimization by transgender status.
Previous research, from GLSEN, as well as other scholars, has demonstrated that transgender and other gender nonconforming (trans/GNC) students experience greater levels of anti-LGBTQ victimization and harassment than cisgender LGBQ students.[29] We found that this was similarly true for Latinx LGBTQ students. Specifically, we found that trans/GNC Latinx students experienced greater levels of victimization based on sexual orientation and gender expression than their cisgender LGBQ Latinx peers (see Figure 1.6). Further, we also found that trans/GNC Latinx students experienced slightly greater levels of victimization based on race/ethnicity (see also Figure 1.6).[30] Given that the general population tends to hold less favorable views of transgender people than of gay and lesbian people,[31] trans/GNC Latinx students may be greater targets for victimization in general, including victimization based on their race/ethnicity.

Differences in victimization by multiple racial/ ethnic identities. For multiracial students, their own racial/ethnic identification or how they are identified by their peers regarding their race/ ethnicity may vary based on context.[32] Because they do not belong to any single racial/ethnic group, these students may face greater levels of social exclusion that may result in increased risks for peer victimization.[33] Thus, we examined whether Latinx LGBTQ students who endorsed multiple racial/ethnic identities differed from those who identified only as Latinx with regard to their experiences of victimization. We found that Latinx LGBTQ students with multiple racial/ ethnic identities experienced somewhat greater

levels of victimization based on race/ethnicity, sexual orientation, and gender expression, as compared to those who identified only as Latinx (see Figure 1.7).[34] This relationship was stronger for victimization based on sexual orientation and gender expression than for victimization based on race/ethnicity. This may be because most of the Latinx LGBTQ students in our sample with multiple racial/ethnic identities identified as Latinx and White. Because some Latinx individuals who also identify as White may not be perceived as people of color by others,[35] some Latinx LGBTQ students who also identify as White may face a lower risk for race-based victimization. Further research is warranted to explore the possible connections between multiracial/multiethnic identity and different forms of victimization among students of color.

Differences in victimization by immigration status and English language acquisition. Prior findings indicate that immigrant youth may face heightened levels of victimization at school, as compared with their peers born in the U.S..[36] Further, Latinx students who did not learn English as one of their first languages may be perceived as foreign by their peers, regardless of where they were born.[37] Given that these students may experience victimization fueled by both racism as well as anti-immigrant sentiment, we examined whether Latinx LGBTQ students born outside the U.S., as well as those who did not learn English as one of their first languages, were differentially targeted for harassment at school by their peers. We found that Latinx LGBTQ students who did not learn English as one of their first languages experienced greater

Figure 1.6 Differences in Level of Victimization by Trans/GNC Status
(Percentage of Latinx LGBTQ Students Experiencing Higher than Average Levels of Victimization)

Cisgender LGBQ Latinx Students — Trans/GNC Latinx Students

levels of victimization based on race/ethnicity than those who did learn English as a first language.[38] We did not observe any differences in victimization with regard to immigration status, which may be because a student's birthplace is not an easily identifiable trait.

Experiencing multiple forms of victimization.
Thus far in this section, we have discussed Latinx LGBTQ students' in-school experiences of victimization based on sexual orientation, gender expression, and race/ethnicity independently. However, many Latinx LGBTQ students experience victimization that targets both their LGBTQ and their racial/ethnic identities. In fact, approximately two-fifths of Latinx LGBTQ students in our study (41.6%) experienced harassment or assault at school based on both their sexual orientation and their race/ethnicity.[39] Previously in this section, we reported that both of these forms of victimization separately were related to skipping school due to feeling unsafe, lower levels of school belonging,

Figure 1.7 Differences in Level of Victimization by Multiple Racial/Ethnic Identities
(Percentage of Latinx LGBTQ Students Experiencing Higher than Average Levels of Victimization)

Legend:
- Identify Only as Latinx
- Identify as Latinx and One or More Other Racial/Ethnic Identities

Victimization Based on Sexual Orientation: 27.4%, 30.0%
Victimization Based on Gender Expression: 29.1%, 34.3%
Victimization Based on Race/Ethnicity: 48.6%, 50.5%
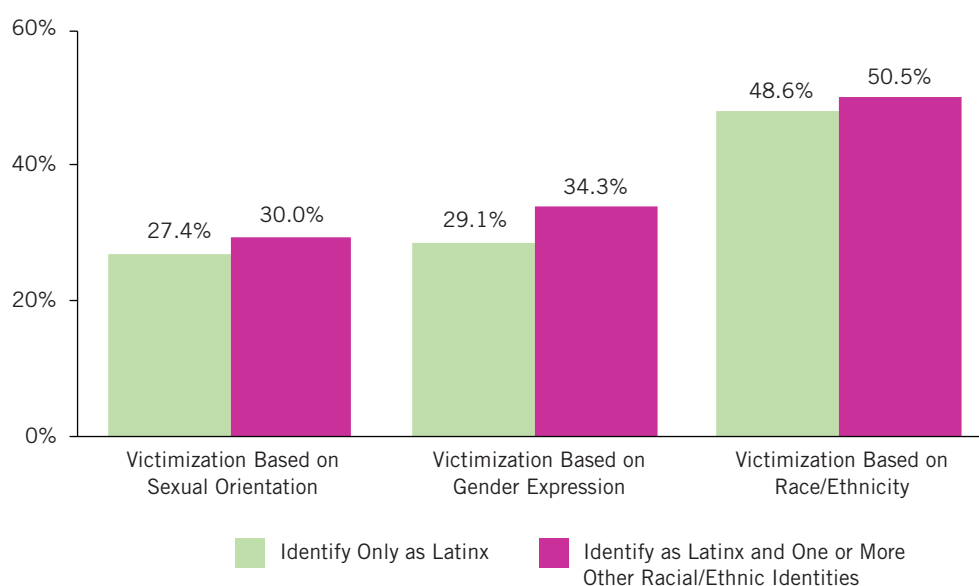
Figure 1.8 Latinx LGBTQ Student Well-Being and Multiple Forms of Victimization, Based on Sexual Orientation and Race/Ethnicity

Legend:
- Neither Form of Victimization
- Victimization Based on Race/Ethnicity Only
- Victimization Based on Sexual Orientation Only
- Both Forms of Victimization

Missed School in the Past Month: 10.3%, 19.9%, 32.8%, 53.1%
School Belonging (Above Average Levels): 73.4%, 55.8%, 54.2%, 37.2%
Depression (Above Average Levels): 33.9%, 41.8%, 52.1%, 64.3%

and greater levels of depression. However, it is important to understand how these outcomes are associated with experiencing multiple forms of harassment. Therefore, we examined the combined effects of race-based and homophobic victimization on skipping school, school belonging, and depression. We found that students who experienced both homophobic and racist victimization were the most likely to skip school due to feeling unsafe,[40] experienced the lowest levels of school belonging,[41] and experienced the highest levels of depression,[42] as compared to those who experienced only one form of victimization or neither (see Figure 1.8).

In that Latinx LGBTQ students likely have a longer history with experiencing victimization based on their race/ethnicity than their LGBTQ identity, it is possible that these experiences of race-based victimization may equip Latinx LGBTQ students with skills to navigate other forms of victimization, such as anti-LGBTQ victimization, and provide a buffer against the psychological harms of these additional forms of victimization.[43] Thus, we also examined how the experience of racist victimization might alter the effect of homophobic victimization on school outcomes and well-being. In examining missing school, school belonging, and depression, specifically, we found that the effects of homophobic victimization were more pronounced if students experienced lower levels of victimization based on race/ethnicity.[44] For example, the harmful, negative effect of homophobic victimization on depression was strongest among Latinx LGBTQ students who experienced higher levels of homophobic victimization and lower levels of racist victimization. It may be that Latinx LGBTQ students with more experiences of racism are more likely to receive messages from parents, guardians, and other family members about how to operate as a Latinx individual in the U.S. These messages may prepare young people for experiences with racial injustice,[45] and could also serve to help youth better cope with other forms of injustice, such as anti-LGBTQ victimization. More investigation is warranted to further understand the impacts of multiple forms of victimization. However, it remains clear that experiencing additional forms of victimization means experiencing additional harm, and Latinx LGBTQ students who experienced victimization targeting both their race/ethnicity and sexual orientation experienced the poorest outcomes.

Reporting School-Based Harassment and Assault

GLSEN advocates for clear guidelines for school staff on anti-bullying and harassment incidents, and for staff to be trained in effectively responding to victimization incidents. We asked Latinx LGBTQ students who had experienced harassment or assault in the past school year how often they had reported the incidents to school staff, and found that the majority of students (57.7%) never reported victimization to staff (see Figure 1.9). Only 16.8% of students reported victimization to staff "most of time" or "always."

Latinx LGBTQ students who indicated that they had not always told school personnel about their experiences with harassment or assault were asked why they did not always do so. The most common reason for not reporting victimization to staff was that they did not think that staff would do anything about it (63.5%). We asked those who had reported incidents to school staff about staff responses to victimization. The most common staff responses to students' reports of harassment and assault were telling the student to ignore it (46.1%), talking to the perpetrator/telling the perpetrator to stop (39.7%), and doing nothing/taking no action (37.2%). Thus, Latinx LGBTQ students may be justified in their belief that staff would not intervene on their behalf. Furthermore, only about a third of students (34.9%) reported that staff responded effectively to their reports of victimization. We also found that the only common response that could be considered appropriate or effective was talking to the perpetrator/telling the perpetrator to stop.[46]

Figure 1.9 Frequency of Latinx LGBTQ Students Reporting Incidents of Harassment and Assault to School Staff (n=2210)
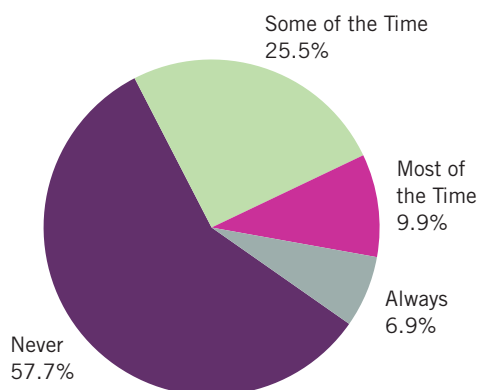
Some of the Time
25.5%

Most of the Time
9.9%

Always
6.9%

Never
57.7%

Family support has been shown to improve educational opportunities and academic success for marginalized groups, such as students with disabilities and students of color.[47] However, little is known about factors that contribute to family support for Latinx LGBTQ students. In this section, we examined family intervention in response to their child's victimization at school, and conditions that promote family intervention for Latinx LGBTQ students.

Reporting victimization to family. Given that family members may be able advocate on behalf of the student when incidents of victimization occur, we asked students in our survey if they reported harassment or assault to a family member. Only about two-fifths of Latinx LGBTQ students (41.0%) said that they had ever told a family member about the victimization they faced at school. LGBTQ students who face school victimization may be hesitant to tell family members if they are not out to them. We found that students who were out as LGBTQ to at least one family member were more likely to tell their families about the victimization they experienced at school (47.7% vs. 30.3% of those not out).[48] However, regardless of whether the student was out to family members or not, the majority did not report victimization to their families.

Family intervention. Among Latinx LGBTQ students who reported victimization experiences to a family member, over half (56.3%) reported that a family member talked to their teacher, principal or other school staff about the harassment or assault they experienced (see Figure).

Certain factors may increase the likelihood that family members intervene on behalf of the student with the school. Family members may be more likely to intervene when the student experiences more severe victimization. Further, family members of students with disabilities or educational accommodations may be more likely to be involved in the student's general school life, and thus, more likely to intervene when that student is victimized at school. In fact, we found that family members of Latinx LGBTQ students were somewhat more likely to talk to staff about victimization if the student experienced greater levels of victimization based on sexual orientation (62.3% vs. 52.3%) or gender expression (59.8% vs. 53.9%).[49] However, this was not the case for race-based victimization. We also found that Latinx LGBTQ students who received educational accommodations were more likely to have family members talk to staff about their victimization (70.0% vs. 50.4%).[50] We did not find that family members of Latinx LGBTQ students were more likely to intervene if the student had been diagnosed with a disability.

Frequency of Intervention by Latinx LGBTQ Students' Family Members (n = 910)

Some of the Time 25.3%

Most of the Time 14.8%

Always 16.2%

Never 43.7%

Immigration status and English language proficiency could also inhibit the likelihood of family intervention for Latinx LGBTQ students. Family members who were not born in the U.S. may be less familiar with the U.S. educational system or may have different cultural norms with regard to engaging with school personnel, and it may be challenging for those who have lower English language proficiency to communicate with school staff. However, we did not find that family intervention was related to immigration status, or whether the student learned English as one of their first languages.[51]

Conclusions. We found most Latinx LGBTQ students who experienced school victimization did not report it to their family members. However, of those that had, the majority of students indicated that family members subsequently intervened and talked to school staff. Family members may be particularly compelled to intervene in response to more severe levels of anti-LGBTQ victimization, although this does not appear to be the case for race-based victimization. This could, in part, be because of anti-bullying and harassment policies. Previous research has found that LGBTQ students in general were less likely to report victimization to staff when there was not a policy that included protections for sexual orientation, gender identity, and gender expression in their school.[52] Thus, Latinx LGBTQ students may be more likely to enlist family support regarding anti-LGBTQ victimization than regarding racist victimization. Further research is warranted to examine additional factors associated with intervention, including potential barriers, as well as to assess the effectiveness of family intervention efforts in improving school climate.
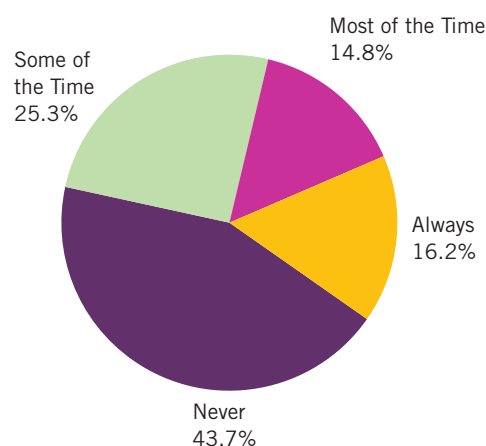
Conclusions

The majority of Latinx LGBTQ students experienced anti-LGBTQ and racist victimization, and these forms of victimization may result in poorer academic outcomes and student well-being. In fact, those who experienced both of these forms of victimization experienced the worst educational outcomes and poorest psychological well-being. Our findings also suggest that xenophobia and anti-immigrant sentiment may further impact the school experiences of some Latinx LGBTQ students, given that those born outside the U.S. felt less safe about their race/ethnicity and those who did not learn English as a first language faced more race-based victimization than their peers. Thus, it is important that educators be particularly attentive to the needs of students who lie at the intersections of multiple forms of bias. Unfortunately, we also found that the majority of Latinx LGBTQ students who experienced victimization at school never reported these experiences to staff. Further, for those who did report their victimization to staff, the most common staff responses included telling the student to ignore the incident or doing nothing. Thus, it is critical that schools implement clear and confidential pathways for students to report incidents of bias that they experience, and that educators and other school staff receive training to understand how to intervene effectively on both anti-LGBTQ and racist victimization.

Part Two:
School Practices

Schools have a responsibility to promote positive learning environments for all students, including Latinx LGBTQ students. The availability of resources and supports in school for Latinx LGBTQ students is another important dimension of school climate. There are several key resources that may help to promote a safer climate and more positive school experiences for students, including student clubs that address issues for LGBTQ students and students of color, school personnel who are supportive of LGBTQ students, and LGBTQ-inclusive curricular materials. However, our previous research has found that many LGBTQ students do not have such supports available in their schools. In addition, schools also often have disciplinary practices that may contribute to a hostile school climate. Thus, in this section, we examined school practices, and their impact on the educational outcomes and well-being of Latinx LGBTQ students. Specifically, we examined Latinx LGBTQ students' experiences of school disciplinary action, as well as the availability and utility of specific supports and resources that may uniquely impact Latinx LGBTQ students in ways that may differ from the general LGBTQ student population, including student clubs that address LGBTQ and ethnic/cultural issues, school personnel, and LGBTQ-inclusive curriculum.

Experiences with School Discipline

The use of harsh and exclusionary discipline, such as zero tolerance policies, has contributed to higher dropout rates, a greater likelihood of placement in alternative educational settings where educational supports and opportunities may be less available,[53] and a greater likelihood of juvenile justice system involvement. Evidence suggests that Latinx boys, in general, may be disproportionately targeted for disciplinary action in schools, compared to their White peers,[54] and that LGBTQ students are also disproportionately targeted for school disciplinary action.[55] Thus, Latinx LGBTQ students are likely at even greater risk of being disciplined inappropriately or disproportionately. We examined three categories of school disciplinary action: in-school discipline (including referral to the principal, detention, and in-school suspension), out-of-school discipline (including out-of-school suspension and expulsion), and having had contact with the criminal justice or juvenile justice system as a result of school discipline, such as being arrested and serving time in a detention facility. As shown in Figure 2.1, approximately two-fifths of students (39.5%) reported having ever been disciplined at school, most commonly in-school discipline. A small percentage of students had had contact with law enforcement as a result of school discipline (1.9%).

Figure 2.1 Percentage of Latinx LGBTQ Students Who Experienced School Discipline
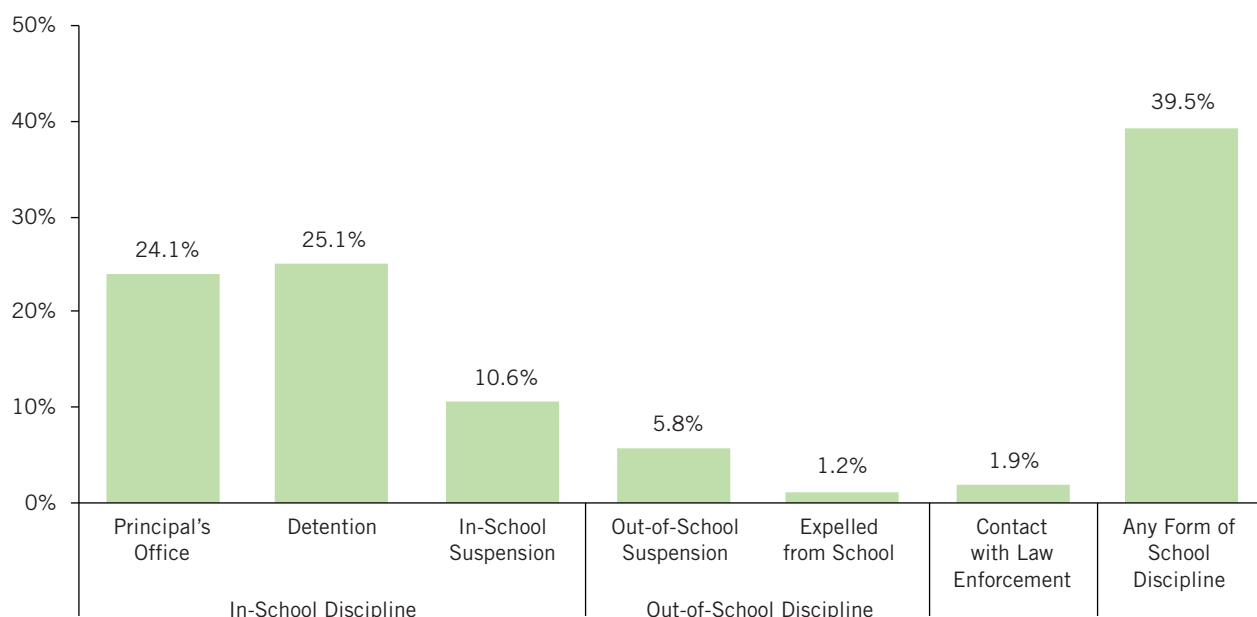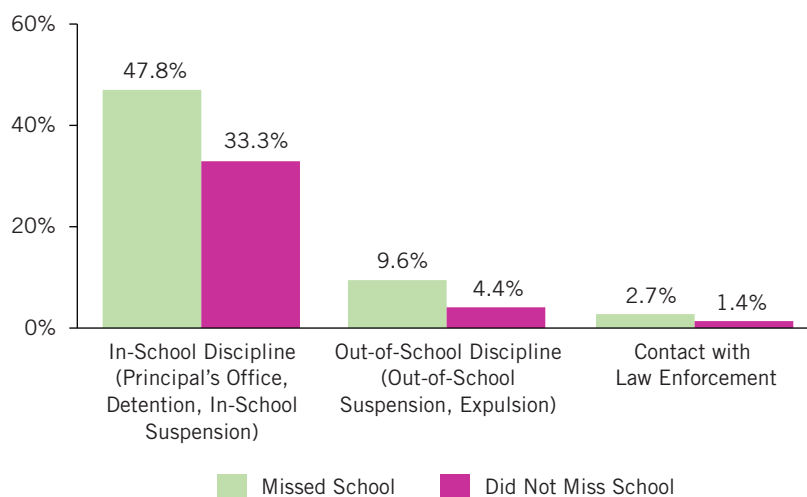
Differences in discipline by school racial composition. Some research indicates that the number of security measures in place at a school (such as security guards and metal detectors) may be greater for schools with a larger number of Black and Latinx students,[56] which may result in disproportionate levels of disciplinary action. Thus, we examined whether experiences of school discipline for Latinx LGBTQ youth were related to the racial composition of the school they attended. We found that Latinx LGBTQ youth in majority-Black schools were nearly twice as likely to experience out-of-school discipline than those attending majority-Latinx schools (10.9% vs. 4.6%), but did not observe any differences with other forms of discipline.[57] In part, the difference we found regarding out-of-school discipline may be related to the racial/ethnic identities of Latinx students in majority-Black schools. Further analysis indicates that Latinx LGBTQ students in majority-Black schools are more likely than those in majority-Latinx schools to identify as both Latinx and Black.[58] Given the preponderance of evidence that Black students are disproportionately targeted for disciplinary action in school,[59] it may be that Latinx LGBTQ students who also identify as Black are more likely to experience out-of-school discipline than their Latinx LGBTQ peers who do not also identify as Black. In fact, after controlling for whether Latinx LGBTQ students identified as Black, the relationship was no longer observed.[60] Additional research is warranted to explore the influence of school racial composition on the disciplinary experiences of Latinx LGBTQ students.

Impact of victimization and safety on school discipline. Several factors may be associated with LGBTQ students' school disciplinary experiences, including factors stemming from unsafe school environments. As we found in GLSEN's *2017 National School Climate Survey*, LGBTQ students in general are often disciplined when they are, in fact, the victim of harassment or assault. Thus, we examined whether higher rates of victimization were related to higher rates of school discipline among Latinx LGBTQ students specifically. For all three forms of school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement), increased victimization based on sexual orientation, gender expression, and race/ethnicity were each related to increased reports of disciplinary experiences for Latinx LGBTQ students.[61]

LGBTQ students who are victimized at school may also miss school because they feel unsafe, and thus, face potential disciplinary consequences for truancy. We found that Latinx LGBTQ students who missed more days of school were more likely to experience all three forms of discipline (in-school, out-of-school, and contact with law enforcement).[62] For instance, as shown in Figure 2.2, just under half of Latinx LGBTQ students (47.8%) who missed at least one day of school in the last month because they felt unsafe experienced some form of in-school discipline, compared to a third of students (33.3%) who did not miss any school for safety reasons.

Figure 2.2 Experiences of School Discipline by Missing School due to Feeling Unsafe
(Percentage of Latinx LGBTQ Students Who Experienced School Discipline)

Legend: Missed School / Did Not Miss School

In-School Discipline (Principal's Office, Detention, In-School Suspension): Missed School 47.8%, Did Not Miss School 33.3%
Out-of-School Discipline (Out-of-School Suspension, Expulsion): Missed School 9.6%, Did Not Miss School 4.4%
Contact with Law Enforcement: Missed School 2.7%, Did Not Miss School 1.4%

Impact of discriminatory school policies and practices on school discipline. Schools often employ discriminatory practices that, in turn, create more opportunities for disciplinary action taken against LGBTQ students. In our survey, we asked LGBTQ students about a number of specific LGBTQ-related discriminatory school policies and practices that they may have personally experienced, such as being disciplined for public displays of affection, prevented from starting a GSA, and other forms of gender-related discrimination (e.g., prevented from using the bathrooms or locker rooms that align with their gender, prevented from using their chosen name or pronouns). We found that over half of Latinx LGBTQ students (57.7%) experienced anti-LGBTQ discriminatory school policies and practices, and that these experiences were related to school disciplinary action. As illustrated in Figure 2.3, we found that Latinx LGBTQ students who experienced anti-LGBTQ discrimination in school were more likely to experience both in-school and out-of-school-discipline than those who did not experience discrimination.[63] We did not find, however, that anti-LGBTQ discrimination was related to having contact with law enforcement.
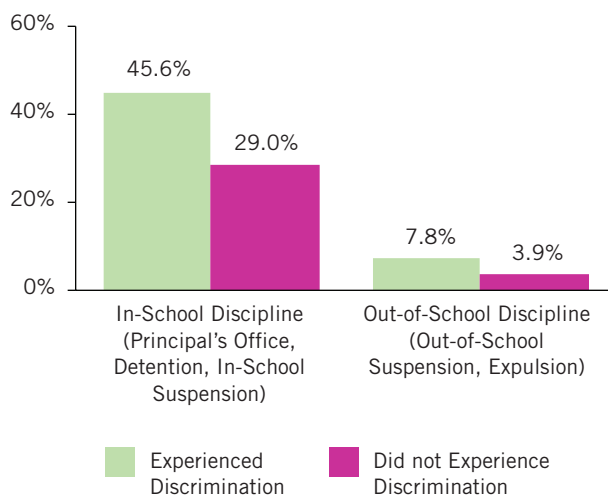
Differences in discipline by transgender status. Previous research from GLSEN has demonstrated that transgender and other gender nonconforming (trans/GNC) students experience higher rates of in-school discipline and out-of-school discipline, compared to cisgender LGBQ students.[64] Among Latinx LGBTQ students, we similarly found that trans/GNC students experienced greater levels of in-school discipline (42.1% vs. 35.3%) and out-of-school discipline (7.6% vs. 5.1%), but observed no differences regarding contact with law enforcement.[65] Given the relationship we found between victimization and school discipline, it may be that trans/GNC Latinx students' increased risk for anti-LGBTQ victimization (as previously discussed in this report) results in their increased risk for school discipline. In fact, after controlling for anti-LGBTQ victimization, we no longer observed a relationship between trans/GNC identity and disciplinary action.[66]

Differences in discipline by multiple racial/ethnic identities. Prior research has found that among secondary school students, students who identify with two or more racial/ethnic identities are at greater risk for school disciplinary action than many of their peers.[67] Similarly, we found that, as compared with those who only identify as Latinx, Latinx LGBTQ students who endorsed multiple racial/ethnic identities were more likely to experience both in-school disciplinary action (41.3% vs. 35.6%) and out-of-school disciplinary action (8.2% vs. 4.3%), although we did not observe differences regarding contact with law enforcement.[68]

Impact of school discipline on educational outcomes. School disciplinary action may impinge on a student's educational success. Exclusionary school disciplinary practices, those that remove students from the classroom, may lead to poorer grades and a diminished desire to continue on with school. In fact, we found that Latinx LGBTQ

Figure 2.3 Experiences of School Discipline by Anti LGBTQ Discrimination
(Percentage of Latinx LGBTQ Students Who Experienced School Discipline)

In-School Discipline (Principal's Office, Detention, In-School Suspension): Experienced Discrimination 45.6%, Did not Experience Discrimination 29.0%

Out-of-School Discipline (Out-of-School Suspension, Expulsion): Experienced Discrimination 7.8%, Did not Experience Discrimination 3.9%

Legend: Experienced Discrimination / Did not Experience Discrimination

students' experiences with all three forms of discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) were related to diminished educational aspirations[69] and lower grade point averages (GPA).[70]

School-Based Supports and Resources for Latinx LGBTQ Students

In our *2017 National School Climate Survey* report, we demonstrated the positive impact of LGBTQ-related school resources and supports on the educational outcomes and well-being of LGBTQ students overall. Unfortunately, we also found that many LGBTQ students did not have access to these types of resources in school. Thus, in this section, we examine the availability and utility of school supports, including LGBTQ-related school supports as well as student-led ethnic/cultural clubs, for Latinx LGBTQ students. We also examine how the availability of these supports may be related to various demographic and school characteristics, such as school location and student body racial composition.

GSAs. GSAs, often known as Gay-Straight Alliances or Gender and Sexuality Alliances, are student-led clubs that address LGBTQ student issues and can be supportive spaces for LGBTQ students. GSAs may provide LGBTQ students with a safe and affirming space within a school environment that may be hostile. Similar to LGBTQ students in general, just over half of Latinx LGBTQ students (52.7%) reported having a GSA at their school (see Figure 2.4).

Some literature suggests that some GSAs may be less likely to respond to the needs of LGBTQ youth of color than the needs of White LGBTQ youth,[71] which could indicate that schools with greater populations of youth of color may be less likely to have a GSA. Thus, we examined whether school racial composition (i.e., whether the student body was predominantly Latinx, White, another non-White race/ethnicity, or had no racial/ethnic majority) was related to the presence of GSAs for Latinx LGBTQ students. We found that Latinx LGBTQ students in majority-White schools were more likely to have a GSA than those in majority-Latinx schools (55.8% vs. 48.8%), but did not observe any other differences.[72] Further research is warranted regarding how school racial composition impacts GSA formation.

We also found that the location of Latinx LGBTQ students' schools, including the schools' region (Northwest, South, Midwest, West) and locale (urban, suburban, rural) were related to the availability of GSAs.[73] Latinx LGBTQ students in suburban schools were most likely to have a GSA at their school, followed by those in urban schools, with students in rural schools being least likely to have a GSA. Regarding region, Latinx LGBTQ students who attended schools in the Northeast and West were most likely to have a GSA, and those in the South were least likely.

GSAs and other similar student clubs can provide a safe and affirming school environment for LGBTQ students and their allies to meet, socialize, and advocate for change in their school communities.[74] Even for LGBTQ students who do not attend GSA meetings, having such a club may signal that an LGBTQ-supportive community exists in their school. Thus, students who have a GSA may feel more connected to school and be less likely to miss school. Also, in that GSAs can often effect change in the school by helping to create a safer environment for LGBTQ students, LGBTQ students with a GSA may be less likely to feel unsafe at school, and may feel a greater sense of belonging to the school community. In fact, we found that Latinx LGBTQ students with a GSA at their school were less likely to miss school due to safety concerns (29.6% vs. 41.0%) and felt more connected to their school community than those who did not have a GSA.[75] Latinx LGBTQ students who had a GSA at their school were also less likely to feel unsafe because of their sexual

Figure 2.4 Availability of GSAs and Ethnic/Cultural Clubs
(Percentage of Latinx LGBTQ Students Who Reported Having Club at Their School)
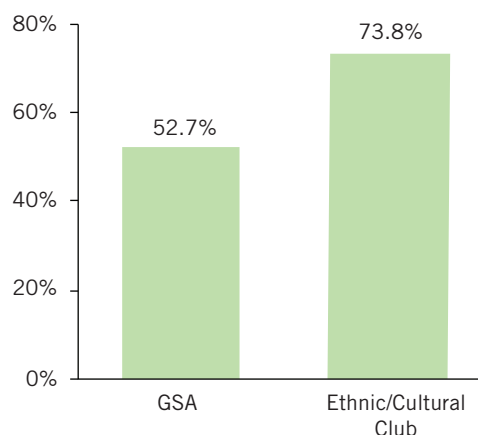
orientation (48.0% vs. 62.7%) and were slightly less likely to feel unsafe regarding their gender expression (41.1% vs. 47.8%). We also found that Latinx LGBTQ students with a GSA were somewhat less likely to feel unsafe regarding their race/ethnicity (20.4% vs. 24.4%).[76] Further research is warranted regarding the possible connections between the presence of GSAs and feelings of safety for students of color.

Ethnic/cultural clubs. Ethnic/cultural clubs that bring together students of a particular racial, ethnic, and/or cultural background can offer a supportive space in school for those students. We found that the majority of Latinx LGBTQ students (73.8%) reported that their school had an ethnic or cultural club at their school (see Figure 2.4). We also examined whether certain school characteristics were related to the availability of ethnic/cultural clubs, including racial composition, region, and locale. Ethnic/cultural club presence was not related to school racial composition. However, we did find that Latinx LGBTQ students who attended school in the West were more likely than those in the Northeast or South to have an ethnic/cultural club at school. We also found that students in suburban schools were most likely to have an ethnic/cultural club, followed by those in urban schools, with those in rural schools being least likely to have an ethnic/cultural club.[77]

Even for those that do not attend ethnic/cultural club meetings, having such a club may signal the existence of a supportive community of peers at school or a more supportive school environment in general, as we have found with GSAs. We, in fact, found that Latinx LGBTQ youth with an ethnic/cultural club at their school felt more connected to their school community and were less likely to feel unsafe regarding their race/ethnicity (21.0% vs. 26.0% of those without a club). We also found that Latinx LGBTQ students with ethnic/cultural clubs were somewhat less likely to feel unsafe regarding their sexual orientation (53.9% vs. 58.4%).[78]

It is interesting to note that the presence of GSAs and ethnic/cultural clubs were both related to decreased likelihood in feeling unsafe at school regarding both sexual orientation and race/ethnicity. It could be that having any type of diversity-related club may help to promote feelings of safety for Latinx LGBTQ youth. Such clubs may indicate a network of supportive peers at school as well as signal that the school may be responsive to and supportive of the diversity of its student population. Further research is warranted, exploring the potential benefits of supportive student clubs for students with multiple marginalized identities.
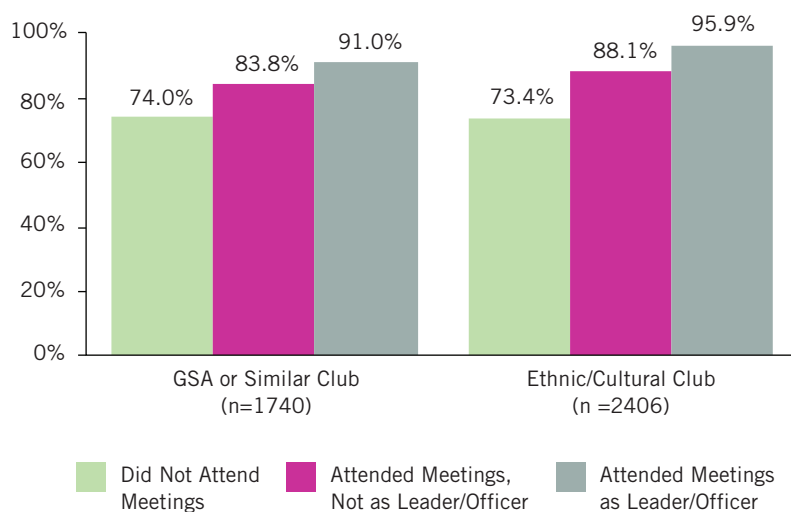
As discussed previously, having a GSA or ethnic/cultural club at school is associated with several benefits for Latinx LGBTQ students. However, it is also important to understand the possible benefits for Latinx LGBTQ students from participating in these clubs. Prior research has demonstrated that participation in GSAs may mitigate some of the harmful effects of anti-LGBTQ victimization.[79] There is also evidence that ethnic/cultural clubs may provide a means of cultural validation for students of color.[80] However, there has been little research on the benefits of participation in these clubs for LGBTQ students of color. Thus, we examined Latinx LGBTQ students' rates of participation in these clubs, and whether participation was related to the school's racial composition. We also examined the effects of participation on school belonging. Finally, given that such clubs may encourage students to work toward social and political change,[81] we also examined the relationship between club participation and civic engagement.

GSA participation. As previously noted, only about half of Latinx LGBTQ students (52.7%) had a GSA at their school, although the majority of those with a GSA participated in the club (62.4%), and about one-fifth (22.3%) participated as an officer or a leader. We also examined whether rates of club participation were related to demographic and school characteristics, including school racial composition as well as whether the student was born outside the U.S. or identified with multiple racial/ethnic identities, but did not observe the relationships to be significant.[82]

Given our finding elsewhere in this report that Latinx LGBTQ students with a GSA felt more connected to their school community, we examined whether participating in a GSA furthered that relationship. However, we did not observe a significant relationship between GSA participation and school belonging.[83]

Student Activism and Club Participation
(Percentage of Latinx LGBTQ Students Who Participated in Some Form of Activism, Among Those with Club Available at School)

Did Not Attend Meetings

Attended Meetings, Not as Leader/Officer

Attended Meetings as Leader/Officer

We found that GSAs may offer students opportunities and instill skills to work towards more inclusive schools and communities. For example, Latinx LGBTQ GSA leaders felt more comfortable bringing up LGBTQ issues in class than both GSA members and those who did not attend GSA meetings.[84] As seen in the figure, we also found that GSA leaders and members were both more likely than GSA non-members to engage in some form of activism (91.0% vs. 83.8% vs. 74.0%, respectively). Specifically, we found that GSA members were more likely than those who did not attend meetings to participate in several forms of activism, including: a GLSEN Day of Action (such as Day of Silence)[85]; an event where people express their political views (such as a poetry slam or youth forum); a boycott; and, a rally, protest, or demonstration for a cause. Further, we also found that GSA leaders were more likely than those who did not attend GSA meetings to: volunteer to campaign for a cause; contact government officials about issues important to them; and express their views on social media.[86]

Latinx LGBTQ students who participate in GSAs may also face challenges at school regarding their LGBTQ identity. We found that both GSA leaders and GSA members experienced greater levels of victimization due to sexual orientation and due to gender expression than those who did not attend meetings, with leaders facing the greatest levels of victimization.[87] It could be that greater levels of anti-LGBTQ harassment compel Latinx LGBTQ students to participate in their school's GSA, as a source of support or a means of

taking action. It may also be that students who participate in their GSA are more visible as LGBTQ and, thus, more likely to be targeted for anti-LGBTQ victimization than their peers, particularly if they lead their GSA. Further research is warranted regarding the reasons that compel LGBTQ students to participate in GSAs, and the impacts of GSA leadership.

Ethnic/cultural club participation. As previously noted, the majority of Latinx LGBTQ students (73.8%) had an ethnic/cultural club at their school; however, only 10.7% of those with such a club attended meetings, with 1.5% who participated as an officer or a leader. Although the percentage of those participating in these clubs may seem low, it is important to note that some may have an ethnic/cultural club at their school for an ethnic or cultural community with which they do not identify.

We also examined whether rates of ethnic/cultural club participation were related to demographic and school characteristics. We found that Latinx LGBTQ students were more likely to participate in their ethnic/cultural club if they attended a majority-White school (12.7% vs. 8.8% of those at majority-Latinx schools) or if they were born outside the U.S. (17.1% vs. 10.2% of those born in the U.S.). However, having multiple racial/ethnic identities was not associated with different rates of club participation.[88]

Ethnic/cultural clubs may create a space for students of a particular racial, ethnic, or cultural background to meet, offering a network of peer support with other Latinx youth at school. In fact, we found that Latinx LGBTQ ethnic/cultural club members had a greater sense of school belonging than non-members.[89]

As with GSA participation, we also found that Latinx LGBTQ students' involvement in their school's ethnic/cultural club was related to engagement in activism. As seen in the figure, club leaders and members were both more likely to engage in activism than non-members (95.9% vs. 88.1% vs. 73.4%, respectively). Specifically, ethnic/cultural club members and leaders were more likely than non-members to participate all of the forms of activism discussed previously, including a GLSEN Day of Action.[90]

We also found that ethnic/cultural club participants experienced slightly greater levels of race-based harassment than non-members.[91] In part, this may be because Latinx LGBTQ students were more likely to participate in their ethnic/cultural club if they attended a majority-White school, where they may have a greater risk for race-based victimization. In fact, we found that Latinx LGBTQ students in majority-White schools reported the highest levels of race-based victimization,[92] and that after controlling for school racial composition, the relationship between club participation and victimization was no longer observed.[93]

Conclusions. GSA and ethnic/cultural club participation were both associated with positive outcomes for Latinx LGBTQ students. Both types of clubs may help to promote civic engagement among club members. However, given that this relationship differed based on type of civic engagement and level of club participation, future research is warranted regarding specific GSA and ethnic/cultural club activities that may promote political action and advocacy efforts among club members.

Although previous findings in this report indicate that having a GSA is related to greater feeling of safety and belonging for Latinx LGBTQ students, GSA participation was associated with greater levels of anti-LGBTQ victimization. GSA members may be targeted more for victimization because of increased visibility as being LGBTQ. However, it may also be that students who experience greater levels of victimization attend GSA meetings as a support-seeking measure, as prior research has suggested.[94] Further research is needed, examining Latinx LGBTQ student GSA members and non-members over time, and exploring the causal relationships between GSA presence and participation, peer victimization, and student well-being.

Finally, we found that ethnic/cultural clubs may promote stronger connections to the school community for Latinx LGBTQ students. Given the higher rates of race-based harassment and increased levels of club participation at majority-White schools, these clubs may be especially important for Latinx youth at majority-White schools. We also found that Latinx LGBTQ students born outside the U.S. were particularly likely to participate in ethnic/cultural clubs. Given our previous finding that immigrant Latinx LGBTQ youth are more likely to feel unsafe about their race/ethnicity, the increased school belonging associated with ethnic/cultural clubs may be especially important for this population of students as well. Thus, it is important for those that lead Latinx-serving ethnic/cultural student clubs to be attentive to the needs of immigrant students, as well those facing race-based harassment.

Supportive school personnel. Previous research has established that for LGBTQ students in general, having supportive teachers, principals, and other school staff and administration has benefits for both educational and psychological outcomes. However, educators who are supportive of LGBTQ students may vary in their ability to respond to the needs of youth of color.[95] Thus, the benefits of such staff may be different for Latinx LGBTQ students. In our survey, we asked students how many school staff they could identify who are supportive of LGBTQ students, and how supportive their school administration is of LGBTQ students. Similar to our findings on LGBTQ students in general from the *2017 National School Climate Survey* report, the vast majority of Latinx LGBTQ students (97.3%) could identify at least one supportive staff member at school and approximately two-fifths (40.4%) reported having many supportive staff (11 or more), as shown in Figure 2.5. Also similar to the general LGBTQ student population, two-fifths of Latinx LGBTQ students (40.9%) reported having a somewhat or very supportive school administration (see Figure 2.6).

We examined whether there were demographic differences among Latinx LGBTQ youth with regard to identifying supportive staff. We found that trans/GNC Latinx students could identify fewer supportive staff, and were less likely to report a supportive administration, than their cisgender LGBQ Latinx peers.[96] This could indicate a need for greater cultural competency regarding gender identity and expression for educators and administrators in general, including those who demonstrate supportive practices with respect to sexual orientation. We also examined whether there was a relationship between having supportive staff or administration and whether a student had multiple racial/ethnic identities, but did not observe a significant relationship.[97]

Given that Latinx LGBTQ students often feel unsafe and unwelcome in school, as discussed earlier in this report, having access to school personnel who provide support for LGBTQ students may be critical for creating better learning environments for Latinx LGBTQ students. Therefore, we examined the relationships between the presence of staff who are supportive of LGBTQ students and several indicators of school climate, including: absenteeism, feelings of safety regarding LGBTQ identity, psychological well-being, feelings of school belonging, and educational achievement and aspirations. Further, Latinx LGBTQ students with staff who are supportive regarding LGBTQ issues may generally feel safer regarding their other marginalized identities as well. Thus, we also examined the relationship between the presence of LGBTQ-supportive school staff and feelings of safety regarding race/ethnicity.

We found that Latinx LGBTQ students who had more staff who were supportive of LGBTQ students:

- were less likely to miss school due to safety concerns (see Figure 2.7);

- were less likely to feel unsafe because of their sexual orientation, gender expression, and race/ethnicity (see also Figure 2.7);

- had greater levels of self-esteem and lower levels of depression;

- had increased feelings of connectedness to their school community;

- had slightly higher GPAs;[98] and

- had greater educational aspirations.[99]

Figure 2.5 Latinx LGBTQ Students' Reports on the Number of Teachers and Other School Staff Who are Supportive of LGBTQ Students
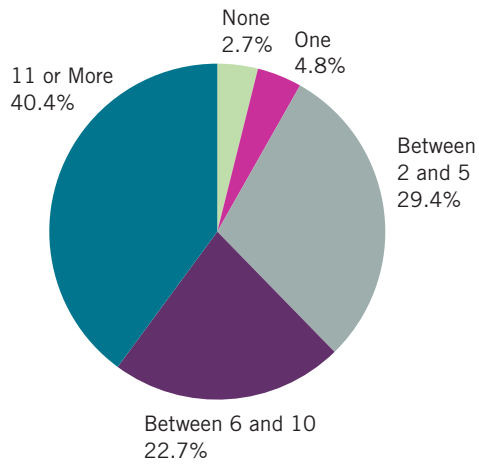

None
2.7%

One
4.8%

11 or More
40.4%

Between
2 and 5
29.4%

Between 6 and 10
22.7%

Figure 2.6 Latinx LGBTQ Students' Reports on How Supportive Their School Administration is of LGBTQ Students

Very Unsupportive
8.4%

Very Supportive
19.0%

Somewhat
Unsupportive
14.0%

Somewhat
Supportive
21.9%

Neutral
36.7%

Figure 2.7 Supportive School Staff and Feelings of Safety and Missing School

76.7%

63.9%

40.8%

54.4%

44.6%

20.3%

30.0%

25.9%

16.6%

No
Supportive Staff

Some (1–10)
Supportive Staff

Many (11 or More)
Supportive Staff

□ Felt Unsafe Because of Sexual Orientation

▲ Felt Unsafe Because of Race/Ethnicity

● Missed at Least One Day of School in the
Past Month due to Feeling Unsafe
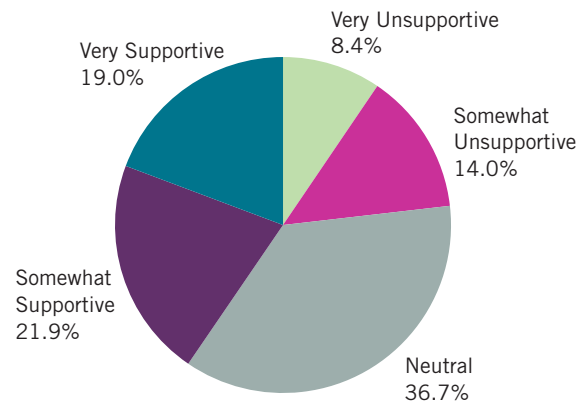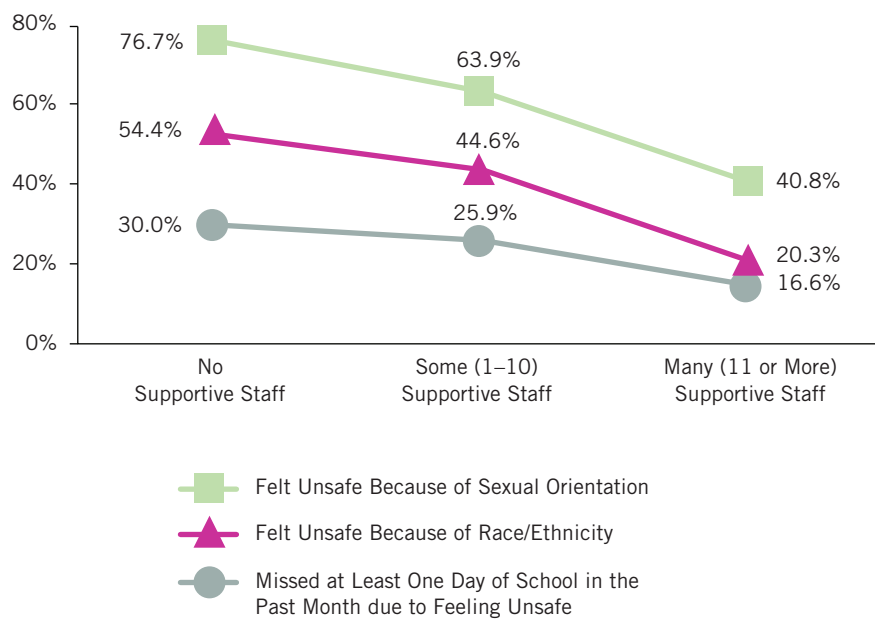
Insight on Inclusive Curriculum

Findings from GLSEN's *2017 National School Climate Survey* show that having an LGBTQ-inclusive curriculum, such as learning positive information about LGBTQ people, history and events, can positively shape the school experiences of LGBTQ students in general. With regard to LGBTQ curricular inclusion, we found that less than a quarter of Latinx LGBTQ students (22.5%) were taught positive representations of LGBTQ people, history, or events, which is similar to the percentage of the full sample of LGBTQ students.

Teaching students about LGBTQ history, people, and events in a positive manner may help Latinx LGBTQ students to feel more valued at school, and it may also promote positive feelings toward LGBTQ students from peers. Thus, we examined the relationship between having an inclusive curriculum and feeling unsafe because of personal characteristics, peer acceptance of LGBTQ people, and school belonging. As shown in the figure, compared to Latinx LGBTQ students who did not have an inclusive curriculum at their school, those who had an inclusive curriculum:

- were less likely to feel unsafe because of their sexual orientation and gender expression;[100]

- had peers at school that were more accepting of LGBTQ people;[101] and

- felt more connected to their school community.[102]

Interestingly, Latinx LGBTQ students who had an inclusive curriculum were also less likely to feel unsafe because of their race/ethnicity (15.5% vs. 24.3%).[103] It may be that teaching students positive LGBTQ-related content not only makes peers more accepting of LGBTQ students, but perhaps also more accepting of diversity in general, including racial/ethnic diversity. It is also possible that schools or school districts that include positive representations of LGBTQ topics may also be better with regard to positive racial/ethnic inclusion in their curriculum, policies and practices.

It is important to note that we did not ask questions about other types of curricular inclusion, such as content about Latinx people, history or events. A large body of research has illustrated that providing students of color with a curriculum that highlights the knowledge, experiences, and perspectives of a variety of racial/ethnic groups, can improve academic outcomes and promote a stronger, more positive sense of ethnic identity.[104] This curriculum could work in concert with LGBTQ inclusion to greater benefit Latinx LGBTQ students. Further research is needed to understand the benefits of combining Latinx and LGBTQ curricular inclusion for Latinx LGBTQ youth.

Inclusive Curriculum and Feelings of Safety, Peer Acceptance, and School Belonging among Latinx LGBTQ Students

	Did Not Have LGBTQ-Inclusive Curriculum	Had LGBTQ-Inclusive Curriculum
Felt Unsafe Because of Sexual Orientation	59.7%	38.7%
Felt Unsafe Because of Gender Expression	46.9%	35.5%
Peers Accepting Toward LGBTQ People	39.3%	67.2%
Higher than Average Levels of School Belonging	45.1%	73.8%

Conclusions. A school curriculum that is inclusive of diverse identities may help to instill beliefs in the intrinsic value of all individuals. We found that Latinx LGBTQ students who were taught positive representations about LGBTQ people, history, or events at school felt more connected to their school community, and felt safer at school not only with regard to their LGBTQ identity, but also their racial/ethnic identity. Therefore, having an LGBTQ curriculum may mitigate anti-LGBTQ victimization, as well as racist victimization for Latinx LGBTQ students. However, such an inclusive curriculum was unavailable for the majority of Latinx LGBTQ youth. Thus, it is imperative that educators are provided with both training and resources to deliver school lessons and activities that reflect the diverse identities and communities present in their classrooms.
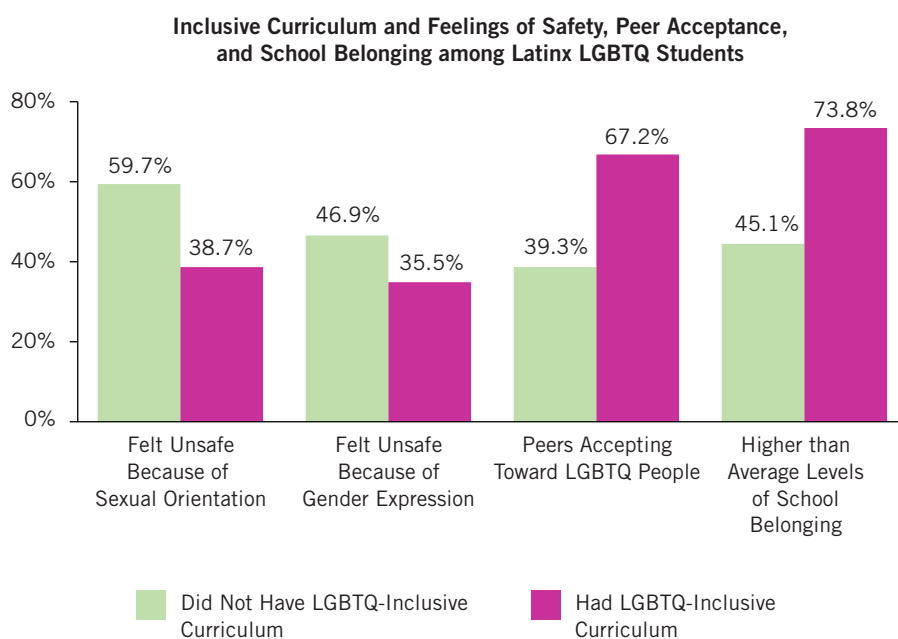
Conclusions

In this section, we examined Latinx LGBTQ students' experiences with school practices, particularly school disciplinary action, and school resources and supports. Latinx LGBTQ students experienced high rates of school discipline, and several factors, including both peer victimization and institutional discrimination, were associated with an increased risk for disciplinary action. The connections between disciplinary action and both anti-LGBTQ and race-based bias may also drive demographic disparities in school discipline that we found among Latinx LGBTQ youth. Research and policy initiatives that attempt to address school disciplinary action and conflict resolution must be inclusive of, and respond to, the diverse experiences of Latinx LGBTQ youth. Moreover, administrators, policymakers, and teachers should eliminate policies and practices that discriminate against Latinx LGBTQ students and advocate for disciplinary policies that are restorative, rather than punitive. Although we did not observe many factors related to Latinx LGBTQ youth's experiences with law enforcement, this may be due to the very low number of Latinx LGBTQ youth who had contact with law enforcement as a result of school discipline.

Overall, having access to school supports and resources helps to improve school safety and educational outcomes for Latinx LGBTQ students. However, as our findings indicate, many Latinx LGBTQ students do not have access to these supportive resources. For example, many Latinx LGBTQ students do not have a GSA at their school, and they are even less likely to have a GSA in a majority-Latinx school, as compared to a majority-White school. We found that GSAs, ethnic/cultural clubs, and supportive school staff are all critical supports that improve the psychological well-being and academic outcomes of Latinx LGBTQ students. It is important that educators, administrators, policymakers, and safe schools advocates work to promote both supportive student clubs as well as trainings for current and future school staff to respond to the needs of Latinx LGBTQ students. Given the inequities in funding that have been identified between majority-White schools and those that primarily serve students of color,[105] it is particularly important to invest in professional development for educators that serve students of color.

It is important to note that ethnic/cultural clubs were the only school resource we were able to examine that directly address race or ethnicity and thus, we have little data on school supports that explicitly address the needs of youth of color. For instance, we do not know whether Latinx LGBTQ students are exposed to positive representations of Latinx people, history, and events and how such representations may be beneficial for their educational experience or well-being. Given that Latinx LGBTQ students lie at the intersection of multiple forms of bias, future research should examine supports that holistically address these collective biases.

Discussion

Limitations

The findings presented in this report provide new information and valuable insight on the school experiences of Latinx LGBTQ students. However, there are some limitations to our study. The participants in this study were only representative of those who self-identified as lesbian, gay, bisexual, transgender, or queer, and have some connection to the LGBTQ community either through local organizations or online, and LGBTQ youth who were not comfortable identifying their sexual orientation in this manner may not have learned about the survey. Therefore, participants in this study did not include those who self-identified as LGBTQ but had no connection to the LGBTQ community. The participants in this study also did not include students who have a sexual attraction to the same gender or multiple genders, but do not identify themselves as LGBQ.

In the survey, there were several instances where we asked about school experiences regarding sexual orientation, gender identity, and gender expression, but did not ask similar or parallel questions regarding race/ethnicity. For instance, we did not ask about discriminatory policies or practices regarding race/ethnicity, which would have provided a more comprehensive understanding of the discrimination that Latinx LGBTQ students experience in school. We also did not ask in the survey about whether staff or administration are supportive of Latinx students, or about exposure to positive representations of Latinx people, history, or events. Given that the biases Latinx LGBTQ students experience at school may be related to both their racial/ethnic and their LGBTQ identities, it is important to also know about the support staff and administration can offer with regard to both racism and anti-LGBTQ bias.

In our survey, respondents could indicate that they identified as Latinx, but were not given an opportunity to indicate their family's country of origin. Thus, we were unable to examine how school experiences among Latinx LGBTQ youth may differ by ethnicity. For example, LGBTQ students of Mexican descent may differ from those of Dominican descent or Brazilian descent in their feelings of safety at school, experiences with victimization and disciplinary action, as well as their access to supports and resources. Given the large, culturally diverse nature of the Latinx

community in the U.S., examining the experiences of such sub-groups, as well as the differences between them, could provide more insight into the school experiences of Latinx LGBTQ youth at the intersections of their diverse identities.

It is also important to note that our survey only reflects the experiences of LGBTQ students who were in school during the 2016-2017 school year. Thus, findings from this survey may not necessarily reflect the experiences of Latinx LGBTQ students who had already dropped out of school, whose experiences may be different from students who remained in school.

Conclusions

Findings presented in this report highlight the unique experiences of Latinx LGBTQ students at the intersection of their various identities. We found that many Latinx LGBTQ youth faced victimization at school regarding their LGBTQ and racial/ethnic identities, and those who experienced victimization targeting both identities experienced the poorest academic outcomes and psychological well-being. Further, xenophobia and anti-immigrant sentiment may work to magnify the racism experienced by Latinx LGBTQ students who were born outside the U.S. or who did not learn English as a first language. Experiences of victimization were also particularly severe for both trans/GNC Latinx students as well as those who identified with additional racial/ethnic identities. These variations in school experiences within the population of Latinx LGBTQ students underscore the importance of recognizing students' multiple marginalized identities, and how various biases may work to reinforce one another.

Although victimization experiences were common, the majority of Latinx LGBTQ students never reported the victimization they experienced to school staff, most often because they did not think staff would do anything. In fact, Latinx LGBTQ youth who did report their victimization indicated that two of the most common responses from staff were doing nothing and telling the student to ignore it. Further, we found that Latinx LGBTQ students who were victimized by their peers were more likely to experience exclusionary school discipline, such as detention, suspension,

or expulsion. Thus, Latinx LGBTQ students who experience anti-LGBTQ or race-based victimization may feel either abandoned or, worse, targeted by school staff. This may work to push Latinx LGBTQ students out of educational spaces, exacerbate Latinx students' disproportionately low rates of high school graduation, and heighten general feelings of mistrust for institutions and authority figures that have historically oppressed both Latinx and LGBTQ youth.

We did identify critical school resources that were beneficial to Latinx LGBTQ students. For example, GSAs and ethnic/cultural clubs were each associated with greater feelings of safety at school, in general, as well as greater civic engagement among club members. Ethnic/cultural clubs may be especially important for Latinx LGBTQ immigrant students, given their higher rates of club attendance as well as their decreased feelings of safety regarding race/ethnicity. Although we found benefits associated with GSAs, club participation did not increase school belonging for Latinx LGBTQ students and GSAs were especially uncommon in majority-Latinx schools. This may be indicative of a need for those that work with GSAs to better ensure that such clubs are inclusive and supportive of Latinx LGBTQ students.

LGBTQ-supportive staff and LGBTQ-inclusive curriculum were each associated with greater feelings of school belonging, greater educational outcomes, and improved psychological well-being. However, many Latinx LGBTQ students were unable to identify a large number LGBTQ-supportive staff at their school, and trans/GNC Latinx students were even less likely. More efforts must be made to train future teachers, and invest in professional development for current teachers, to respond to the needs and experiences of the diverse population of Latinx LGBTQ students. As part of this investment, policymakers and safe schools advocates must address inequities in educational funding that disproportionately impact schools that primarily serve students of color.

A small but significant number of students in our sample attended school in Puerto Rico. Given the political and cultural differences between Puerto Rico and the rest of the U.S. (including a heavily Latinx population, and most school instruction being in Spanish), it is important to note the barriers to safe and inclusive schools for Latinx LGBTQ students in Puerto Rico. Findings from

The Puerto Rico School Climate Survey indicate that, similar to LGBTQ students in general, many LGBTQ students in Puerto Rico face unsafe learning environments, that they lack access to important, beneficial school resources, and that GSAs are virtually non-existent on the island.[106] The recent political landscape in Puerto Rico has been complex for LGBTQ students. Although Puerto Rico's government has issued an executive order prohibiting acts of bullying in school based on sexual orientation or gender identity, they have also recently rescinded guidance that would have promoted LGBTQ curricular inclusion and would have allowed transgender students to wear the school uniform and use the school bathroom aligned with their gender identity.[107] Further, Puerto Rico's long-standing financial crisis, recent natural disasters on the island, and a general divestment from public education have all resulted in hundreds of school closures across the island in the past few years, accompanied by a shrinking population of students and teachers.[108] Thus, as education officials work to fortify Puerto Rico's school system, they must do so with an eye toward ensuring educational spaces across the island are safe and inclusive of LGBTQ students. Further, as Puerto Rican students and families relocate, it is important that schools elsewhere in the U.S. admitting new students from Puerto Rico provide staff with cultural competency training to respond to the needs of Puerto Rican LGBTQ students, including those with limited English proficiency.

Recommendations

As educators, advocates, and others concerned with issues of educational equity and access continue to address the myriad forms of oppression found in and out of school, such as racism, heterosexism, homophobia and transphobia, they must also account for the intersections of these forms of oppression.Therefore, addressing the concerns of Latinx LGBTQ students requires a nuanced approach to combating homophobia, transphobia, racism, and xenophobia. Further, it is important to have a greater understanding of the experiences, needs and concerns of Latinx LGBTQ students through specific and focused efforts.

Educators, policymakers, safe school advocates, and others working to make schools a more inclusive space, must continue to seek to understand the multifaceted experiences of Latinx

LGBTQ students, particularly with regard to how we can render accessible specific resources that support these students at school and in larger communities outside of school. This report demonstrates the ways in which the availability of supportive student clubs, supportive educators, and other school-based resources for Latinx LGBTQ students can positively affect their school experiences. We recommend school leaders, education policymakers, and other individuals who want to provide safe learning environments for Latinx LGBTQ students to:

- Support student clubs, such as GSAs and ethnic/cultural clubs. Organizations that work with GSAs and ethnic/cultural clubs should also come together to address Latinx LGBTQ students' needs related to their multiple marginalized identities, including sexual orientation, gender, race/ethnicity, and immigration status.

- Provide professional development for school staff that addresses the intersections of identities and experiences of Latinx LGBTQ students.

- Increase student access to curricular resources that include diverse and positive representations of both Latinx and LGBTQ people, history, and events.

- Establish school policies and guidelines for how staff should respond to anti-LGBTQ and racist behavior, and develop clear and confidential pathways for students to report victimization that they experience. Local, state, and federal education agencies should also hold schools accountable for establishing and implementing these practices and procedures.

- Work to address the inequities in funding at the local, state, and national level to increase access to institutional supports and education in general, and to provide more professional development for educators and school counselors.

Taken together, such measures can move us towards a future in which all students have the opportunity to learn and succeed in school, regardless of sexual orientation, gender identity, gender expression, race, or ethnicity.

Endnotes

1. Pierce, S. (2019). *Immigration-Related Policy Changes in the First Two Years of the Trump Administration*. Washington, DC: Migration Policy Institute.

2. Wray-Lake, L., Wells, R., Alvis, L., Delgado, S., Syvertsen, A. K., & Mezger, A. (2018). Being a Latinx adolescent under a Trump presidency: Analysis of a Latinx youth's reactions to immigration politics. *Children and Youth Services Review, 87*, 192–204.

3. Latinx is a variant of the masculine "Latino" and feminine "Latina" that leaves gender unspecified and, therefore, aims to be more inclusive of diverse gender identities, including nonbinary individuals. To learn more: www.meriam-webster.com/words-at-play/word-history-latinx

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13. Sexual orientation was assessed with a multi-check question item (i.e., gay, lesbian, straight/heterosexual, bisexual, pansexual, questioning, queer, and asexual) with an optional write-in item for sexual orientations not listed. Students in the categories Queer, Another Sexual Orientation, and Questioning/Unsure did not also indicate that they were gay/lesbian, bisexual, or pansexual.

14. Pansexual identity is commonly defined as experiencing attraction to some people, regardless of their gender identity. This identity may be distinct from a Bisexual identity, which is commonly described as either experiencing attraction to some male-identified people and some female-identified people or as experiencing attraction to some people of the same gender and some people of different genders.

15. Students who indicated that they were asexual and another sexual orientation were categorized as another sexual orientation. Additionally, students who indicated that their only sexual orientation was asexual and also indicated that they were cisgender were not included in the final study sample. Therefore, all students included in the Asexual category also are not cisgender (i.e., are transgender, genderqueer, another nonbinary identity, or questioning their gender). For further examination of school climate for asexual-identifying students in our sample, see the *School Climate and Sexual Orientation* section.

16. Race/ethnicity was assessed with a single multi-check question item (i.e., African American or Black; Asian or South Asian; Native Hawaiian or other Pacific Islander; Native American, American Indian, or Alaska Native; White or Caucasian; Hispanic or Latino/a; and Middle Eastern or Arab American) with an optional write-in item for race/ethnicities not listed. All participants included in this report identified as Hispanic or Latino/a. Percentages are listed for students who selected other racial/ethnic identities in addition to Hispanic or Latino/a.

17. For Latinx individuals in particular, the terms "Native American" and "American Indian" may refer to indigenous ancestry from lands within North America, Latin America, and/or the Caribbean.

18. It is important to note that we do not know the immigration status of the parents/guardians of students in our survey. Therefore, it is possible that students in the survey who were born outside the U.S. and its territories have U.S. citizenship because one of their parents/guardians does, and would not technically be immigrants to the U.S.. Therefore, U.S. citizens born outside the U.S. may include both immigrants and non-immigrants.

19. Gender was assessed via three items: an item assessing sex assigned at birth (i.e., male or female), an item assessing gender identity (i.e., male, female, nonbinary, and an additional write-in option), and a multiple response item assessing sex/gender status (i.e., cisgender, transgender, genderqueer, intersex, and an additional write-in option). Based on responses to these three items, students' gender was categorized as: Cisgender Male, Cisgender Female, Cisgender Unspecified (those who did not provide any sex at birth or gender identity information), Transgender Male, Transgender Female, Transgender Nonbinary, Transgender Unspecified (those who did not provide any gender identity information), Genderqueer, Another Nonbinary Identity (i.e., those who indicated a nonbinary identity but did not indicate that they were transgender or genderqueer, including those who wrote in identities such as "gender fluid" or "demi gender"), or Questioning/Unsure.

20. Receiving educational accommodations was assessed with a question that asked students if they received any educational support services at school, including special education classes, extra time on tests, resource classes, or other accommodations.

21. Students were placed into region based on the state where their school was located – Northeast: Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Washington, DC; South: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia; Midwest: Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Wisconsin; West: Alaska, Arizona, California,

Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming; U.S. Territories: American Samoa, Guam, Northern Mariana Islands, Puerto Rico, U.S. Virgin Islands.

22   Mean differences in reasons for feeling unsafe were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .58, $F(10, 3340) = 467.92$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all reasons with the exception of: because of an actual/perceived disability and actual/perceived religion were not different from each other, and; because of citizenship status and how well the student speaks English were not different from each other. Percentages are shown for illustrative purposes.

23   A chi-square test was conducted to examine differences in feeling unsafe due to race/ethnicity by immigration status. The effect was significant: $\chi^2(1) = 6.27$, $p<.05$, $\phi = .043$.

24   Mean differences in rates of hearing biased language were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .38, $F(5, 3333) = 408.71$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all forms of biased language with the exception of: negative remarks about transgender people and comments about not acting "feminine" enough were not different from each other. Percentages are shown for illustrative purposes.

25   Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

26   Mean differences in rates of experiencing different forms of victimization were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .18, $F(2, 3267) = 349.19$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all forms of victimization. Percentages are shown for illustrative purposes.

27   The relationships between missing school, school belonging, and depression and severity of victimization due to sexual orientation were examined through Pearson correlations. Missing school: $r(3304) = .43$, $p<.001$; school belonging: $r(3309) = -.39$, $p<.001$; depression: $r(3275) = .35$, $p<.001$.

The relationship between educational aspirations and victimization due to sexual orientation was examined using an analysis of variance (ANOVA), with victimization as the dependent variable and educational aspirations as the independent variable. The effect was significant: $F(5, 3268) = 10.60$, $p<.001$, $\eta_p^2 = .02$. Post hoc comparisons were considered at $p<.05$. Those not planning to graduate high school or unsure of their high school graduation plans experienced greater levels of victimization than all others; and, those planning to pursue an associate's degree experienced greater levels of victimization than those planning to pursue a bachelor's degree as well as those planning to pursue a graduate degree. There were no other observable differences. Percentages are shown for illustrative purposes.

28   The relationship between missing school, school belonging, and depression and severity of victimization due to race/ethnicity was examined through Pearson correlations. Missing school: $r(3334) = .27$, $p<.001$; school belonging: $r(3339) = -.31$, $p<.001$; depression: $r(3304) = .27$, $p<.001$.

The relationship between educational aspirations and victimization due to race/ethnicity was examined using an analysis of variance (ANOVA), with victimization as the dependent variable and educational aspirations as the independent variable. The effect was significant: $F(5, 3295) = 2.83$, $p<.05$, $\eta_p^2 = .004$. Post hoc comparisons were considered at $p<.05$. Those not planning to graduate high school or unsure of their high school graduation plans experienced greater levels of victimization than those planning to pursue a bachelor's degree as well as those planning to pursue a graduate degree. There were no other observable differences. Percentages are shown for illustrative purposes.

29   Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

30   To examine differences in severity of victimization, a multivariate analyses of variance (MANOVA) was conducted, with three

dependent variables: severity of victimization due to sexual orientation, due to gender expression, and due to race/ethnicity. The independent variable was whether students identified as cisgender or as trans/GNC. The main effect was significant: $F(3, 3015) = 126.02$, $p<.001$, $\eta_p^2 = .11$. Pairwise comparisons were considered at $p<.05$: trans/GNC students were more likely to experience all three forms of victimization, but the effect size was smallest for victimization due to race/ethnicity. Sexual orientation: $p<.001$, $\eta_p^2 = .02$; gender expression: $p<.001$, $\eta_p^2 = .09$; race/ethnicity: $p<.01$, $\eta_p^2 = .003$. Percentages are shown for illustrative purposes.

31   Lewis, D. C., Flores, A. R., Haider-Markel, D. P., Miller, P. R., Tadlock, B. L., & Taylor, J. K. (2017). Degrees of acceptance: Variation in public attitudes toward segments of the LGBT community. *Political Research Quarterly, 70*(4), 861–875.

32   Herman, M. (2004). Forced to choose: Some determinants of racial identification in multiracial adolescents. *Child Development, 75*(3), 730–748.

33   Renn, K. A. (2000). Patterns of situational identity among biracial and multiracial college students. *The Review of Higher Education, 23*(4), 399–420.

34   To examine differences in severity of victimization, a multivariate analyses of variance (MANOVA) was conducted, with three dependent variables: severity of victimization due to sexual orientation, due to gender expression, and due to race/ethnicity. The independent variable was whether students identified only as Latinx or endorsed one or more racial/ethnic identities in addition to Latinx. The main effect was significant: $F(3, 3208) = 2.98$, $p<.001$, $\eta_p^2 = .003$. Pairwise comparisons were considered at $p<.05$: students who endorsed multiple racial/ethnic identities were more likely to experience all three forms of victimization. Sexual orientation: $p<.05$, $\eta_p^2 = .002$; gender expression: $p<.05$, $\eta_p^2 = .002$; race/ethnicity: $p<.05$, $\eta_p^2 = .001$. Percentages are shown for illustrative purposes.

35   Pew Research Center. (2015). *Multiracial in America: Proud, diverse, and growing in numbers.* Washington, D.C.

36   Pottie, K., Dahal, G., Georgiades, K., Premji, K., & Hassan, G. (2015). Do first generation immigrant adolescents face higher rates of bullying, violence and suicidal behaviours than do third generation and native born? *Journal of Immigrant and Minority Health, 17*(5), 1557–1566.

37   It is important to note that, although English language learners may be perceived as foreign by their peers, the majority of English language learners in U.S. schools were born in the U.S. Read more:

Bialik, K., Scheller, A., & Walker, K. (2018). 6 facts about English Language learners in U.S. public schools. Pew Research Center. https://www.pewresearch.org/fact-tank/2018/10/25/6-facts-about-english-language-learners-in-u-s-public-schools/

38   To examine differences in race-based victimization by whether a student learned English as one of their first languages, we conducted an analysis of covariance (ANCOVA) with victimization due to race/ethnicity as the dependent variable and whether a student learned English as a first language as the independent variable, while controlling for school locale and whether a student identified with multiple racial/ethnic identities. The main effect was significant: $F(1, 3268) = 11.62$, $p<.01$, $\eta_p^2 = .004$.

To examine differences in race-based victimization by whether a student was born in the U.S., we conducted a similar ANCOVA, with whether a student was born in the U.S. as the independent variable. The effect was not significant.

39   The full percentage breakdowns are as follows – did not experience victimization due to sexual orientation or race/ethnicity: 22.8%; experienced victimization due sexual orientation, but not race/ethnicity: 27.6%; experienced victimization due to race/ethnicity, but not sexual orientation: 8.0%; experienced victimization due to both sexual orientation and race/ethnicity: 41.6%.

40   To examine differences in number of school days missed, a one-way analyses of variance (ANOVA) was conducted, with number of school days missed due to feeling unsafe as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both. The main effect was significant: $F(3, 3317) = 125.48$, $p<.001$, $\eta_p^2 = .10$. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization missed more days than all others; students who only experienced victimization based on sexual orientation missed more

days than those who only experienced victimization based on race/ethnicity as well as those who experienced neither; there was no difference between students who only experienced victimization based on race/ethnicity and those who experienced neither. Percentages are shown for illustrative purposes.

41 To examine differences in levels of school belonging, a one-way analyses of variance (ANOVA) was conducted, with school belonging as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both. The main effect was significant: $F(3, 3322) = 153.78$, $p<.001$, $\eta_p^2 = .12$. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization had lower levels of belonging than all others; students who only experienced victimization based on sexual orientation were not significantly different from those who only experienced victimization based on race/ethnicity; students who experienced neither form of victimization had the highest levels of belonging. Percentages are shown for illustrative purposes.

42 To examine differences in levels of depression, a one-way analyses of variance (ANOVA) was conducted, with depression as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both. The main effect was significant: $F(3, 3287) = 108.45$, $p<.001$, $\eta_p^2 = .09$. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization had higher levels of depression than all others; students who only experienced victimization based on sexual orientation were not significantly different from those who only experienced victimization based on race/ethnicity; students who experienced neither form of victimization had the lowest levels of depression. Percentages are shown for illustrative purposes.

43 Kumpfer, K. L. (1999). Factors and processes contributing to resilience: The resilience framework. In M. D. Glantz & J. L. Johnson (Eds.), *Longitudinal research in the social and behavioral sciences. Resilience development: Positive life adaptations* (pp. 179–224). Dordrecht, Netherlands: Kluwer Academic Publishers.

Bowleg, L., Huang, J., Brooks, K., Black, A., & Burkholder, G. (2008). Triple jeopardy and beyond: Multiple minority stress and resilience among Black lesbians. *Journal of Lesbian Studies, 7*(4), 87–108.

44 To examine the interaction between victimization based on sexual orientation and victimization based on race/ethnicity on skipping school due to feeling unsafe, a two-step hierarchical regression model was conducted. In the first step, the number of school days missed was regressed onto two independent variables: severity of victimization based on sexual orientation and severity of victimization based on race/ethnicity. The model accounted for a significant portion of the variance: $F(2, 3298) = 394.40$, Adj. $R^2 = .193$, $p<.001$. Both forms of victimization were significant predictors. Sexual orientation: $\beta = .382$, $p<.001$; Race/ethnicity: $\beta = .111$, $p<.001$. For step two, an interaction term between the two independent variables was introduced. The model was significant, and the change in R^2 was significant: $F(3, 3297) = 265.64$, $p<.001$; Adj. $\Delta R^2 = .002$, $p<.01$. Both forms of victimization remained significant predictors. The interaction was also significant: $\beta = -.049$, $p<.01$.

A similar regression model was conducted to examine the same interaction on school belonging. In the first step, the model accounted for a significant portion of the variance: $F(2, 3303) = 368.79$, Adj. $R^2 = .183$, $p<.001$. Both forms of victimization were significant predictors. Sexual orientation: $\beta = -.321$, $p<.001$; Race/ethnicity: $\beta = -.180$, $p<.001$. For step two, the model was significant, and the change in R^2 was significant: $F(3, 3302) = 264.66$, $p<.001$; Adj. $\Delta R^2 = .011$, $p<.001$. Both forms of victimization remained significant predictors. The interaction was also significant: $\beta = .128$, $p<.001$.

A similar regression model was conducted to examine the same interaction on level of depression. In the first step, the model accounted for a significant portion of the variance: $F(2, 3269) = 270.78$, Adj. $R^2 = .142$, $p<.001$. Both forms of victimization were significant predictors. Sexual orientation: $\beta = .292$, $p<.001$; Race/ethnicity: $\beta = .147$, $p<.001$. For step two, the model was significant, and the change in R^2 was significant: $F(3, 3268) = 189.63$, $p<.001$; Adj. $\Delta R^2 = .006$, $p<.001$. Both forms of victimization remained significant predictors. The interaction was also significant: $\beta = -.095$, $p<.001$.

45 Neblett, E. W. J., White, R. L., Ford, K. R., Philip, C. L., Nguyên, H. X., & Sellers, R. M. (2008). Patterns of racial socialization and psychological adjustment: Can parental communications about race reduce the impact of racial discrimination? *Journal of Research on Adolescence, 18*(3), 477–515.

46 Chi-square tests were performed examining the common types of school staff response by whether it was perceived to be effective (rated as either "somewhat effective" or "very effective") or ineffective (rated as either "somewhat ineffective" or "not at all effective"). The only common response perceived to be effective was telling the perpetrator to stop: $\chi^2(1) = 97.92$, $p<.001$, $\phi = -.325$. The other two common responses were perceived to be ineffective: telling the student to ignore it: $\chi^2(1)=110.26$, $p<.001$, $\phi = .345$; did nothing/did not take action: $\chi^2(1)=196.97$, $p<.001$, $\phi = .460$.

47 Bacon, J. K., & Causton-Theoharis, J. (2012). 'It should be teamwork': A critical investigation of school practices and parent advocacy in special education. *International Journal of Inclusive Education, 17*(7), 682–699.

Behnke, A. O., & Kelly, C. (2011). Creating programs to help Latino youth thrive at school: The influence of Latino parent involvement programs. *Journal of Extension, 49*(1), 1–11.

Levine, E. B., & Trickett, E. J. (2000). Toward a model of Latino parent advocacy for educational change. *Journal of Prevention & Intervention in the Community, 20*(1–2), 121–137.

48 To test differences in frequency of reporting victimization to family members by outness to family members while controlling for respondent's age and gender (cisgender vs. trans/GNC), we conducted an analysis of covariance (ANCOVA), where reporting to family was the dependent variable, outness to family members was the independent variable, and age and gender were covariates. The effect was significant: $F(1, 2081) = 55.27$, $p<.001$.

49 To examine the relationship between family intervention, and both anti-LGBTQ victimization and race-based victimization, we conducted partial correlations, controlling for how often students reported victimization to family, outness to parents or guardians, and age. Victimization based on sexual orientation: $r(869) = .08$, $p<.05$; Victimization based on gender expression: $r(869) = .13$, $p<.001$. Victimization based on race/ethnicity was not related to family members talking to school staff.

50 To examine the relationship between family intervention, and both disability status and educational accommodation services, we conducted partial correlations, controlling for how often students reported victimization to family, outness to parents or guardians, and age. Receiving educational accommodation services: $r(869) = .16$, $p<.001$.

51 It is important to note that we were unable to examine the immigration status or English language proficiency of intervening family members. As a proxy for these factors, we examined whether the student was born in the U.S. and whether they learned English as one of their first languages. To compare rates of family intervention by immigration status and English language proficiency, we conducted a series of partial correlations, controlling for how often students reported victimization to family, outness to parents or guardians, age, severity of victimization and whether the student receives educational accommodations. Results were not significant.

52 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

53 Cholewa, B., Hull, M. F., Babcock, C. R., & Smith, A. D. (2018). Predictors and academic outcomes associated with in-school suspension. *School Psychology Quarterly, 33*(2), 191–199.

Johnson, M. & Naughton, J. (2019). Just another school?: The need to strengthen legal protections for students facing disciplinary transfers. *Notre Dame Journal of Law, Ethics and Public Policy, 33*(1), 1–40.

54 Wallace, J. M., Goodkind, S., Wallace, C. M., & Bachman, J. G. (2008). Racial, ethnic, and gender differences in school discipline among U.S. high school students: 1991–2005. *The Negro Educational Review, 59*(1–2), 47–62.

55 Greytak, E. A., Kosciw, J. G., Villenas, C., & Giga, N. M. (2016). *From Teasing to Torment: School climate revisited, a survey of U.S. secondary students and teachers.* New York: GLSEN.

Poteat, V. P., Scheer, J. R., & Chong, E. S. K. (2015). Sexual orientation-based disparities in school and juvenile discipline:

A multiple group comparison of contributing factors. *Journal of Educational Psychology, 108*(2).

Snapp, S., Hoenig, J., Fields, A., & Russell, S. T. (2015). Messy, butch, and queer: LGBTQ youth and the school-to-prison pipeline. *Journal of Adolescent Research, 30*, 57–82.

56   Mowen, T. J. & Parker, K. F. (2014). Minority threat and school security: Assessing the impact of Black and Hispanic student representation on school security measures. *Security Journal, 30*(2), 504–522.

57   Chi-square tests were performed looking at school discipline (in school discipline, out of school discipline) by school racial composition. The effect was significant for out-of-school discipline: $\chi^2(9)= 21.66$, $p<.001$, Cramer's V = .081. Pairwise comparisons were considered at $p<.05$. Latinx LGBTQ students who attended majority-Black schools were more likely to experience out-of-school discipline than those in majority-Latinx schools. No other significant differences were observed. Percentages are shown for illustrative purposes.

58   Chi-square tests were performed, looking at differences in rates of identifying as Black by school racial composition (majority-Black, majority-Latinx, majority-White, majority-AAPI, other racial/ethnic majority, and no racial/ethnic majority). The effect was significant: $\chi^2(9) = 100.30$, $p<.001$, Cramer's V = .18. Pairwise comparisons were considered at $p<.05$. Latinx LGBTQ students were more likely to select Black as an additional racial/ethnic identity if they attended majority-Black schools, as compared with majority-AAPI, majority-White, and majority-Latinx schools, as well as schools with no racial/ethnic majority; those at majority-White schools, other racial/ethnic majority schools, and schools with no racial/ethnic majority were more likely to identify as Black than those at majority-Latinx schools; no other significant differences were observed.

59   Heilbrun, A., Cornell, D., & Konold, T. (2018). Authoritative school climate and suspension rates in middle schools: Implications for reducing the racial disparity in school discipline. *Journal of School Violence, 17*(3), 324–338.

Kunesh, C. E. & Noltemeyer, A. (2019). Understanding disciplinary disproportionality: Stereotypes shape pre-service teachers' beliefs about Black boys' behavior. *Urban Education, 54*(4).

U.S. Department of Education Office for Civil Rights. (2016). 2013–2014 Civil rights data collection: A first look. Retrieved from https://www2.ed.gov/about/offices/list/ocr/docs/2013-14-first-look.pdf

60   In order to examine differences in disciplinary action by school racial composition, while controlling for whether a student identified as Black, we conducted a multivariate analysis of covariance (MANCOVA) with each form of discipline (in-school, out-of-school, law enforcement) as the dependent variables and school racial composition as the independent variable, while controlling for whether a student identified as Black. The results were not significant.

61   The relationships between experiences with victimization (based on sexual orientation, gender expression, and race/ethnicity) and school disciplinary action, while controlling for race/ethnicity (Latinx only vs. Latinx and other identities) and gender (cisgender vs. trans/GNC) were examined through partial correlations. For in-school discipline, all correlations were significant: sexual orientation based victimization: $r(2994) = .23$, $p<.001$; gender expression based victimization: $r(2994) = .21$, $p<.001$; race-based victimization: $r(2994) = .13$, $p<.001$. All correlations were also significant for out-of-school discipline: sexual orientation based victimization: $r(2994) = .18$, $p<.001$; gender expression based victimization: $r(2994) = .18$, $p<.001$; race-based victimization: $r(2994) = .12$, $p<.001$. All correlations were also significant for contact with law enforcement: sexual orientation based victimization: $r(2994) = .13$, $p<.001$; gender expression based victimization: $r(2994) = .12$, $p<.001$; race-based victimization: $r(2994) = .12$, $p<.001$.

62   The relationships between missing school due to feeling unsafe and school disciplinary action, while controlling for race/ethnicity (Latinx only vs. Latinx and other identities) and gender (cisgender vs. trans/GNC), were examined through partial correlations: in-school discipline: $r(3106) = .16$, $p<.001$; out-of-school discipline: $r(3106) = .13$, $p<.001$; law enforcement: $r(3106) = .06$, $p<.001$.

63   The relationships between experiencing anti-LGBTQ discriminatory policies or practices and experiencing school disciplinary action, while controlling for race/ethnicity (Latinx only vs. Latinx and other

identities) and gender (cisgender vs. trans/GNC), were examined through a multivariate analysis of covariance (MANCOVA) with each form of discipline (in-school, out-of-school, law enforcement) as the dependent variables and experiencing discrimination as the independent variable. The multivariate effect was significant: Pillai's trace = .03, $F(3, 3075) = 25.85$, $p<.001$. The univariate effects were significant for in-school and out-of-school discipline: in-school discipline: $F(1, 3077) = 75.13$, $p<.001$, $\eta_p^2 = .02$; out-of-school discipline: $F(1, 3077) = 12.75$, $p<.001$, $\eta_p^2 = .004$. We did not observe a significant relationship between discrimination and contact with law enforcement.

64   Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

65   Chi-square tests were performed looking at experiences with school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) by gender (trans/GNC vs. cisgender LGBQ). In-school discipline: $\chi^2(1) = 15.38$, $p<.001$, $\phi = -.07$; out-of-school discipline: $\chi^2(1) = 8.68$, $p<.01$, $\phi = -.05$. There was no observable difference in contact with law enforcement between trans/GNC and cisgender LGBQ Latinx students.

66   In order to examine the relationship between trans/GNC status and school discipline, while controlling for victimization, we performed a multivariate analysis of variance (MANCOVA) with school discipline types of the dependent variables (in-school discipline, out-of-school discipline, law enforcement), trans/GNC status as the independent variable, and two covariates (severity of victimization due to sexual orientation and gender expression). The multivariate effect was not significant.

67   Ksinan, A. J., Vazsonyi, A. T., Jiskrova, G. K., Peugh, J. L. (2019). National ethnic and racial disparities in disciplinary practices: A contextual analysis in American secondary schools. *Journal of School Psychology, 74,* 106–125.

Silverman, T. (2019). School discipline disparities: How we can do better. https://www.iyi.org/school-discipline-disparities-how-we-can-do-better/

68   Chi-square tests were performed looking at experiences with school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) by race/ethnicity (Latinx only vs. Latinx and other identities). In-school discipline: $\chi^2(1) = 11.36$, $p<.01$, $\phi = .06$; out-of-school discipline: $\chi^2(1) = 21.14$, $p<.001$, $\phi = .08$. There were no differences in contact with law enforcement between students who only identify as Latinx and those who identify with multiple racial/ethnic identities.

69   The relationship between educational aspirations and experiencing school disciplinary action, while controlling for race/ethnicity (Latinx only vs. Latinx and other identities) and gender (cisgender vs. trans/GNC), were examined through a multivariate analysis of covariance (MANCOVA) with each form of discipline (in-school, out-of-school, law enforcement) as the dependent variables and educational aspirations as the independent variable. The multivariate effect was significant: Pillai's trace = .03, $F(15, 9222) = 5.40$, $p<.001$. The univariate effects for all 3 forms of discipline were significant. In-school discipline: $F(5, 3074) = 8.59$, $p<.001$, $\eta_p^2 = .01$. Out-of-school discipline: $F(5, 3074) = 6.76$, $p<.001$, $\eta_p^2 = .01$. Contact with law enforcement: $F(5, 3074) = 4.61$, $p<.001$, $\eta_p^2 = .01$.

70   To test differences in grade point average (GPA) by experiencing school disciplinary action (in-school, out-of-school, law enforcement), while controlling for race/ethnicity (Latinx only vs. Latinx and other identities) and gender (cisgender vs. trans/GNC), we conducted a series of partial correlations. In-school discipline: $r(3113) = -.23$, $p<.001$; out-of-school discipline: $r(3113) = -.14$, $p<.001$; law enforcement: $r(3113) = -.09$, $p<.001$.

71   McCready, L. T. (2004). Some challenges facing queer youth programs in urban high schools. *Journal of Gay and Lesbian Issues in Education, 1*(3), 37–51.

Poteat, V. P. & Scheer, J. R. (2016). GSA advisors' self-efficacy related to LGBT youth of color and transgender youth. *Journal of LGBT Youth, 13*(4), 311–325.

72   A chi-square test was performed looking at school racial composition and the availability of a GSA at school: $\chi^2(3) = 12.00$, $p<.01$, Cramer's V = .06. Latinx LGBTQ students who attended majority-White schools were less likely to have a GSA at their school than

those who attended majority-Latinx schools. No other differences were observed. Percentages are shown for illustrative purposes.

73   Chi-square tests were performed looking at the relationship between GSA availability and school region as well as school locale. Region: $\chi^2(3) = 160.90$, $p<.001$, Cramer's V = .22; locale: $\chi^2(2) = 140.14$, $p<.001$, Cramer's V = .21. Pairwise comparisons were considered at $p<.05$. Region: Students in the Northeast and West were most likely to have a GSA, followed by those in the Midwest, and those in the South were least likely to have a GSA. Locale: Students at suburban schools were most likely to have a GSA, followed by those in urban schools, and those in rural schools were least likely to have a GSA.

74   Porta, C. M., Singer, E., Mehus, C. J., Gower, A. L., Saewyc, E., Fredkove, W., & Eisenberg, M. E. (2017). LGBTQ youth's views on gay-straight alliances: Building community, providing gateways, and representing safety and support. *Journal of School Health, 87*(7), 489–497.

Toomey, R. B. & Russell, S. T. (2013). Gay-straight alliances, social justice involvement, and school victimization of lesbian, gay, bisexual, and queer youth: Implications for school well-being and plans to vote. *Youth & Society, 45*(4), 500–522.

75   To test differences in missing school, and feelings of school belonging by the availability of a GSA at their school, independent t-tests were conducted, with GSAs as the independent variable, and missing school and feelings of school belonging as the dependent variables. Students who had a GSA at their school were less likely to miss school in the past month: $t(3331) = 6.45$, $p<.001$, and felt greater belonging to their school community: $t(3293.72) = -10.79$, $p<.001$.

76   In order to examine differences in feeling unsafe by GSA availability we conducted a multivariate analysis of covariance (MANCOVA), with three dependent variables (feeling unsafe due to sexual orientation, gender expression, and race/ethnicity), presence of GSA as the independent variable, and two covariates (whether a student had multiple racial/ethnic identities, and school racial composition). The multivariate effect was significant: Pillai's trace = .02, $F(3, 3337) = 25.46$, $p<.001$. The univariate effects for all 3 reasons for feeling unsafe were significant. Sexual orientation: $F(1, 3339) = 75.39$, $p<.001$, $\eta_p^2 = .02$. Gender expression: $F(1, 3339) = 15.68$, $p<.001$, $\eta_p^2 = .01$. Race/ethnicity: $F(1, 3339) = 8.15$, $p<.001$, $\eta_p^2 = .002$.

77   Chi-square tests were performed looking at the relationship between ethnic/cultural club availability and school region, locale, and racial majority. Region: $\chi^2(3) = 19.99$, $p<.001$, Cramer's V = .08; locale: $\chi^2(2) = 40.81$, $p<.001$ Cramer's V = .11. Pairwise comparisons were considered at $p<.05$. Region: Students in the West were more likely to have an ethnic/cultural club than those in the Northeast or South; no other significant differences were observed. Locale: Students at suburban schools were most likely to have an ethnic/cultural club, followed by those in urban schools, and those in rural schools were least likely to have an ethnic/cultural club. We did not observe a significant relationship between GSA availability and school racial/ethnic majority.

78   To test differences in school belonging by the availability of an ethnic/cultural club, an independent t-tests was conducted, with the availability of ethnic/cultural clubs as the independent variable, and school belonging as dependent variable. Students who had an ethnic/cultural club at their school: had greater feelings of school belonging $t(1571.86) = -2.70$, $p<.01$.

Chi-square tests were performed looking at feeling unsafe due to race/ethnicity, sexual orientation, and gender expression by the availability of an ethnic/cultural club. Race/ethnicity: $\chi^2(1) = 9.01$, $p<.01$, $\phi = -.05$; sexual orientation: $\chi^2(1) = 5.18$, $p<.05$, $\phi = -.04$. The effect for feeling unsafe due to gender expression was not significant.

79   Toomey, R. B., Ryan, C., Diaz, R. M., & Russell, S. T. (2011). High school Gay-Straight Alliances (GSAs) and young adult well-being: An examination of GSA presence, participation, and perceived effectiveness. *Applied Developmental Science, 15*(4), 175–185.

80   Museus, S. (2008). The role of ethnic student organizations in fostering African American and Asian American students' cultural adjustment and membership at predominantly White institutions. *Journal of College Student Development, 49*(6), 568–586.

81   Bowman, N. A., Park, J. J., & Denson, N. (2015). Student involvement in ethnic student organizations: Examining civic outcomes 6 years after graduation. *Research in Higher Education, 56*(2), 127–145.

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82   A series of chi-square tests were conducted to examine whether school racial composition, student immigrant status, and student multiracial/multiethnic status were related to GSA participation. For all tests, the effects were not significant at $p<.05$.

83   To examine differences in school belonging by GSA participation, an analysis of variance (ANOVA) was conducted with school belonging as the dependent variable, and level of GSA participation as the independent variable. The effect was not significant: $F(2, 1753) = 1.92$, $p>.05$. With the understanding that GSA participants experience greater levels of anti-LGBTQ victimization than their peers, which is associated with lower levels of school belonging, we repeated this analysis, while controlling for level of victimization due to sexual orientation and level of victimization due to gender expression. Even after controlling for these two factors, we observed similar results.

84   To examine differences in comfort level bringing up LGBTQ issues in class, an analysis of variance (ANOVA) was conducted with comfort level as the dependent variable, and level of GSA participation as the independent variable. The effect was significant: $F(2, 1755) = 23.01$, $p<.001$, $\eta_p^2 = .03$. Pairwise comparisons were considered at $p<.05$: students attending as a leader/officer had a greater comfort level than all others; those attending not as a leader had greater comfort level than those not attending meetings.

85   GLSEN Days of Action (including Ally Week, No Name-Calling Week, and Day of Silence) are national student-led events of school-based LGBTQ advocacy, coordinated by GLSEN. The Day of Silence occurs each year in the spring, and is designed to draw attention to anti-LGBTQ name-calling, bullying, and harassment in schools. Visit www.dayofsilence.org for more information.

86   To examine differences in rates of participation by level of GSA participation, a series of chi-square tests were conducted for each form of activism. The effect was significant for each form of activism. Day of Action: $\chi^2(2) = 201.99$, $p<.001$, Cramer's V = .34; event to express political views: $\chi^2(2) = 37.66$, $p<.001$, Cramer's V = .15; volunteering: $\chi^2(2) = 16.08$, $p<.001$, Cramer's V = .10; boycott: $\chi^2(2) = 28.02$, $p<.001$, Cramer's V = .13; social media: $\chi^2(2) = 12.60$, $p<.01$, Cramer's V = .09; rally: $\chi^2(2) = 58.14$, $p<.001$, Cramer's V = .18; contacting politicians: $\chi^2(2) = 17.24$, $p<.001$, Cramer's V = .10. Pairwise comparisons were considered at $p<.05$. For all activities, GSA leaders were more likely to participate than students who did not attend GSA meetings. For nearly all activities, with the exception of social media and events to express political views, GSA leaders were also more likely than non-leader GSA participants to participate. Non-leader GSA participants were more likely than those who did not attend meetings to participate in the following: GLSEN Day of Action, event to express political views, boycott, and rally. No other significant differences were observed. Percentages are shown for illustrative purposes.

87   To examine differences in anti-LGBTQ victimization, a multivariate analysis of variance (MANOVA) was conducted with level of GSA participation as the independent variable, and 2 dependent variables: severity of victimization due to sexual orientation, and severity of victimization due to gender expression. The multivariate effect was significant: Pillai's Trace = .02, $F(4, 3370) = 9.65$, $p<.001$, $\eta_p^2 = .01$. The univariate effects for victimization due to sexual orientation and gender expression were both significant. Sexual orientation: $F(2, 1685) = 9.00$, $p<.001$, $\eta_p^2 = .01$. Gender expression: $F(2, 1685) = 19.08$, $p<.001$, $\eta_p^2 = .02$. Pairwise comparisons were considered at $p<.05$. Sexual orientation: GSA leaders experienced greater levels of victimization than all others; there was no difference between those not attending GSA meetings and those attending, but not as a leader/officer. Gender expression: students attending as a leader/officer experienced greater levels of victimization than all others; students attending, but not as a leader/officer, experienced greater levels of victimization than those who did not attend.

88 A series of chi-square tests were conducted to examine whether school racial composition (majority-Latinx schools vs. majority-White schools vs. other schools), student immigrant status, and student multiracial/multiethnic status were related to ethnic/cultural club participation. The effects were significant for racial composition and immigration status. Racial composition: $\chi^2(2)$ = 6.87, $p<.05$; Cramer's V = .05; immigration status: $\chi^2(1)$ = 7.46, $p<.01$, Cramer's V = .06. For racial composition, pairwise comparisons were considered at $p<.05$. Students at majority-White schools were more likely to participate than those at majority-Latinx schools. No other significant differences were observed. The effect for multiple racial/ethnic identities was not significant.

89 To examine differences in school belonging by ethnic/cultural club participation, an analysis of variance (ANOVA) was conducted with level of club participation as the independent variable, and belonging as the dependent variable. The effect was significant: $F(2, 2422)$ = 14.29, $p<.001$, η_p^2 = .01. Pairwise comparisons were considered at $p<.05$. Students who participated, but not as a leader, had greater levels of belonging than those who did not participate. There were no other observable differences.

90 To examine differences in rates of participation by level of ethnic/cultural club participation, a series of chi-square tests were conducted for each form of activism. The effect was significant for each form of activism. Day of Action: $\chi^2(2)$ = 15.46, $p<.001$, Cramer's V = .08; event to express political views: $\chi^2(2)$ = 66.29, $p<.001$, Cramer's V = .17; volunteering: $\chi^2(2)$ = 71.53, $p<.001$, Cramer's V = .17; boycott: $\chi^2(2)$ = 20.35, $p<.001$, Cramer's V = .09; social media: $\chi^2(2)$ = 13.31, $p<.01$, Cramer's V = .07; rally: $\chi^2(2)$ = 34.82, $p<.001$, Cramer's V = .12; contacting politicians: $\chi^2(2)$ = 48.88, $p<.001$, Cramer's V = .14. Pairwise comparisons were considered at $p<.05$. For nearly all activities, with the exception of social media, club leaders were more likely to participate than students who did not attend club meetings. For nearly all activities, with the exception of boycott, non-leader club members were more likely than those who did not attend meetings to participate. Club leaders were also more likely than non-leader club members to volunteer for a political cause. No other significant differences were observed. Percentages are shown for illustrative purposes.

91 To examine differences in racial harassment by ethnic/cultural club participation, an analysis of variance (ANOVA) was conducted with whether or not a student participated in the club as the independent variable, and racial harassment as the dependent variable. The effect was significant: $F(1, 2423)$ = 6.15, $p<.05$, η_p^2 = .003.

92 To examine differences in racial harassment by school racial majority, an analysis of variance (ANOVA) was conducted with school racial majority as the independent variable, and racial harassment as the dependent variable. The effect was significant: $F(3, 2982)$ = 21.18, $p<.001$, η_p^2 = .02. Post hoc comparisons were considered at $p<.05$. Latinx LGBTQ students at majority-White school experienced greater levels of race-based harassment than those at majority-Latinx schools and schools with no racial majority. Students at schools with another non-White racial majority also experienced greater levels of race-based harassment than those at majority-Latinx schools. No other significant differences were observed.

93 To examine differences in racial harassment by ethnic/cultural club participation, while controlling for the school's racial majority, we conducted an analysis of covariance (ANCOVA) similar to the previous endnote. The results were no longer observed to be significant.

94 Toomey, R. B., Ryan, C., Diaz, R. M., & Russell, S. T. (2011). High school Gay-Straight Alliances (GSAs) and young adult well-being: An examination of GSA presence, participation, and perceived effectiveness. *Applied Developmental Science, 15*(4), 175–185.

95 Shelton, S. A. & Barnes, M. E. (2016). "Racism just isn't an issue anymore": Preservice teachers' resistances to the intersections of sexuality and race. *Teaching and Teacher Education, 55*, 165–174.

96 To test differences in the availability of supportive teachers and administration by gender (trans/GNC vs. cisgender), independent t-tests were conducted, with gender as the independent variable and the availability of supportive teachers and administration as the dependent variables. Educators: $t(3104)$ = -5.65, $p<.001$; administration: $t(2864.50)$ = -3.12, $p<.01$.

97 To test differences in the availability of supportive teachers and administration by multiple racial/ethnic identities, independent t-tests were conducted. The independent variable was whether a student identified with multiple racial/ethnic identities, and the availability of supportive teachers and administration were the dependent variables. Neither test was observed to be significant.

98 We conducted a series of Pearson correlations to examine the relationships between number of supportive educators and: missing school due to feeling unsafe, feeling unsafe (due to sexual orientation, gender expression, and race/ethnicity), psychological well-being (self-esteem and depression), school belonging, and GPA. Missing school: $r(3297)$ = -.27, $p<.001$; feeling unsafe due to sexual orientation: $r(3306)$ = -.23, $p<.001$; feeling unsafe due to gender expression: $r(3306)$ = -.15, $p<.001$; feeling unsafe due to race/ethnicity: $r(3306)$ = -.13, $p<001$. Self-esteem: $r(3272)$ = .24, $p<.001$; depression: $r(3266)$ = -.28, $p<.001$; feelings of school belonging: $r(3301)$ = .47, $p<.001$; GPA: $r(3298)$ = .07, $p<.001$.

99 To examine differences in educational aspirations by number of supportive educators, an analysis of variance (ANOVA) was conducted with educational aspirations as the independent variable, and number of supportive educators as the dependent variable. The effect was significant: $F(5, 3260)$ = 11.39, $p<.001$, η_p^2 = .02. Post hoc comparisons were considered at $p<.05$. Those not planning to complete high school had fewer supportive educators than all others. Those only planning to complete high school as well as those planning to obtain an Associate's degree both had fewer supportive educators than those planning to obtain a Bachelor's degree and those planning to obtain a graduate degree. No other significant differences were observed.

100 Chi-square tests were performed looking at feelings of safety due to sexual orientation and gender expression and the availability of inclusive curriculum at their school. Students who had an inclusive curriculum at their school were less likely to feel unsafe due to their sexual orientation: $\chi^2(1)$ = 103.70, $p<.001$, ϕ = -.176; less likely to feel unsafe because of their gender expression: $\chi^2(1)$ = 30.56, $p<.001$, ϕ = -.096.

101 To test differences in peer acceptance of LGBTQ people and having an inclusive curriculum at school, an independent t-test was conducted, with availability of an inclusive curriculum as the independent variable, and peer acceptance as the dependent variable. Students who had an inclusive curriculum at their school had greater peer acceptance at their school of LGBTQ people: $t(3336)$ = -17.66, $p<.001$.

102 To test differences in feelings of school belonging and having an inclusive curriculum at school, an independent t-test was conducted, with inclusive curriculum as the independent variable, and school belonging as the dependent variable. Students who had an inclusive curriculum at their school had greater feelings of school belonging: $t(1248.73)$ = -19.47, $p<.001$.

103 A chi-square test was performed looking at feelings of safety due race/ethnicity and the availability of inclusive curriculum at their school. Students who had an inclusive curriculum at their school were less likely to feel unsafe due to their race/ethnicity: $\chi^2(1)$ = 26.25, $p<.001$, ϕ = -.089.

104 Sleeter, C. E. (2011). *The academic and social value of ethnic studies: A research review*. Washington, DC: National Education Association.

105 Morgan, I. (Feb 26, 2018). Students of color face steep school funding gaps. https://edtrust.org/the-equity-line/students-color-face-steep-school-funding-gaps/

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108 Katz, J. M. & Alhindawi, D. Z. (Sep 12, 2019). The disappearing schools of Puerto Rico. *The New York Times*. https://www.nytimes.com/interactive/2019/09/12/magazine/puerto-rico-schools-hurricane-maria.html

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Erasure and Resilience: The Experiences of LGBTQ Students of Color

Native and Indigenous LGBTQ Youth in U.S. Schools

A Report from GLSEN and
the Center for Native American Youth

GLSEN®

Erasure and Resilience: The Experiences of LGBTQ Students of Color

Native American, American Indian,

and Alaska Native LGBTQ Youth

in U.S. Schools

by Adrian D. Zongrone, M.P.H.
     Nhan L. Truong, Ph.D.
     Joseph G. Kosciw, Ph.D.

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GLSEN is the leading national education organization focused on ensuring safe schools for all students. Established in 1990, GLSEN envisions a world in which every child learns to respect and accept all people, regardless of sexual orientation or gender identity/expression. GLSEN seeks to develop school climates where difference is valued for the positive contribution it makes to creating a more vibrant and diverse community. For more information on our educator resources, research, public policy agenda, student leadership programs, or development initiatives, visit www.glsen.org.

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Preface

Twenty years ago, GLSEN began investing in applied research capacity to build the evidence base for action on LGBTQ issues in K–12 schools, and to track the impact of efforts to improve the lives and life prospects of LGBTQ students. Now conducted under the banner of the GLSEN Research Institute, each new report in this body of work seeks to provide clarity, urgency, and renewed inspiration for the education leaders, advocates, and organizational partners dedicated to the work.

Erasure and Resilience: The Experiences of LGBTQ Students of Color is a series of four reports, each publication focusing on a different group of LGBTQ students, their lives at school, and the factors that make the biggest difference for them. The reports in this series examine the school experiences of Asian American and Pacific Islander (AAPI), Black, Latinx, and Native and Indigenous LGBTQ youth. Each report was conducted and is released in partnership with organizations specifically dedicated to work with the student population in question. We are so grateful for the partnership of the National Queer Asian Pacific Islander Alliance, the National Black Justice Coalition, UnidosUS and the Hispanic Federation, and the Center for Native American Youth.

These reports arrive as the United States wrestles with two fundamental challenges to our commitment to provide a K–12 education to every child — the depth of the systemic racism undermining true educational equity in our K–12 school systems; and the rising tide of racist, anti-LGBTQ, anti-immigrant, and White Christian nationalist sentiment being expressed in the mainstream of U.S. society. The students whose lives are illuminated in these reports bear the brunt of both of these challenges. Their resilience calls on each of us to join the fight.

Eliza Byard, Ph.D.
Executive Director
GLSEN

Since time immemorial, Native American, American Indian and Alaska Native peoples have overcome barriers for the betterment of their people and future generations. Our ancestors have shown us that we are a warrior people and have taught us that no matter the battles or systems that impact us: we fight; we must keep moving forward. Though our battles today are different, we still fight for a better future. This report is a reminder of the resiliency of our native youth in modern school systems.

Despite the impacts of colonization, attempts at erasure of cultural identity, the devastating effects of inter-generational trauma from boarding schools, lack of culturally competent curriculum, visibility, and the lack of support for Native American, American Indian and Alaska Native students, we will continue to persevere, as our ancestors did. At the Center for Native American Youth, we have seen youth create the change they desire to see within the systems that impact us all; writing policies and recommendations for their states and schools; creating their own culture club with their peers; inviting elders into history classes; and more.

I ask that you join Center for Native American Youth and GLSEN to commit to our LGBTQ+ native youth relatives. Let us use this report as a guide to drive positive change in fixing the systemic issues impacting native youth. Let us leverage this data to ask for targeted investments aimed at supporting the most vulnerable youth in our communities. Join us to be part of the creation of inclusive, visible, culturally competent spaces where all youth can thrive and be fearless. We are grateful to our partners at GLSEN, who for the past three decades, have fought tirelessly for the rights of all LGBTQ youth. The time to act is now. Our ancestors and future generations are depending on us.

Respectfully,

Nikki Pitre
Coeur d'Alene Tribe
Acting Executive Director, Center for Native American Youth at the Aspen Institute

Executive
Summary

Introduction

Existing research has illustrated that Native American, American Indian, and Alaska Native youth (referred to, henceforth, as Native and Indigenous youth in this report) as well as lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth often face unique challenges at school related to their marginalized identities. A long history of violence and cultural erasure targeting indigenous communities has contributed to Native and Indigenous youths' experiences of discrimination and harassment at school from both peers and school personnel. These experiences may contribute to disparities in high school completion as well as troubling rates of substance use and suicide among Native and Indigenous youth. Similarly, LGBTQ youth often face unique challenges related to their sexual orientation, gender identity, and gender expression. LGBTQ youth often report experiencing victimization and discrimination, and have limited access to in-school resources that may improve school climate. Although there has been a growing body of research on the experiences of Native and Indigenous youth and LGBTQ youth in schools, very few studies have examined the intersections of these identities – the experiences of Native and Indigenous LGBTQ students. Existing findings show that schools nationwide are hostile environments for LGBTQ youth of color, where they experience victimization and discrimination based on race, sexual orientation, gender identity, or all of these identities. This report is one of a series of reports that focus on LGBTQ students of different racial/ethnic identities, including Asian American and Pacific Islander, Black, and Latinx LGBTQ youth.

In this report, we examine the experiences of Native and Indigenous LGBTQ students with regard to indicators of negative school climate and their impact on academic achievement, educational aspirations, and psychological well-being:

- Feeling unsafe in school because of personal characteristics, such as sexual orientation, gender expression and race/ethnicity, and missing school because of safety reasons;

- Hearing biased remarks, including homophobic and racist remarks, in school;

- Experiencing victimization in school; and

- Experiencing school disciplinary practices at school.

In addition, we examine whether Native and Indigenous LGBTQ students report these experiences to school officials or their families, and how these adults addressed the problem.

We also examine the degree to which Native and Indigenous LGBTQ students have access to supportive resources in school, and explore the possible benefits of these resources:

- GSAs (Gay-Straight Alliances or Gender and Sexuality Alliances) or similar clubs;

- Ethnic/cultural clubs;

- Supportive school staff; and

- Curricular resources that are inclusive of LGBTQ-related topics.

Methods

Data for this report came from GLSEN's *2017 National School Climate Survey* (*NSCS*). The full sample for the *2017 NSCS* was 23,001 LGBTQ middle and high school students between 13 and 21 years old. In the *NSCS*, when asked about their race and ethnicity, participants had the option to choose "Native American, American Indian, or Alaska Native" among other racial/ethnic categories. The sample for this report consists of any LGBTQ student in the national sample who identified as Native American, American

Indian, or Alaska Native, including those who identified only as Native and those who identified as Native and another racial/ethnic identity.

The final sample for this report was a total of 1,350 Native and Indigenous LGBTQ students. Students were from all 50 states and the District of Columbia as well as Puerto Rico and Guam. About one-fifth (39.0%) identified as gay or lesbian, just under half (46.2%) were cisgender, and 89.0% identified with one or more racial/ethnic identities in addition to Native. The majority of students attended high school and public schools.

Key Findings

Part One: Safety and Victimization at School

School Safety

- Nearly two-thirds of Native and Indigenous LGBTQ students (65.0%) felt unsafe at school because of their sexual orientation, 51.0% because of their gender expression, and 19.7% because of their race or ethnicity.

- Over two-fifths of Native and Indigenous LGBTQ students (43.6%) reported missing at least one day of school in the last month because they felt unsafe or uncomfortable, and over one-tenth (14.0%) missed four or more days in the past month.

Biased Remarks at School

- 98.3% of Native and Indigenous LGBTQ students heard "gay" used in a negative way; about three-fourths (74.4%) heard this type of language often or frequently.

- 96.3% of Native and Indigenous LGBTQ students heard other homophobic remarks; over two-thirds (67.5%) heard this type of language often or frequently.

- The vast majority of Native and Indigenous LGBTQ students heard negative remarks about gender expression.

  - 93.2% of Native and Indigenous LGBTQ students heard remarks about not acting "masculine" enough; the majority (61.6%) heard these remarks often or frequently.

  - 89.7% of Native and Indigenous LGBTQ students heard remarks about not acting "feminine" enough; just under half (47.8%) heard these remarks often or frequently.

- 93.2% of Native and Indigenous LGBTQ students heard racist remarks; 62.5% heard these remarks often or frequently.

- 89.5% of Native and Indigenous LGBTQ students heard negative remarks about transgender people; just over half (51.7%) heard them often or frequently.

Harassment and Assault at School

- Many Native and Indigenous LGBTQ students experienced harassment or assault at school based on personal characteristics, including sexual orientation (78.4%), gender expression (70.4%), and race/ethnicity (46.1%).

- Native and Indigenous LGBTQ students who experienced higher levels of victimization based on sexual

orientation at school:

- were about twice as likely to skip school because they felt unsafe (66.4% vs. 33.1%);

- experienced lower levels of school belonging; and

- had greater levels of depression.

• Native and Indigenous LGBTQ students who experienced higher levels of victimization based on race/ethnicity at school:

- were more likely to skip school because they felt unsafe (54.5% vs. 34.3%);

- experienced lower levels of school belonging; and

- had greater levels of depression.

• LGBTQ students who identified only as Native experienced greater levels of race-based victimization than biracial Native and White LGBTQ students, and other multiracial Native LGBTQ students experienced the greatest levels of race-based victimization.

• Transgender and gender nonconforming (trans/GNC) Native and Indigenous students experienced greater levels of victimization based on sexual orientation and gender expression than LGBQ cisgender Native and Indigenous students.

• Around two-fifths of Native and Indigenous LGBTQ students (41.2%) experienced harassment or assault at school due to both their sexual orientation and their race/ethnicity. Compared to those who experienced one form of victimization or neither, Native and Indigenous LGBTQ students who experienced both forms of victimization:

- experienced the lowest levels of school belonging;

- had the greatest levels of depression; and

- were the most likely to skip school because they felt unsafe.

Reporting School-based Harassment and Assault, and Intervention

• A majority of Native and Indigenous LGBTQ students (51.2%) who experienced harassment or assault in the past year never reported victimization to staff, most commonly because they did not think that staff would do anything about it (73.9%).

• Only a quarter (24.4%) reported that staff responded effectively when students reported victimization.

• About half of Native and Indigenous LGBTQ students (49.3%) had told a family member about the victimization they faced at school.

• Among Native and Indigenous LGBTQ students who reported victimization experiences to a family member, just over half (55.0%) reported that a family member talked to their teacher, principal or other school staff.

Part Two: School Practices

Experiences with School Discipline

- Nearly half of Native and Indigenous LGBTQ students (48.5%) experienced some form of school discipline, such as detention, out-of-school suspension, or expulsion.

- Negative school experiences were related to experiences of school discipline for Native and Indigenous LGBTQ students. Those who experienced school discipline:

  - experienced higher rates of victimization based on sexual orientation, gender expression, and race/ethnicity;

  - were more likely to skip school because they felt unsafe; and

  - were more likely to experience anti-LGBTQ discriminatory school policies or practices.

- Experiences with school discipline may also negatively impact educational outcomes for Native and Indigenous LGBTQ students. Those who experienced school discipline:

  - were less likely to plan on pursuing post-secondary education; and

  - had lower grade point averages (GPAs).

School-Based Supports and Resources for Native and Indigenous LGBTQ Students

GSAs

Availability and Participation

- Less than half of Native and Indigenous LGBTQ students (46.5%) reported having a GSA at their school.

- Native and Indigenous LGBTQ students who attended rural schools and/or schools in the South were less likely to have access to a GSA.

- The majority of those with a GSA participated in the club (67.4%), and one-fifth (21.2%) participated as an officer or a leader.

Utility

- Compared to those without a GSA, Native and Indigenous LGBTQ students with a GSA:

  - were less likely to miss school due to safety concerns (39.3% vs. 47.6%);

  - were less likely to feel unsafe because of their sexual orientation (56.6% vs. 72.5%); and

  - felt greater belonging to their school community.

- Native and Indigenous LGBTQ students who participated in their GSA as a leader felt more comfortable bringing up LGBTQ issues in class and were more likely to participate in community activism.

Ethnic/Cultural Clubs

Availability and Participation

- Over two-thirds of Native and Indigenous LGBTQ students (68.5%) reported that their school had an ethnic or cultural club at their school.

- Native and Indigenous LGBTQ students who attended rural schools were less likely to have an ethnic/cultural club, and those who attended schools where the student body was predominantly youth of color were more likely to have an ethnic/cultural club.

- Among Native and Indigenous LGBTQ students with an ethnic/cultural club at school, 8.5% attended meetings and 1.9% participated as an officer or leader

Utility

- Among Native and Indigenous LGBTQ students with an ethnic/cultural club, those who participated had a greater sense of school belonging and were more likely to engage in activism.

Supportive School Personnel

Availability

- The vast majority of Native and Indigenous LGBTQ students (96.5%) could identify at least one supportive staff member at school, but only 31.7% could identify many supportive staff (11 or more).

- Only one-third of Native and Indigenous LGBTQ students (33.6%) reported having somewhat or very supportive school administration.

Utility

- Native and Indigenous LGBTQ students who had more staff who were supportive of LGBTQ students:

  - were less likely to miss school due to safety concerns;

  - were less likely to feel unsafe because of their sexual orientation, gender expression, and race/ethnicity;

  - had higher levels of self-esteem and lower levels of depression;

  - had greater feelings of connectedness to their school community;

  - had slightly higher GPAs; and

  - had greater educational aspirations.

Inclusive Curriculum

We also examined the inclusion of LGBTQ topics in school curriculum, although we did not examine other important forms of curricular inclusion, such as positive representations of people of color and their histories and communities. Nevertheless, we found that only 16.3% of Native and Indigenous LGBTQ students were taught positive representations of LGBTQ people, history, or events. Further, we found that Native and Indigenous LGBTQ students who had some positive LGBTQ inclusion in the curriculum at school were:

- less likely to feel unsafe because of their sexual orientation (18.8% vs. 35.0%) and gender expression (22.7% vs. 34.8%); and

- felt more connected to their school community.

Conclusions and Recommendations

It is clear that addressing the concerns of Native and Indigenous LGBTQ students requires an intersectional approach that takes into account all the aspects of their experiences of oppression to combat racism, homophobia, and transphobia. Results from this report show that Native and Indigenous LGBTQ students have unique school experiences, at the intersection of their various identities, including race, gender, and sexual orientation. The findings also demonstrate the ways that school supports and resources, such as GSAs, ethnic/cultural clubs, and supportive school personnel can positively affect Native and Indigenous LGBTQ students' school experiences. Based on these findings, we recommend that school leaders, education policymakers, and other individuals who want to provide safe learning environments for Native and Indigenous LGBTQ students to:

- Support student clubs, such as ethnic/cultural clubs that serve Native and Indigenous student populations and GSAs. Organizations that work with GSAs and ethnic/cultural clubs should also come together to address Native and Indigenous LGBTQ students' needs related to their multiple marginalized identities, including sexual orientation, gender, and race/ethnicity.

- Provide professional development for school staff that addresses the intersections of identities and experiences of Native and Indigenous LGBTQ students.

- Increase student access to curricular resources that include diverse and positive representations of Native and Indigenous and LGBTQ people, history, and events.

- Establish school policies and guidelines for how staff should respond to anti-LGBTQ and racist behavior, and develop clear and confidential pathways for students to report victimization that they experience. Local, state, and federal education agencies should also hold schools accountable for establishing and implementing these practices and procedures.

- Work to address the inequities in funding at the local, state, and national level to increase access to institutional supports and education in general, and to provide more professional development for educators and school counselors.

Taken together, such measures can move us toward a future in which all Native and Indigenous LGBTQ youth have the opportunity to learn and succeed in supportive school environments that are free from bias, harassment, and discrimination.

Introduction

Since Europeans arrived in the Americas, settler colonialism has generated many of the injustices experienced by Native American, American Indian, and Alaska Native people (referred to, henceforth, as Native and Indigenous people throughout this report).[1] Settler colonialism can be broadly defined as the ongoing process of forcibly removing a population in order to make way for new permanent residents, or settlers.[2] Today, as a means of resisting this colonialism and reclaiming cultural heritage, many Native and Indigenous activists refer to North America as Turtle Island.[3] Yet, the erasure and genocide of people and nations indigenous to this land continues to impact Native and Indigenous people through continued occupation of their territories as well as contemporary campaigns of violence against tribal communities.[4] Within the realm of education specifically, there is a long legacy of the U.S. government forcibly relocating Native and Indigenous youth from tribal lands to boarding schools, where violence and intimidation were once used to assimilate students into dominant colonial culture and eradicate indigenous cultural practices.[5] Although the last of these boarding schools closed in the late twentieth century, intergenerational trauma from these institutions persists,[6] and this trauma may be exacerbated by racism and discrimination that Native and Indigenous youth continue to face in schools, from both peers and staff.[7] These biases have contributed to academic achievement gaps and disproportionately low rates of high school completion, as well as poor mental health outcomes and troubling rates of substance use and suicide among Native and Indigenous youth.[8]

In the wake of the cultural erasure that Native and Indigenous individuals across the country have experienced, the implications of claiming a Native identity have become fraught with complications. Historically, the U.S. government defined Native identity through restrictive ancestry requirements, and membership criteria for different tribal nations vary considerably.[9] Prior research has found that, today, Native and Indigenous individuals are more likely than other racial/ethnic groups to racially self-identify differently across Census years.[10] Native and Indigenous individuals also make up the largest share of multiracial adults in the U.S., although many do not report having a strong connection to their Native background.[11] Thus, Native and Indigenous individuals with multiple racial/ethnic identities may be especially

likely to operate primarily as their non-Native identity. These factors suggest that among the U.S. population of individuals who identify as Native, including Native and Indigenous students, experiences of race and racism likely vary in meaningful ways.

Lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth also face unique challenges at school, often related to their sexual orientation, gender identity, and gender expression. GLSEN's *2017 National School Climate Survey* found that schools are often unsafe places for LGBTQ students, where many face hostile school experiences that often target their sexual orientation, gender identity and/or how they express their gender.[12] These experiences include high levels of verbal and physical harassment and assault, discriminatory school policies and practices, sexual harassment, and social exclusion and isolation. Further, many LGBTQ students do not have access to in-school resources that could improve school climate and student experiences, such as Gender and Sexuality Alliances (GSAs), supportive educators, and supportive and inclusive school policies.

Despite a growing body of research examining Native and Indigenous youth's school experiences and LGBTQ youth's school experiences separately, very little research has examined the school experiences of Native and Indigenous LGBTQ youth. Prior findings show that schools nationwide are hostile environments for LGBTQ youth of color broadly, where they experience victimization and discrimination based on their race/ethnicity and/or their LGBTQ identity.[13] Studies that have specifically examined the school experiences of Native and Indigenous LGBTQ youth demonstrate prevalent rates of both anti-LGBTQ and racist harassment, and their associations with poor psychological wellbeing.[14] This report builds on these findings and explores more deeply the school experiences of Native and Indigenous LGBTQ students.

This report is one of a series of reports on LGBTQ students of color, including Black, Asian American and Pacific Islander (AAPI), and Latinx LGBTQ youth. Given that the majority of research on this population has examined Native and Indigenous youth and LGBTQ youth separately, we have approached this report with an intersectional framework.[15] Where possible, we

examine Native and Indigenous LGBTQ students' multiple intersecting marginalized identities (e.g., race, gender, sexual orientation) in relation to multiple interlocking systems of oppression (e.g., racism, transphobia, homophobia). For instance, the homophobic bias that a Native LGBTQ student may experience at school is tied to their experiences of racism as a Native individual. Our focal point is on the school experiences of Native and Indigenous LGBTQ youth, with attention to examining differences in identities within Native and Indigenous LGBTQ youth. This report will not compare Native and Indigenous LGBTQ youth to other racial/ethnic LGBTQ groups.

In this report, we examine the experiences of Native and Indigenous LGBTQ students with regard to indicators of negative school climate, as well as supports and resources. In *Part One:*

Safety and Victimization at School, we begin with examining Native and Indigenous LGBTQ students' feelings of safety at school due to their personal characteristics (race/ethnicity, sexual orientation, and gender identity/expression), experiences of racist and anti-LGBTQ victimization from peers, as well as reporting racist and anti-LGBTQ victimization to school staff, staff responses to these reports, and family reporting and intervention. In *Part Two: School Practices*, we shift to Native and Indigenous LGBTQ students' experiences with school staff and practices, including experiences of school disciplinary action and its relation to anti-LGBTQ discriminatory school policies and practices, as well as school resources and supports for Native and Indigenous LGBTQ students, and club participation and leadership.

Methods
and Sample
Description

Methods

Data for this report came from GLSEN's *2017 National School Climate Survey (NSCS)*, a biennial survey of U.S. secondary school students who identify as LGBTQ. Participants completed an online survey about their experiences in school during the 2016-2017 school year, including hearing biased remarks, feelings of safety, experiencing harassment and assault, feeling comfortable at school, and experiencing anti-LGBTQ discriminatory school policies and practices. They were also asked about their academic achievement, attitudes about school, school involvement, and the availability and impact of supportive school resources. Eligibility for participation in the survey included being at least 13 years of age, attending a K-12 school in the United States during the 2016-2017 school year, and identifying as lesbian, gay, bisexual, queer, or a sexual orientation other than heterosexual (e.g., pansexual, questioning) or being transgender or as having a gender identity that is not cisgender (e.g., genderqueer, nonbinary). For more details regarding the research methods of *GLSEN's 2017 National School Climate Survey*, you may view the full report at glsen.org/NSCS.

The sample for the *2017 National School Climate Survey* was 23,001 LGBTQ middle and high school students between 13 and 21 years old. In the survey, participants were asked how they identified their race or ethnicity. They were given several options, including "Native American, American Indian, or Alaska Native" and could check all that apply. The sample for this report consisted of any LGBTQ student in the national sample who identified as Native, including those who only identified as Native as well as those who identified as Native and one or more additional racial/ethnic identities.[16] The final sample for this report was a total of 1,350 Native LGBTQ students.

It is important to note that the notion of race for Native and Indigenous individuals in the U.S. is complex. As discussed in the Introduction, multiracial Native individuals may often not be perceived as Native American by others, and also may not personally identify as strongly with their Native racial/ethnic identity as they do with their non-Native identity or identities. As a result, many biracial Native and White students may primarily operate as White students, whereas other Native multiracial students, as well as those who identify only as Native, may be more likely to identify as and be perceived as students of color.[17] Thus, in many of the analyses throughout this report, we take into account the differences between students who identify only as Native, those who identify only as Native and White, and other multiracial Native students (i.e., those who identify as Native and another non-White racial/ethnic identity or identities). We also explore how the school experiences of these three groups of students differ, where appropriate.

Sample Description

As seen in Table S.1, about two-fifths of Native and Indigenous LGBTQ students in the sample (39.0%) identified as gay or lesbian, with just over a quarter (27.0%) identifying as bisexual and 24.9% identifying as pansexual. Nearly half (46.2%) identified as cisgender, 28.8% identified as transgender, and the remainder identified with another gender identity or were unsure of their gender identity. A small number of respondents (0.2%) identified as two-spirit, an umbrella term that is commonly used to encompass the many gender expansive traditions of indigenous cultures, and which may refer to an individual's sexual orientation and/or gender identity.[18] The vast majority of Native and Indigenous LGBTQ students in this report (89.0%) identified with one or more racial/ethnic identities in addition to Native, as described in Table S.1. For example, about three-quarters of respondents (73.9%) identified as Native and White. Nearly all respondents were born in the U.S. (97.1%) and nearly all learned English as their first language, or as one of their first languages (97.6%). Additionally, just over half (52.7%) identified with no religion.

Students attended schools in all 50 states as well as the District of Columbia, Puerto Rico, and Guam. As seen in Table S.2, the majority of students attended high school (64.5%), the vast majority attended public school (90.2%), and 59.4% attended majority-White schools.

Table S.1. Demographic Characteristics of Survey Participants

Sexual Orientation[19] (n = 1340)

Gay or Lesbian	39.0%
Bisexual	27.0%
Pansexual[20]	24.9%
Queer	3.1%
Asexual[21]	2.4%
Another Sexual Orientation (e.g., fluid, heterosexual)	1.3%
Questioning or Unsure	2.3%

Race and Ethnicity[22] (n = 1350)

Native Only	11.0%
Multiple Racial/Ethnic Identities	89.0%
White	*73.9%*
Hispanic or Latinx[23]	*24.4%*
African American or Black	*19.9%*
Asian, South Asian, or Pacific Islander	*8.5%*
Middle Eastern or Arab American	*3.9%*

Immigration Status (n = 1350)

U.S. Citizen	98.3%
Born in the U.S. or a U.S. territory	*97.1%*
Born in another country[24]	*1.6%*
U.S. Non-citizen	0.1%
Documented	*0.1%*
Undocumented	*0.0%*

English Learned as First Language (n = 1334) — 97.6%

Grade in School (n = 1324)

6th	1.0%
7th	6.8%
8th	16.8%
9th	21.4%
10th	23.3%
11th	19.9%
12th	10.7%

Gender[25] (n = 1304)

Cisgender	46.2%
Female	*29.8%*
Male	*12.5%*
Unspecified	*3.9%*
Transgender	28.8%
Female	*1.5%*
Male	*19.6%*
Nonbinary (i.e., not identifying as male or female, or identifying as both male and female	*5.6%*
Unspecified	*2.1%*
Genderqueer	10.2%
Another Nonbinary Identity (e.g., agender, genderfluid)	5.4%
Questioning or Unsure	2.1%

Average Age (n = 1350) = 15.5 years

Religious Affiliation (n = 1340)

Christian (non-denominational)	17.1%
Catholic	5.7%
Protestant	1.3%
Jewish	1.8%
Buddhist	3.1%
Muslim	0.5%
Another Religion (e.g., Unitarian Universalist, Wiccan)	17.8%
No Religion, Atheist, or Agnostic (and not affiliated with a religion listed above)	52.7%

Receive Educational Accommodations[26] (n = 1341) — 25.4%

Table S.2. Characteristics of Survey Participants' Schools

Grade Level (n = 1349)

K through 12 School	9.6%
Lower School (elementary and middle grades)	1.5%
Middle School	15.5%
Upper School (middle and high grades)	9.0%
High School	64.5%

Region[27] (n = 1347)

Northeast	12.9%
South	37.1%
Midwest	20.0%
West	29.8%
U.S. Territories	0.2%

School Racial Composition (n = 1191)

Majority Native	2.2%
Majority White	59.4%
Majority Other Race	25.4%
No Racial Majority	13.0%

School Type (n = 1319)

Public School	90.2%
Charter	*4.2%*
Magnet	*8.2%*
Religious-Affiliated School	3.1%
Other Independent or Private School	6.5%

Single-Sex School (n = 1348) — 1.0%

School Locale (n = 1333)

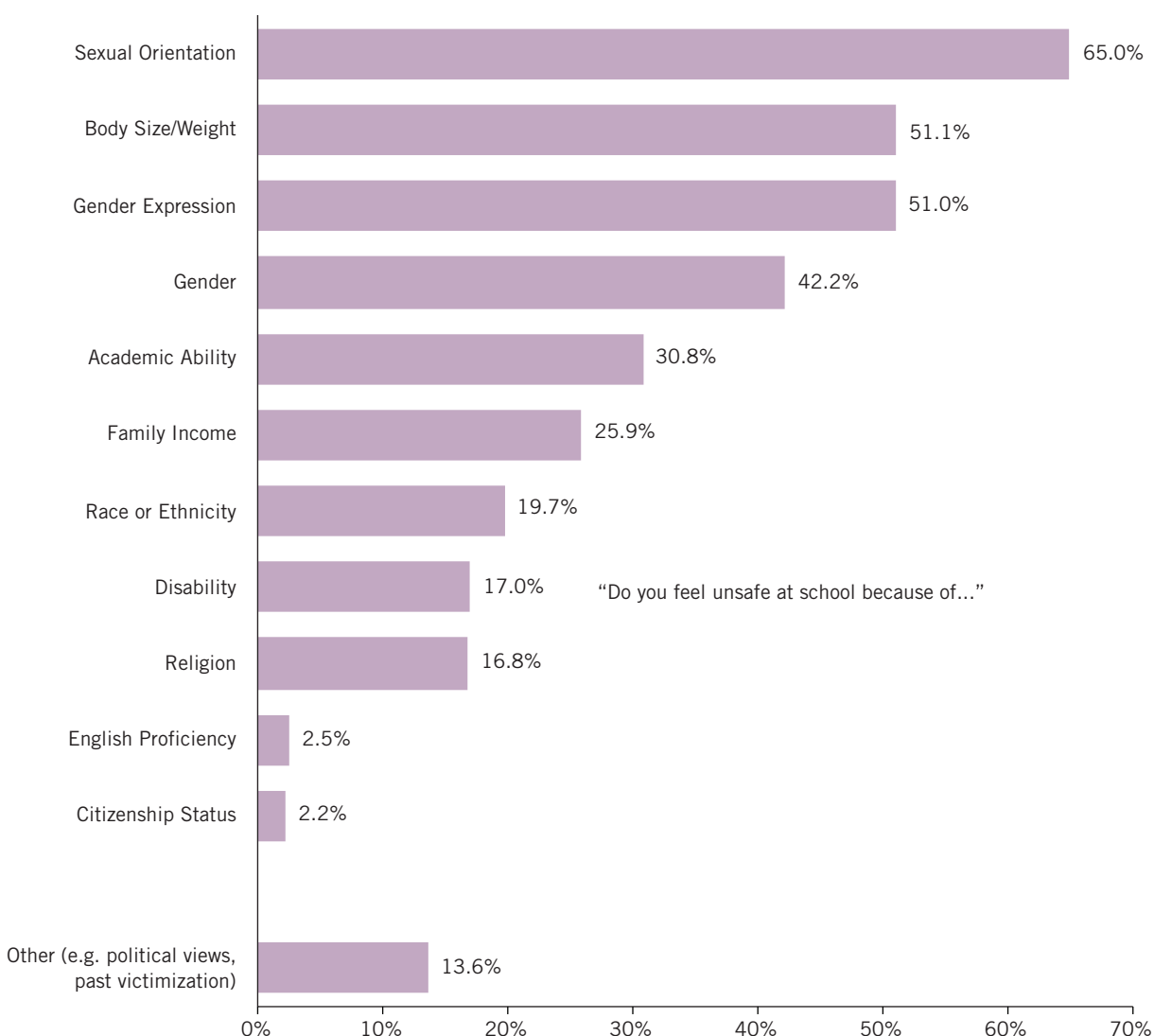|	
Urban	29.6%
Suburban	34.6%
Rural or Small Town	35.9%

Part One: Safety and Victimization at School

For Native and Indigenous LGBTQ youth, school can be an unsafe place. Our previous research indicates that the majority of LGBTQ students in general regularly hear biased language at school, that most experience some form of identity-based harassment or assault, and that these experiences can negatively impact students' academic outcomes, as well as their psychological well-being.[28] Thus, we explored the reasons Native and Indigenous LGBTQ students feel unsafe at school, the types of biased language they hear, and both the extent and effects of in-school harassment and assault. Because school staff have a responsibility to intervene on such incidents of bias, we also examined Native and Indigenous LGBTQ students' rates of reporting their victimization to staff, and how school staff responded.

Safety

We asked students if they ever felt unsafe at school due to a personal characteristic. As shown in Figure 1.1, the most common reason that Native and Indigenous LGBTQ students felt unsafe was due to their actual or perceived sexual orientation (65.0%), followed by their body size or weight (51.1%) and the way they express their gender, or how traditionally "masculine" or "feminine" they were in appearance or behavior (51.0%).[29] Nearly a fifth of Native and Indigenous students (19.7%) also felt unsafe due to their race or ethnicity. Feelings of safety regarding race or ethnicity differed significantly for multiracial students: LGBTQ students who identified as Native and White were least likely to feel unsafe about their

Figure 1.1 Native and Indigenous LGBTQ Students Who Felt Unsafe at School Because of Actual or Perceived Personal Characteristics

Characteristic	Percentage
Sexual Orientation	65.0%
Body Size/Weight	51.1%
Gender Expression	51.0%
Gender	42.2%
Academic Ability	30.8%
Family Income	25.9%
Race or Ethnicity	19.7%
Disability	17.0%
Religion	16.8%
English Proficiency	2.5%
Citizenship Status	2.2%
Other (e.g. political views, past victimization)	13.6%

"Do you feel unsafe at school because of..."

race/ethnicity, followed by those who identified only as Native, and other Native multiracial students were most likely to feel unsafe regarding their race/ethnicity (5.9% vs. 18.9% vs. 34.4%, respectively).[30] It is possible that biracial Native and White students, and perhaps Native-only students to a lesser degree, may be less likely to be perceived as students of color, as previously discussed. Thus, these students may be less likely to feel that their race/ethnicity puts them at risk for personal experiences of bias.

For some, feeling unsafe at school may result in avoiding school altogether. When asked about absenteeism, over two-fifths of Native and Indigenous LGBTQ students (43.6%) reported missing at least one day of school in the last month because they felt unsafe or uncomfortable, and over one-tenth (14.0%) missed four or more days in the last month. The frequency of missing school for safety reasons did not differ across multiracial groups.[31]
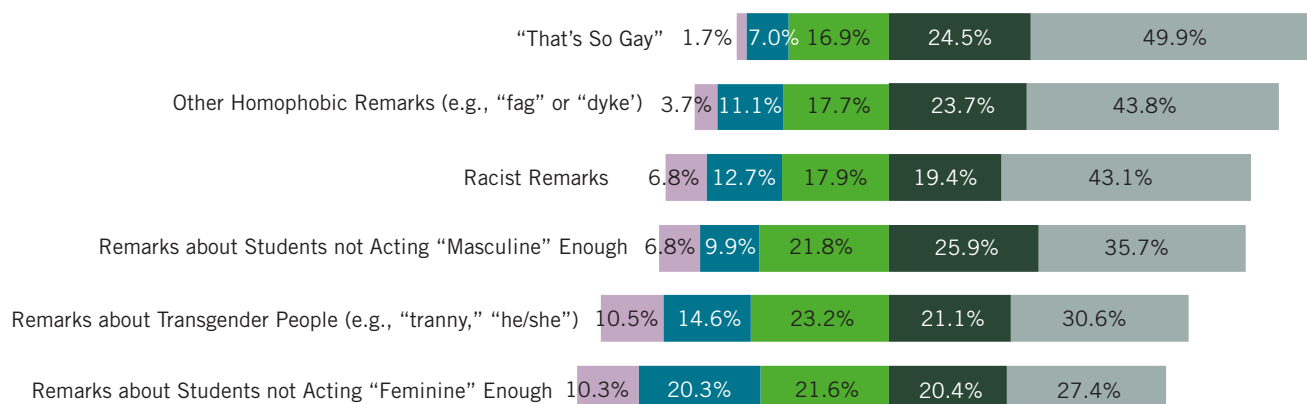
Biased Remarks

Native and Indigenous LGBTQ students may feel unsafe at school, in part, because of homophobic, racist, or other types of biased language that they hear from their peers in classrooms or hallways. We asked students how often they heard anti-LGBTQ language from other students, including: the word "gay" being used in a negative way (such as "that's so gay" being used to call something "stupid" or "worthless"), other homophobic remarks (such as "faggot" and "dyke"), comments about students not acting "masculine" enough, comments about students not acting "feminine" enough,

and negative remarks about transgender people (such as "tranny" or "he/she"). We also asked students how often they heard racist language from other students at school. As shown in Figure 1.2, the most common form of biased language was "gay" used in a negative way, followed by other homophobic remarks. Nearly three-quarters of Native and Indigenous LGBTQ students heard "gay" used in a negative way often or frequently (74.4%), and just over two-thirds heard other homophobic remarks often or frequently (67.5%). The next most common forms of biased remarks heard by Native and Indigenous LGBTQ students were racist remarks and comments about not acting "masculine" enough (see also Figure 1.2).[32]

Victimization

In addition to hearing biased language in hallways or classrooms, many students experience victimization at school, including verbal harassment (e.g., being called names or threatened), physical harassment (e.g., being shoved or pushed), and physical assault (e.g., being punched, kicked, or injured with a weapon). LGBTQ students who experience harassment or assault may feel excluded and disconnected from their school community, and may respond by avoiding school. This victimization may also have a negative impact on students' psychological well-being and academic success.[33] Therefore, we examined how often Native and Indigenous LGBTQ students experienced victimization in the past year based on their actual or perceived sexual orientation, the way they express their gender, and their actual or perceived race/ethnicity. We also examined whether victimization based on

Figure 1.2 Frequency of Hearing Anti-LGBTQ and Racist Remarks in School

"That's So Gay"	1.7%	7.0%	16.9%	24.5%	49.9%
Other Homophobic Remarks (e.g., "fag" or "dyke')	3.7%	11.1%	17.7%	23.7%	43.8%
Racist Remarks	6.8%	12.7%	17.9%	19.4%	43.1%
Remarks about Students not Acting "Masculine" Enough	6.8%	9.9%	21.8%	25.9%	35.7%
Remarks about Transgender People (e.g., "tranny," "he/she")	10.5%	14.6%	23.2%	21.1%	30.6%
Remarks about Students not Acting "Feminine" Enough	10.3%	20.3%	21.6%	20.4%	27.4%

sexual orientation or based on race/ethnicity was associated with academic outcomes as well as key indicators of student well-being, including: educational aspirations, school belonging, depression, and skipping school due to feeling unsafe.

Extent and effects of harassment and assault due to personal characteristics. As shown in Figure 1.3, many Native and Indigenous LGBTQ students experienced harassment or assault due to their race/ethnicity, sexual orientation and gender expression. Victimization based on their sexual orientation was most common, followed by victimization because of gender expression (see also Figure 1.3).[34]
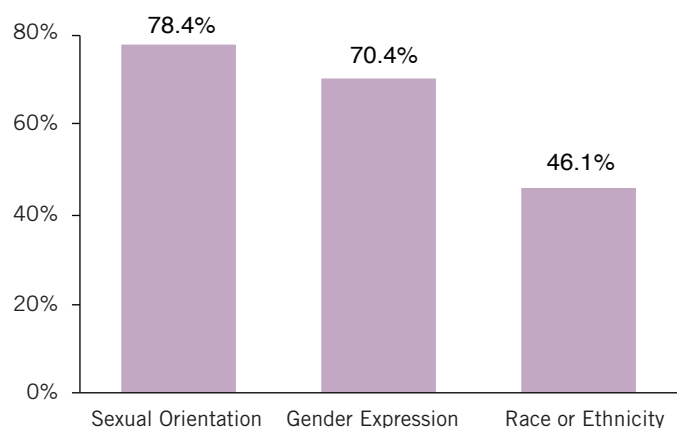
We examined whether victimization at school due to sexual orientation and victimization due to race/ethnicity were associated with Native and Indigenous LGBTQ students' psychological well-being and educational outcomes. We found that experiencing victimization based on sexual orientation was related to skipping school due to feeling unsafe, lower levels of school belonging, and greater levels of depression.[35] For example, as seen in Figure 1.4, students were twice as likely to skip school because they felt unsafe if they experienced higher than average levels of victimization due to sexual orientation (66.4% vs. 33.1%). Similarly, we found that victimization based on race/ethnicity was related to skipping school due to feeling unsafe, lower levels of school belonging, and greater levels of depression (see Figure 1.5).[36] Experiences of victimization based on sexual orientation and based on race/ethnicity were not related to educational aspirations.[37] Given the disparities in high school completion experienced by Native and Indigenous students in general, further research is warranted exploring how a hostile school climate may impact Native LGBTQ students' educational outcomes.

Differences in victimization by multiracial/ multiethnic status. As previously discussed in the introduction, experiences regarding race and racism may vary among Native-identifying individuals depending on whether they have additional racial/ethnic identities. Further, because multiracial students do not belong to any single racial/ethnic group, they may face greater levels

Figure 1.3 Percentage of Native and Indigenous LGBTQ Students Who Experienced Victimization Based on Personal Characteristics

Figure 1.4 Victimization Based on Sexual Orientation and Student Well-Being and Academic Outcomes for Native and Indigenous LGBTQ Students

Lower than Average Levels of Victimization
Higher than Average Levels of Victimization
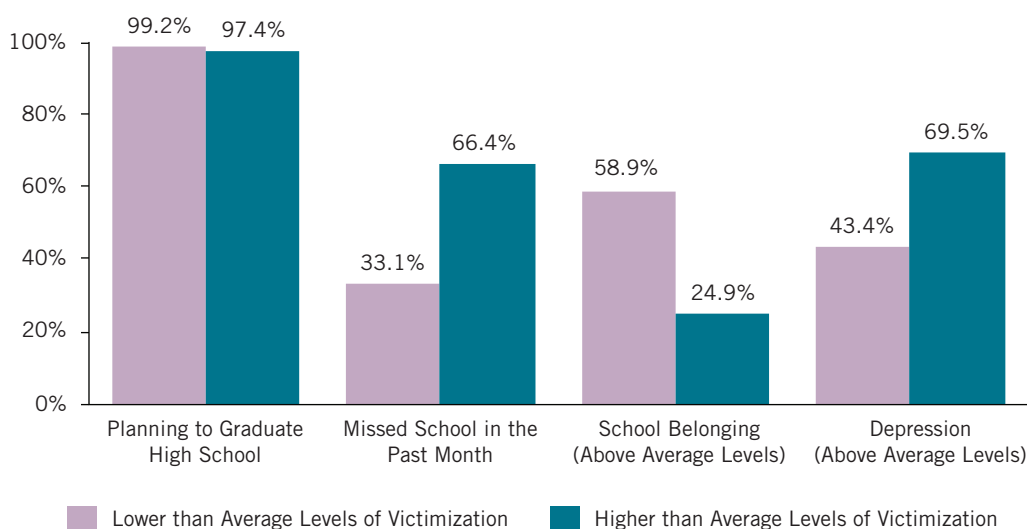
of social exclusion which could result in increased risks for peer victimization in general.[38] Thus, we examined whether experiences with victimization were related to Native students' multiracial identity (Native only vs. Native and White vs. other Native multiracial). We found that Native and White LGBTQ students were the least likely to experience victimization based on race/ethnicity, followed by Native-only students, with other multiracial Native students experiencing the greatest levels of race-based victimization (see Figure 1.6).[39]

With regard to anti-LGBTQ victimization, we found that students who identified only as Native experienced somewhat greater levels of victimization based on sexual orientation than other multiracial Native students (see also Figure 1.6), but did not observe any differences regarding victimization based on gender expression.[40] It remains unclear why Native-only students experienced greater levels of victimization based on sexual orientation. This difference remained significant even after accounting for other possible contributing factors, including degree of outness, LGBTQ identity, school location, and school racial majority. Given the smaller size of the Native and Indigenous population in the U.S., as well as the small number of Native and Indigenous LGBTQ students in majority-Native schools, Native-only LGBTQ students may have a smaller peer network at school, which may leave them more vulnerable to homophobic victimization. Further research is warranted regarding the relationships between multiracial identity and anti-LGBTQ harassment among Native and Indigenous LGBTQ students.

Figure 1.5 Victimization Based on Race/Ethnicity and Well-Being and Academic Outcomes for Native and Indigenous LGBTQ Students

Legend:
- Lower than Average Levels of Victimization
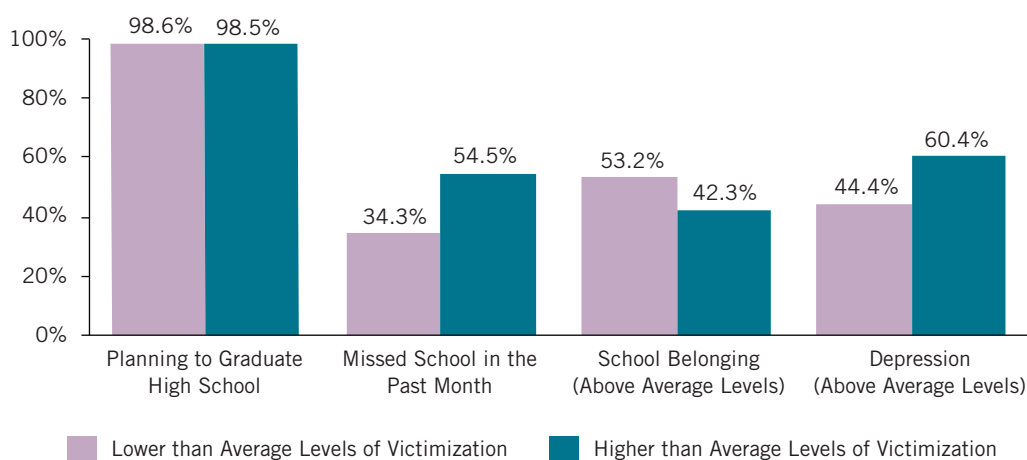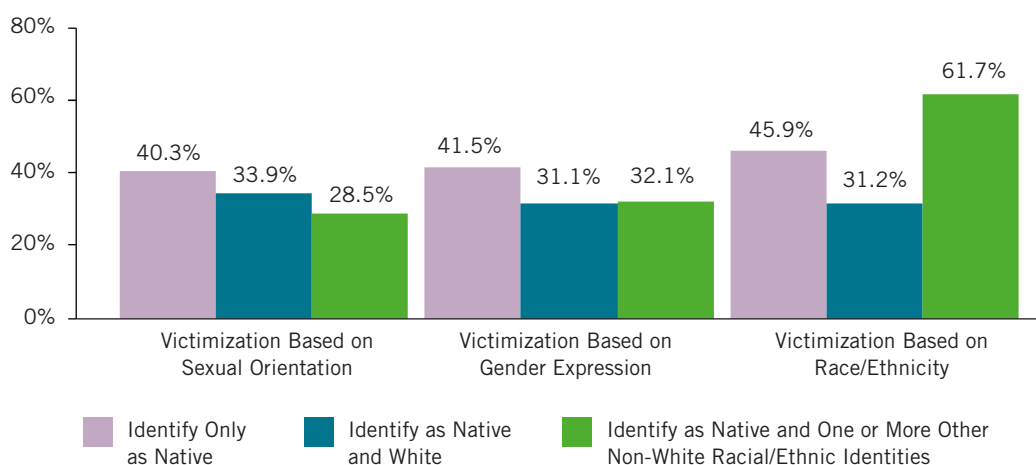- Higher than Average Levels of Victimization

Figure 1.6 Differences in Level of Victimization by Multiple Racial/Ethnic Identities
(Percentage of Native and Indigenous LGBTQ Students Experiencing Higher than Average Levels of Victimization)

Legend:
- Identify Only as Native
- Identify as Native and White
- Identify as Native and One or More Other Non-White Racial/Ethnic Identities

Differences in victimization by transgender status. Previous research, from GLSEN, as well as other scholars, has demonstrated that transgender and other gender nonconforming (trans/GNC) students experience greater levels of anti-LGBTQ victimization and harassment than cisgender LGBQ students.[41] We found that this was similarly true for Native and Indigenous LGBTQ students. Specifically, we found that trans/GNC Native and Indigenous students experienced greater levels of victimization based on sexual orientation and

gender expression than their cisgender LGBQ Native and Indigenous peers (see Figure 1.7). However, we did not find that trans/GNC students experienced different levels of victimization based on race/ethnicity (see also Figure 1.7).[42]

Experiencing multiple forms of victimization. Thus far in this section, we have discussed Native and Indigenous LGBTQ students' in-school experiences of victimization based on sexual orientation, gender expression, and race/ethnicity independently.

Figure 1.7 Differences in Level of Victimization by Trans/GNC Status
(Percentage of Native LGBTQ Students Experiencing Higher than Average Levels of Victimization)
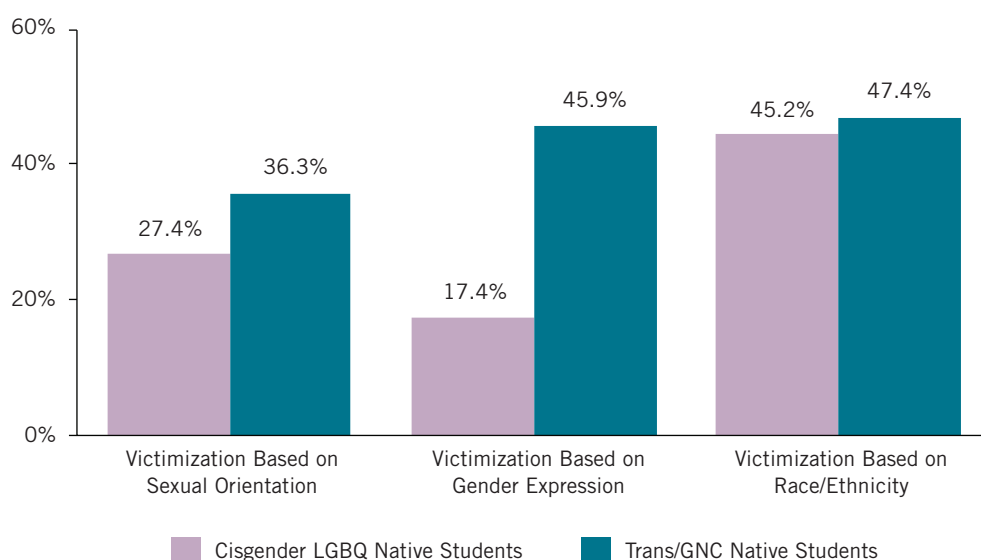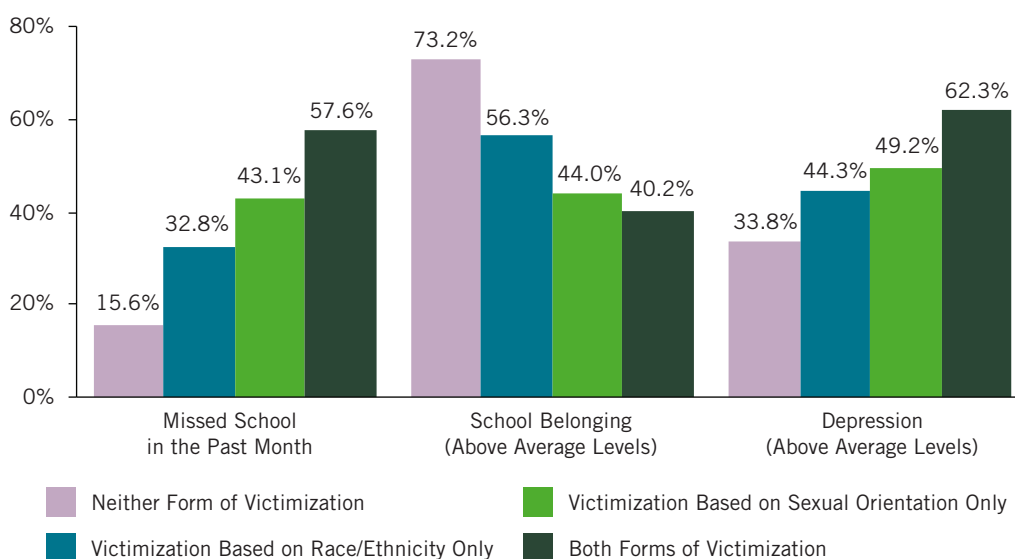

Figure 1.8 Native and Indigenous LGBTQ Student Well-Being and Multiple Forms of Victimization, Based on Sexual Orientation and Race/Ethnicity

However, many Native and Indigenous LGBTQ students experience victimization that targets both their LGBTQ and their racial/ethnic identities. In fact, approximately two-fifths of Native and Indigenous LGBTQ students in our study (41.2%) experienced harassment or assault at school due to both their sexual orientation and their race/ethnicity.[43] Previously in this section, we reported that both of these forms of victimization separately were related to skipping school due to feeling unsafe, lower levels of school belonging, and greater levels of depression. However, it is important to understand how these outcomes are associated with experiencing multiple forms of harassment. Therefore, we examined the combined effects of race-based and homophobic victimization on skipping school, school belonging, and depression. We found that students who experienced both homophobic and racist victimization were the most likely to skip school due to feeling unsafe,[44] experienced the lowest levels of school belonging,[45] and experienced the highest levels of depression,[46] as compared to those who experienced only one form of victimization or neither (see Figure 1.8).

In that Native and Indigenous LGBTQ students likely have a longer history with experiencing victimization based on their race/ethnicity than their LGBTQ identity, it is possible that these experiences of race-based victimization may equip Native and Indigenous LGBTQ students with skills to navigate other forms of victimization, such as anti-LGBTQ victimization, and provide a buffer against the psychological harms of these additional forms of victimization.[47] Thus, we also examined how the experience of racist victimization might alter the effect of homophobic victimization on school outcomes and well-being. We found that for school belonging[48] and depression,[49] the effects of homophobic victimization were more pronounced if students experienced lower levels of victimization based on race/ethnicity. For example, the harmful, negative effect of homophobic victimization on depression was strongest among Native and Indigenous LGBTQ students who experienced higher levels of homophobic victimization and lower levels of racist victimization. Thus, the findings suggest that Native and Indigenous LGBTQ students who have early and possibly ongoing experiences of racist victimization may be better equipped to respond to subsequent victimization, including harassment based on their sexual orientation.[50] However, regarding missing school for safety reasons, we

did not find this same interactive effect.[51] More investigation is warranted to further understand the impacts of multiple forms of victimization. However, it remains clear that for all three outcomes that we investigated (missing school, school belonging, and level of depression) experiencing additional forms of victimization means experiencing additional harm, and Native and Indigenous LGBTQ students who experienced victimization targeting both their race/ethnicity and sexual orientation experienced the poorest outcomes.

Reporting School-Based Harassment and Assault

GLSEN advocates for clear guidelines for school staff on anti-bullying and harassment incidents, and for staff to be trained in effectively responding to victimization incidents. We asked Native and Indigenous LGBTQ students who had experienced harassment or assault in the past school year how often they had reported the incidents to school staff, and found that the majority of students (51.2%) never reported victimization to staff (see Figure 1.9). Only 1 in 5 students (20.6%) reported victimization to staff "most of time" or "always." Of the students who had ever reported victimization to staff, only about a quarter (24.4%) reported that staff responded effectively to their reports of victimization.

Native and Indigenous LGBTQ students who indicated that they had not always told school personnel about their experiences with harassment or assault were asked why they did not always do so. The most common reason for not reporting victimization to staff was that they did not think

Figure 1.9 Frequency of Native and Indigenous LGBTQ Students Reporting Incidents of Harassment and Assault to School Staff (n=1074)

Some of the Time 28.2%

Most of the Time 12.0%

Always 8.6%

Never 51.2%
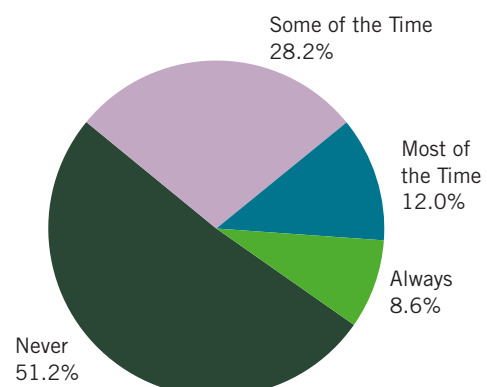
that staff would do anything about it (73.9%). We asked those who had reported incidents to school staff about staff responses to victimization. The most common staff responses to students' reports of harassment and assault were telling the student to ignore it (55.4%), followed by doing nothing/taking no action (47.1%) and talking to the perpetrator/telling the perpetrator to stop (37.4%). It is important to note that two of the most common staff responses (telling the student to ignore it, doing nothing) were ineffective.[52] These actions may exacerbate Native and Indigenous students' feelings of mistrust in educational institutions that have historically caused damage to Indigenous communities and further feelings that it is futile to report their victimization because staff will not address it.

Insight on Family Reporting and Intervention

Family support has been shown to improve educational opportunities and academic success for marginalized groups, such as students with disabilities, and youth of color.[53] However, little is known about factors that contribute to family support for Native and Indigenous LGBTQ students. In this section, we examined family intervention in response to the student's victimization at school, and conditions that promote family intervention for Native and Indigenous LGBTQ students.

Reporting victimization to family. Given that family members may be able advocate on behalf of the student when incidents of victimization occur, we asked students in our survey if they reported harassment or assault to a family member. About half of Native and Indigenous LGBTQ students (49.3%) said that they had ever told a family member about the victimization they faced at school. LGBTQ students who face school victimization may be hesitant to tell family members if they are not out to them. We found that students who were out as LGBTQ to at least one family member were more likely to tell their families about the victimization they experienced at school (57.2% vs. 34.3% of those not out).[54] We also examined whether students who experienced more severe levels of victimization were more likely to report their victimization experiences to their family, but did not observe a relationship.[55]
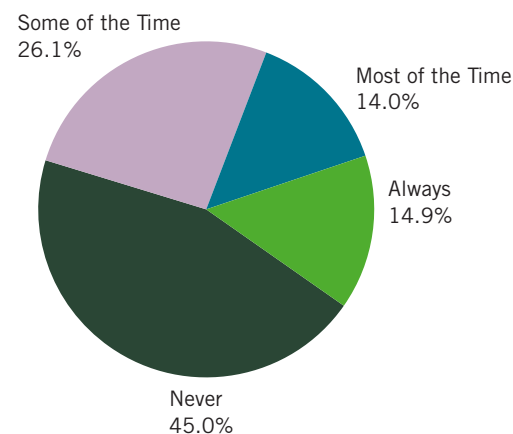
Family intervention. Among Native and Indigenous LGBTQ students who reported victimization experiences to a family member, over half (55.0%) reported that a family member talked to their teacher, principal or other school staff about the harassment or assault they experienced (see Figure).

Certain factors may increase the likelihood that family members intervene on behalf of the student with the school. Family members of students with educational accommodations may be more likely to be involved in the student's general school life and, thus, more likely to intervene when that student is victimized at school. In fact, we found that Native and Indigenous LGBTQ students who received educational accommodations were more likely to have family members talk to staff about their victimization (70.0% vs. 50.4%).[56]

Family members may also be more likely to intervene when the student experiences more severe victimization. However, we did not find that the likelihood of family intervention with staff was related to level of victimization (based on sexual orientation, gender expression, or race/ethnicity).[57] It may be that students talk to family members about the victimization they experience for other types of support outside school, and not necessarily for their family member to intervene at school on their behalf. It may also be that, rather than talk to parents or guardians, Native and Indigenous LGBTQ students could be more likely to talk about their victimization experiences with siblings or extended family, who could be less likely to intervene at school on the student's behalf.

Frequency of Intervention by Native and Indigenous LGBTQ Students' Family Members (n=1074)

Some of the Time 26.1%

Most of the Time 14.0%

Always 14.9%

Never 45.0%

Conclusions. We found that about half of Native and Indigenous LGBTQ students who experienced school victimization reported it to their family members, and for the majority of those that did, family members subsequently intervened and talked to school staff. However, it is interesting to note that more severe levels of victimization did not lead to increased rates of reporting or intervention. This could be related to how Native and Indigenous LGBTQ students report their victimization to family, with whom in their family they choose to speak, or whether they choose to seek support from other community members. Further research is warranted to explore the help-seeking behaviors of Native and Indigenous LGBTQ youth, as well as how their families and communities respond to in-school victimization experiences.

Conclusions

The majority of Native and Indigenous LGBTQ students experienced anti-LGBTQ victimization and many experienced racist victimization at school. Our findings also revealed important differences in victimization experiences by multiracial identity and transgender status. With regard to multiracial identity, Native students who also identified with another non-White identity reported more racist victimization, perhaps because they are more likely than other Native peers to be perceived as students of color. However, students who only identified as Native or Indigenous reported more anti-LGBTQ victimization, which could be related to greater levels of social isolation due to a smaller peer group of other Native and Indigenous students. With regard to gender, trans/GNC Native and Indigenous students experienced similar levels of racist victimization as their cisgender LGBQ peers, but reported greater levels of anti-LGBTQ victimization. This disparity in anti-LGBTQ victimization experiences supports prior findings among the general LGBTQ student population, which indicate that trans/GNC students generally face more hostile school climates with regard to their LGBTQ identity.

For all Native and Indigenous LGBTQ students, both anti-LGBTQ and racist victimization may result in poorer student well-being and greater time out of school due to feeling unsafe. In fact, those who experienced both of these forms of victimization experienced the poorest outcomes. Thus, it is important that educators be particularly attentive to the needs of students who lie at the intersections of multiple forms of bias.

Unfortunately, we also found that the majority of Native and Indigenous LGBTQ students who experienced victimization at school never reported these experiences to staff. Further, for those who had reported their victimization to staff, the most common staff responses included telling the student to ignore the incident or doing nothing. Similarly, many Native and Indigenous LGBTQ students had not reported their victimization experiences to family, particularly if they were not out to family. However, of those who had, most indicated that family members subsequently intervened at school on their behalf. It is interesting to note that more severe levels of victimization were not related to greater levels of reporting victimization to family or family intervention at school. Given the staff inaction in response to student victimization, as well as a historical mistrust of educational institutions among indigenous communities, some family and community members of victimized students may elect to offer support outside of school in ways that we did not capture in our survey. However, it remains critical that schools develop and implement clear and confidential pathways for students to report incidents of bias that they experience to staff, and that educators and other school staff receive training to understand how to intervene effectively on both anti-LGBTQ and racist victimization in school.

Part Two:
School Practices

Schools have a responsibility to promote positive learning environments for all students, including Native and Indigenous LGBTQ students, and the availability of resources and supports in school is another important dimension of school climate. There are several key resources that may help to promote a safer climate and more positive school experiences for Native and Indigenous LGBTQ students, including student clubs that address issues for LGBTQ students and students of color, school personnel who are supportive of LGBTQ students, and LGBTQ-inclusive curricular materials. However, our previous research has found that many LGBTQ students do not have such supports available in their schools. In addition, schools also often have disciplinary practices that may contribute to a hostile school climate. Thus, in this section, we examined school practices, and their impact on the educational outcomes and well-being of Native and Indigenous LGBTQ students. Specifically, we examined Native and Indigenous LGBTQ students' experiences of school disciplinary action, as well as the availability and utility of specific supports and resources that may uniquely impact Native and Indigenous LGBTQ students in ways that may differ from the general LGBTQ student population, including student clubs that address LGBTQ and ethnic/cultural issues, school personnel, and LGBTQ-inclusive curriculum.

Experiences with School Discipline

The use of harsh and exclusionary discipline, such as zero tolerance policies, has contributed to higher dropout rates as well as reliance on alternative educational settings where educational supports and opportunities may be less available.[58] Discipline can be directly connected to greater time out of school and even a greater likelihood of juvenile justice system involvement. Evidence suggests that Native and Indigenous students, in general, may experience harsher disciplinary action in school than White youth, for similar infractions.[59] Evidence also suggests that LGBTQ students are disproportionately targeted for school disciplinary action.[60] Thus, Native and Indigenous LGBTQ students are at even greater risk of being disciplined inappropriately or disproportionately. We examined three categories of school disciplinary action: in-school discipline (including referral to the principal, detention, and in-school suspension), out-of-school discipline (including out-of-school suspension and expulsion), and having had contact with the criminal justice or juvenile justice system as a result of school discipline, such as being arrested and serving time in a detention facility. As shown in Figure 2.1, approximately two-fifths of students (48.5%) reported having ever been disciplined at school, most commonly in-school

Figure 2.1 Percentage of Native and Indigenous LGBTQ Students Who Experienced School Discipline
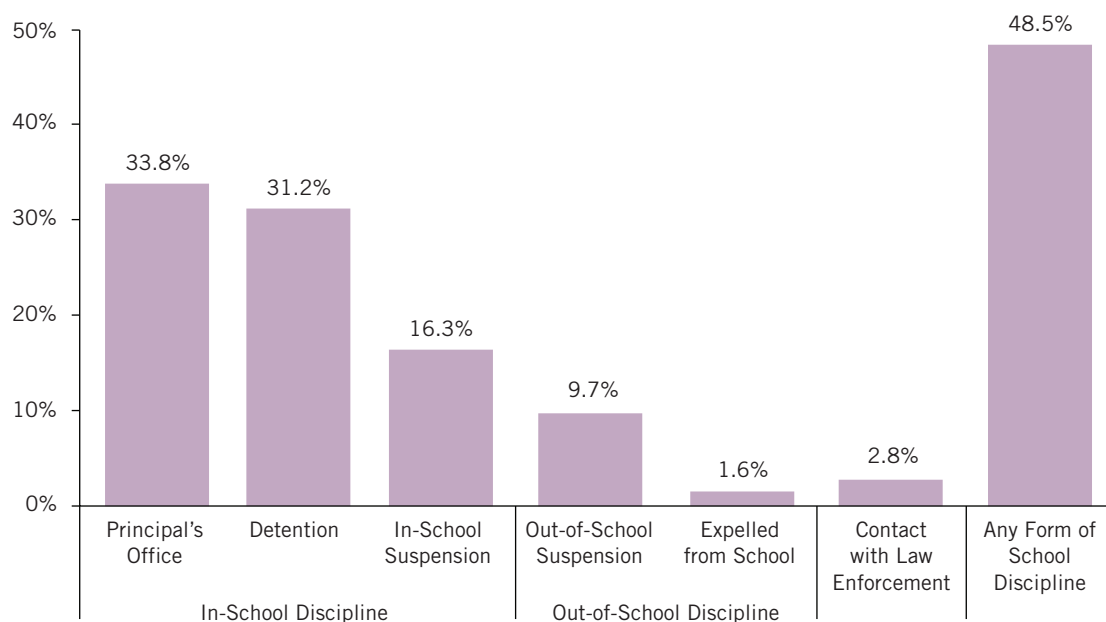
discipline. A small percentage of students had had contact with law enforcement as a result of school discipline (2.8%).

Impact of victimization and safety on school discipline. Several factors may be associated with LGBTQ students' school disciplinary experiences, including factors stemming from unsafe school environments and anti-LGBTQ discriminatory school policies and practices. As we found in GLSEN's *2017 National School Climate Survey*, LGBTQ students in general are often disciplined when they are, in fact, the victim of harassment or assault. Thus, we examined whether this held true specifically for Native and Indigenous LGBTQ students, and whether higher rates of victimization were related to higher rates of school discipline. For all three forms of school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement), increased victimization based on sexual orientation, gender expression, and race/ethnicity were each related to increased reports of disciplinary experiences for Native and Indigenous LGBTQ students.[61]

LGBTQ students who are victimized at school may also miss school because they feel unsafe, and thus, face potential disciplinary consequences for truancy. We found that Native and Indigenous LGBTQ students who missed more days of school were more likely to experience all three forms of discipline (in-school, out-of-school, and contact with law enforcement).[62,] For instance, as shown in Figure 2.2, over half of Native and Indigenous LGBTQ students (56.1%) who missed at least one day of school in the last month because they felt unsafe experienced some form of in-school discipline, compared to 41.1% students who did not miss school.

Impact of discriminatory school policies and practices on school discipline. Schools often employ discriminatory practices that, in turn, create more opportunities for schools to take disciplinary action toward LGBTQ students. In our survey, we asked LGBTQ students about a number of specific LGBTQ-related discriminatory school policies and practices at their school that they may have personally experienced, such as being disciplined for public displays of affection, being prevented from starting a GSA, and other forms of gender-related discrimination (e.g., prevented from using the bathrooms or locker rooms that align with their gender, prevented from using their chosen name or pronouns). We found that over two-thirds of Native and Indigenous LGBTQ students (70.4%) experienced anti-LGBTQ discriminatory school policies or practices, and that these experiences were related to school disciplinary action. As illustrated in Figure 2.3, Native and Indigenous LGBTQ students who experienced anti-LGBTQ discrimination in school were more likely to experience both in-school and out-of-school-discipline than those who did not experience discrimination.[63] However, anti-LGBTQ discrimination was not related to having contact with law enforcement, possibly due to the small number of students who reported contact with law enforcement. It is important to note that we did not ask students about differential or discriminatory

Figure 2.2 Experiences of School Discipline by Missing School due to Feeling Unsafe
(Percentage of Native and Indigenous LGBTQ Students Who Experienced School Discipline)

Legend: Missed School | Did Not Miss School
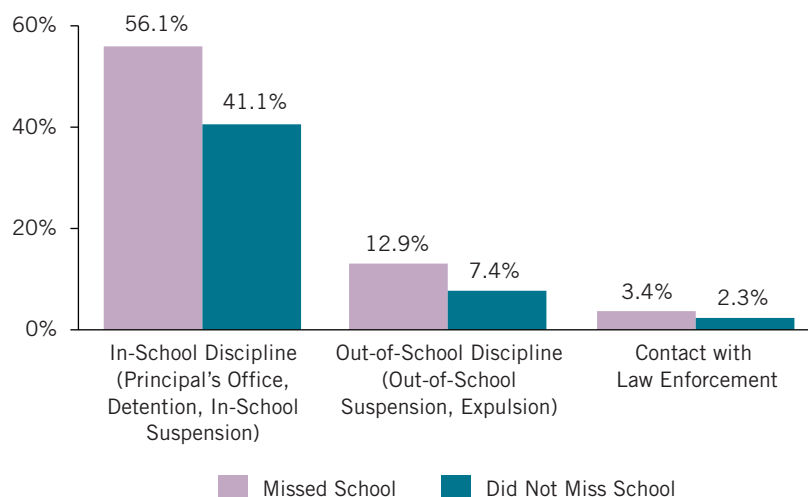
treatment related to race or ethnicity. Further research is warranted that explores the impact of additional forms of discrimination on Native and Indigenous LGBTQ students' experiences with school discipline.

Differences in discipline by transgender status. Previous research from GLSEN has demonstrated that transgender and other gender nonconforming (trans/GNC) students experience higher rates of in-school discipline and out-of-school discipline, compared to cisgender LGBQ students.[64] Among the Native and Indigenous LGBTQ students in our sample, we found that trans/GNC students experienced greater levels of in-school discipline (51.9% vs. 42.8%), but observed no differences with regard to out-of-school discipline or contact with law enforcement.[65] Trans/GNC Native students may be at increased risk for discipline because they are also at increased risk for anti-LGBTQ victimization, as previously discussed in this report. In fact, after controlling for anti-LGBTQ victimization, we no longer observed a relationship between trans/GNC identity and disciplinary action.[66]

Differences in discipline by multiple racial/ethnic identities. Prior research has found that among secondary school students, multiracial students are at greater risk for school disciplinary action than many of their peers.[67] Among Native and Indigenous LGBTQ students, we found that biracial Native and White students were less likely to experience out-of-school discipline

than other multiracial Native students (7.9% vs. 12.3%).[68] It may be that biracial Native and White students are less likely to experience out-of-school discipline because they experience lower levels of race-based victimization than other multiracial Native students, as we discussed earlier in this report. In fact, we found that after controlling for victimization based on race/ethnicity, we no longer observed the relationship.[69] We did not find that experiences of in-school discipline or contact with law enforcement differed by multiracial identity.

Differences in discipline by school racial composition. Some research indicates that the number of security measures in place at a school (such as security guards and metal detectors) may be related to the racial composition of the student body.[70] Given that more security measures could result in disproportionate levels of disciplinary action, we examined whether experiences of school discipline for Native and Indigenous LGBTQ youth were related to the racial composition of the school they attended. In fact, we found that those who attended majority-Black schools were more likely to experience out-of-school discipline than those attending schools with another racial/ethnic majority. For example, Native and Indigenous LGBTQ students were over twice as likely to experience out-of-school discipline in a majority-Black school than in a majority-White school (21.3% vs. 8.1%).[71] However, we did not find that school racial composition was related to in-school discipline or contact with law enforcement.

Figure 2.3 Experiences of School Discipline by Anti LGBTQ Discrimination
(Percentage of Native and Indigenous LGBTQ Students Who Experienced School Discipline)
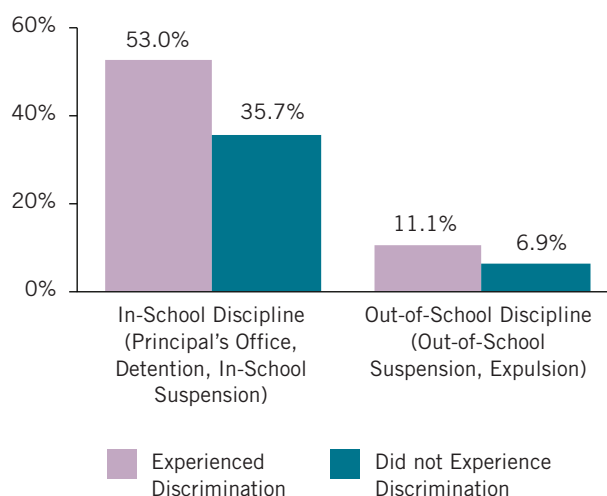
Impact of school discipline on educational outcomes. School disciplinary action may impinge on a student's educational success. Exclusionary school disciplinary practices, those that remove students from the classroom, may lead to poorer grades and a diminished desire to continue on with school. In fact, we found that Native and Indigenous LGBTQ students' experiences with all three forms of discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) were related to a lower grade point average (GPA).[72] We also found that in-school discipline, out-of-school discipline, and contact with law enforcement were each related to diminished educational aspirations, and that the relationship was strongest for contact with law enforcement.[73] This may indicate that justice system involvement has an especially damaging impact on high school completion for this population of students. We did not observe a relationship between out-of-school discipline and educational aspirations.

Native and Indigenous LGBTQ Students

In our *2017 National School Climate Survey* report, we demonstrated the positive impact of LGBTQ-related school resources and supports on the educational outcomes and well-being of LGBTQ students overall. Unfortunately, we also found that many LGBTQ students did not have access to these types of resources in school. Thus, in this section, we examine Native and Indigenous LGBTQ students' access to school supports, including

supportive educators, inclusive curriculum, and supportive student clubs (including GSAs and ethnic/cultural clubs), as well as the impact of these school supports on students' educational experiences. Because GSAs and ethnic/cultural clubs may provide unique benefits to club members, we also examine the experiences of Native and Indigenous LGBTQ students who participate in these school clubs. Finally, we also examine how access to these supports, as well as participation in student clubs, may be related to various demographic and school characteristics, such as school location and student body racial composition.

GSAs. GSAs, often known as Gay-Straight Alliances or Gender and Sexuality Alliances, are student-led clubs that address LGBTQ student issues and can be supportive spaces for LGBTQ students. GSAs may provide LGBTQ students with a safe and affirming space within a school environment that may be hostile. Just under half of Native and Indigenous LGBTQ students (46.5%) reported having a GSA at their school (see Figure 2.4), and the majority of those with a GSA attended meetings (67.4%), with 21.2% participating as a leader or officer (see Figure 2.5).

We examined whether certain characteristics of the schools that Native and Indigenous LGBTQ students attended were related to GSA availability. With regard to location, we found that Native and Indigenous LGBTQ students who attended school in an urban or suburban area were more likely to have a GSA than those attending rural schools.[74]

Figure 2.4 Availability of GSAs and Ethnic/Cultural Clubs
(Percentage of Native and Indigenous LGBTQ Students Who Reported Having Club at Their School)
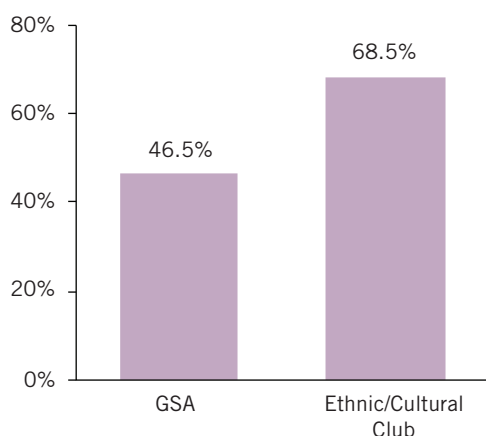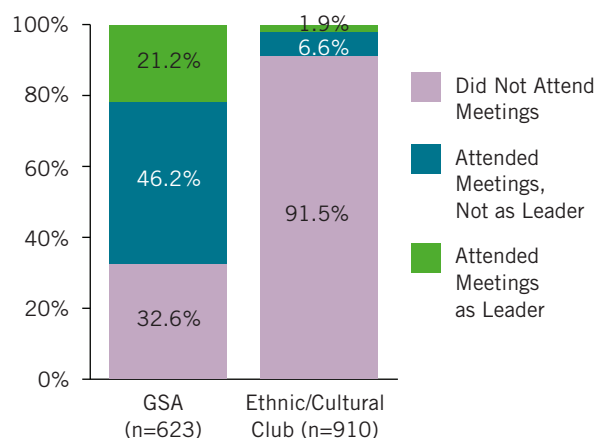

Figure 2.5 Native and Indigenous LGBTQ Student Participation in Student Clubs

We also found that those attending schools in the Northeast and West were most likely to have a GSA, followed by those in the Midwest, with those in the South being least likely to have a GSA at school.[75]

Some literature suggests that some GSAs may be less likely to effectively meet the needs of LGBTQ youth of color than the needs of White LGBTQ youth,[76] which could indicate that schools with greater populations of youth of color may be less likely to have a GSA. However, we did not find that GSA availability or participation differed based on school racial composition (i.e., whether Native LGBTQ youths' schools were predominantly youth of color, predominantly White, or had no racial/ethnic majority).[77]

GSAs and other similar student clubs can provide a safe and affirming school environment for LGBTQ students and their allies to meet, socialize, and advocate for change in their school communities.[78] Even for students who do not attend GSA meetings, having such a club may signal that an LGBTQ-supportive community exists in their school. Thus, students who have a GSA may feel more connected to school and be less likely to miss school. Also, in that GSAs can often effect change in the school by helping to create a safer environment for LGBTQ students, LGBTQ students with a GSA may be less likely to feel unsafe at school, and may feel a greater sense of belonging to the school community. We found that Native and Indigenous LGBTQ students with a GSA at their school were less likely to miss school due to safety concerns[79] (39.3% vs. 47.6%) and felt more connected to their school community than those who did not have a GSA.[80] Native and Indigenous LGBTQ students who had a GSA at their school were also less likely to feel unsafe because of their sexual orientation (56.6% vs. 72.5%). There was, however, no relationship with feeling unsafe because of gender expression or race/ethnicity.[81]

We also examined whether GSA participation among those with such a club at their school was associated with greater levels of school belonging, but did not observe a significant relationship.[82] However, we did find that GSAs may offer Native and Indigenous LGBTQ students opportunities and build skills to work towards more LGBTQ-inclusive schools and communities. Those who participated in their GSA as a leader felt more comfortable bringing up LGBTQ issues in class[83] and were more

likely to participate in several forms of community activism, as compared to students who did not participate in their school's GSA.[84]

Native and Indigenous LGBTQ students who participate in GSAs may also face challenges at school regarding their LGBTQ identity. We found that GSA leaders experienced greater levels of anti-LGBTQ victimization than other club members, as well as those who were not GSA members.[85] It may be that GSA leaders are more likely to be targeted for victimization because they are more visible at school as LGBTQ, or it may be that Native and Indigenous LGBTQ students who experience greater levels of anti-LGBTQ victimization are more likely to lead their school's GSA as a means of taking action. Further research is warranted regarding the relationship between GSA participation and anti-LGBTQ victimization, as well as how GSAs can best support Native and Indigenous LGBTQ student club members who experience anti-LGBTQ victimization.

Ethnic/cultural clubs. Ethnic/cultural clubs that bring together students of a particular racial, ethnic, and/or cultural background can offer a supportive space in school for those students. We found that just over two-thirds of Native and Indigenous LGBTQ students (68.5%) reported that their school had an ethnic or cultural club (see Figure 2.4). However, of those with such a club at school, less than one in ten (8.5%) participated in the club, with only 1.9% participating as a leader or officer (see Figure 2.5). These low rates of participation could indicate that for Native and Indigenous LGBTQ students, the ethnic/cultural clubs available at school may typically serve ethnic or cultural communities with which they do not identify.

We also examined whether certain school characteristics were related to the availability of ethnic/cultural clubs, including region, locale, and student body racial composition. The availability of ethnic/cultural clubs was not related to the region of the country in which Native and Indigenous LGBTQ students attended school, but was related to locale and racial composition of the school. With regard to locale, Native and Indigenous LGBTQ students who attended urban and suburban schools were more likely to have an ethnic/cultural club than those in rural schools.[86] With regard to racial composition of the school, Native and Indigenous LGBTQ students who attended schools in which

the student body was predominantly youth of color were more likely to have an ethnic/cultural club than those at majority-White schools.[87]

Even for those who do not attend ethnic/cultural club meetings, having such a club may signal the existence of a supportive community of peers, as we found with GSAs. However, we did not find that having an ethnic/cultural club was related to greater feelings of belonging at school,[88] nor did we find that it was related to skipping school due to feeling unsafe[89] or feelings of safety regarding race/ethnicity or LGBTQ identity.[90] This remained true, even after accounting for the diversity of multiracial identities in our sample. Having an ethnic/cultural club could be more beneficial for Native and Indigenous LGBTQ students if the club were specifically for or about Native and Indigenous students, but many of the ethnic/cultural clubs that are available to this population of students may primarily serve other ethnic or cultural communities.

Although we did not find that the mere presence of an ethnic/club was related to feelings of safety or belonging for Native and Indigenous LGBTQ students, we did find that participation in these clubs may beneficial. Native and Indigenous LGBTQ students who participated in their school's ethnic/cultural club had a greater sense of school belonging than those who did not participate.[91] Further, as with GSAs, we found that participating in ethnic/cultural clubs may offer Native and Indigenous LGBTQ students opportunities for greater civic engagement as ethnic/cultural club members were more likely than those who did

not attend club meetings to participate in several forms of community activism.[92] Further research is warranted regarding ethnic/cultural clubs that primarily serve Native and Indigenous students and their potential benefits for Native and Indigenous LGBTQ students, specifically.

Supportive school personnel. Previous research has established that for LGBTQ students in general, having supportive teachers, principals, and other school staff and administration has benefits for both educational and psychological outcomes.[93] However, educators who are supportive of LGBTQ students may vary in their ability to respond to the needs of youth of color.[94] Thus, the benefits of such staff may be different for Native and Indigenous LGBTQ students. In our survey, we asked students how many school staff they could identify that are supportive of LGBTQ students, and how supportive their school administration is of LGBTQ students. The vast majority of Native and Indigenous LGBTQ students (96.5%) could identify at least one supportive staff member at school and just under one-third (31.7%) reported having many supportive staff (11 or more), as shown in Figure 2.6. We also found that approximately one-third of Native and Indigenous LGBTQ students (33.6%) reported having a somewhat or very supportive school administration (see Figure 2.7).

We examined whether there were demographic differences among Native and Indigenous LGBTQ youth with regard to identifying supportive staff. We found that trans/GNC Native and Indigenous students could identify fewer supportive staff, and reported lower level of support from administrators,

Figure 2.6 Native and Indigenous LGBTQ Students' Reports on the Number of Teachers and Other School Staff Who are Supportive of LGBTQ Students

- None 3.5%
- One 6.5%
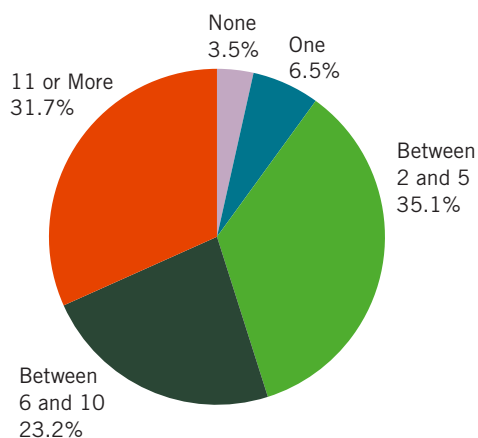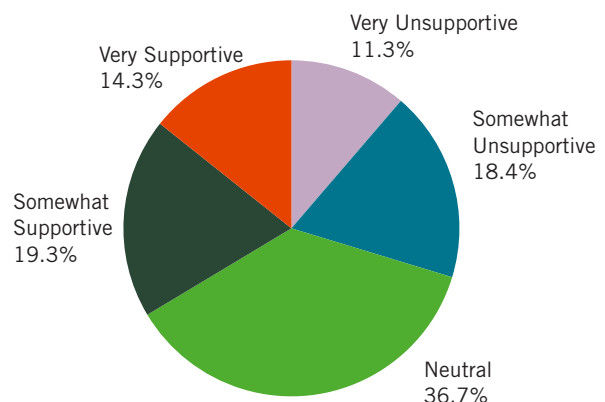- Between 2 and 5 35.1%
- Between 6 and 10 23.2%
- 11 or More 31.7%

Figure 2.7 Native and Indigenous LGBTQ Students' Reports on How Supportive Their School Administration is of LGBTQ Students

- Very Unsupportive 11.3%
- Somewhat Unsupportive 18.4%
- Neutral 36.7%
- Somewhat Supportive 19.3%
- Very Supportive 14.3%

than their cisgender LGBQ Native and Indigenous peers.[95] This could indicate a need for greater cultural competency regarding gender identity and expression for all educators and administrators, including those who demonstrate supportive practices with respect to sexual orientation. We also examined whether there was a relationship between having LGBTQ-supportive staff or administration and multiracial/multiethnic identity for Native and Indigenous LGBTQ students, but did not observe a significant relationship.[96]
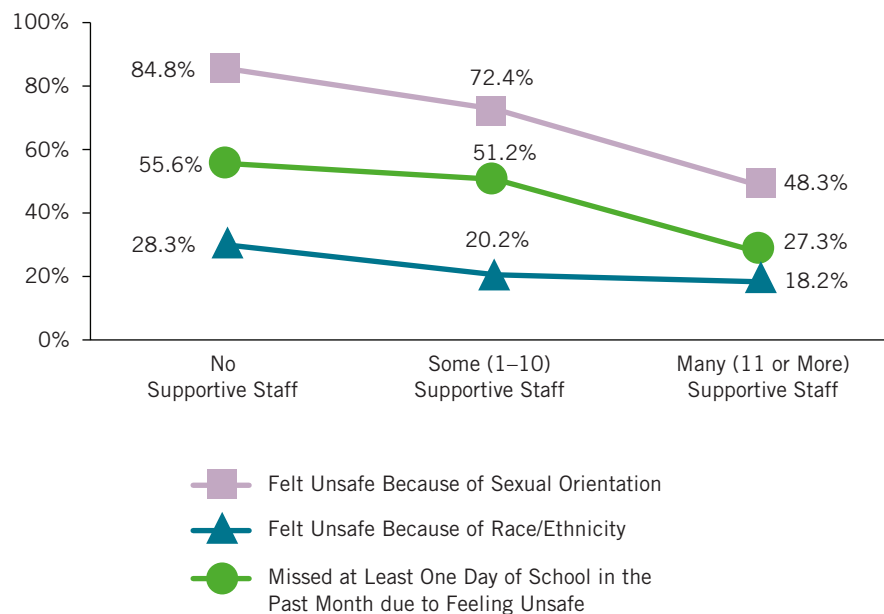
Given that Native and Indigenous LGBTQ students often feel unsafe and unwelcome in school, as discussed earlier in this report, having access to school personnel who provide support for LGBTQ students may be critical for creating better learning environments for Native and Indigenous LGBTQ students. Therefore, we examined the relationships between the presence of staff who are supportive of LGBTQ students and several indicators of school climate, including: absenteeism, feelings of safety regarding LGBTQ identity, psychological well-being, feelings of school belonging, and educational achievement and aspirations. Further, it is possible that Native and Indigenous LGBTQ students with staff who are supportive about LGBTQ issues

may also be supportive regarding other issues of diversity, including race and ethnicity. Thus, we also examined the relationship between presence of LGBTQ-supportive staff and feelings of safety regarding race/ethnicity.

We found that Native and Indigenous LGBTQ students who had more staff who were supportive of LGBTQ students:

- were less likely to miss school due to safety concerns (see Figure 2.8);

- were less likely to feel unsafe because of their sexual orientation, gender expression, and race/ethnicity (see also Figure 2.8);

- had greater levels of self-esteem and lower levels of depression;

- had increased feelings of connectedness to their school community;

- had slightly higher GPAs;[97] and

- had greater educational aspirations.[98]

Figure 2.8 Supportive School Staff and Feelings of Safety and Missing School

Legend:
- ■ Felt Unsafe Because of Sexual Orientation
- ▲ Felt Unsafe Because of Race/Ethnicity
- ● Missed at Least One Day of School in the Past Month due to Feeling Unsafe

Insight on Inclusive Curriculum

Findings from GLSEN's *2017 National School Climate Survey* show that having an LGBTQ inclusive curriculum, such as learning about LGBTQ history and positive roles models, can positively shape the school experiences of LGBTQ students in general. With regard to LGBTQ curricular inclusion, we found that only 16.3% of Native and Indigenous LGBTQ students were taught positive representations of LGBTQ people, history, or events.
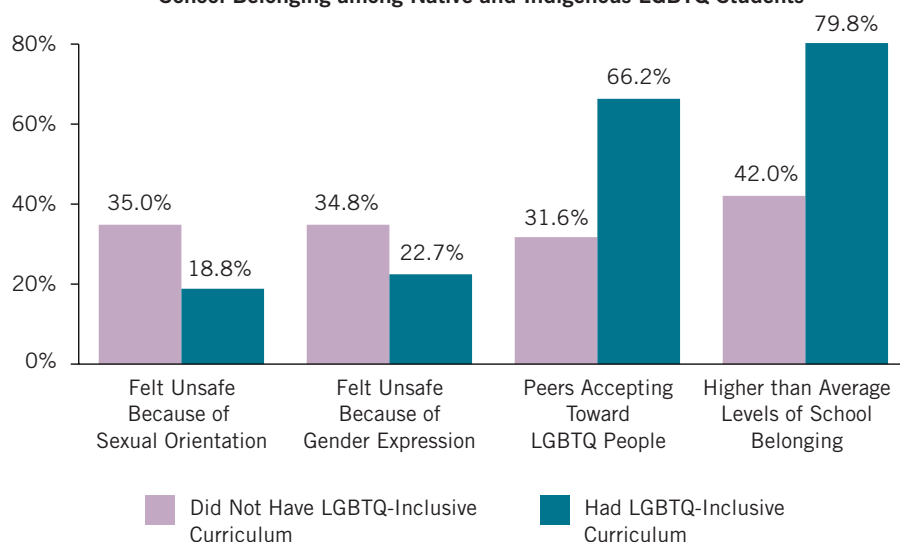
Teaching students about LGBTQ history, people, and events in a positive manner may help Native and Indigenous LGBTQ students to feel more valued at school, and it may also promote positive feelings toward LGBTQ students from peers. Thus, we examined the relationship between having an inclusive curriculum and feeling unsafe because of personal characteristics, peer acceptance of LGBTQ people, and school belonging. As shown in the figure, compared to Native and Indigenous LGBTQ students who did not have an LGBTQ-inclusive curriculum at their school, those who had an inclusive curriculum:

- were less likely to feel unsafe because of their sexual orientation and gender expression;
- had peers at school that were more accepting of LGBTQ people; and
- felt more connected to their school community.[99]

Although we found elsewhere in this report that Native and Indigenous LGBTQ students with LGBTQ-supportive educators were less likely to feel unsafe about their race/ethnicity, we did not observe a similar benefit regarding LGBTQ-inclusive curriculum.[100]

It is important to note that we did not ask questions about other types of curricular inclusion, such as content about Native or Indigenous people, history or events. A large body of research has illustrated that providing students of color with a curriculum that highlights the knowledge, experiences, and perspectives of a variety of racial/ethnic groups can improve academic outcomes and promote a stronger, more positive sense of ethnic identity.[101] This curriculum could work in concert with LGBTQ inclusion to greater benefit Native and Indigenous LGBTQ students. Unfortunately, prior evidence indicates that classroom education about indigenous communities is lacking in many parts of the country.[102] Further research is needed to understand the benefits of school curriculum that addresses both Native and LGBTQ topics for Native and Indigenous LGBTQ youth.

Inclusive Curriculum and Feelings of Safety, Peer Acceptance, and School Belonging among Native and Indigenous LGBTQ Students

Felt Unsafe Because of Sexual Orientation: Did Not Have LGBTQ-Inclusive Curriculum 35.0%, Had LGBTQ-Inclusive Curriculum 18.8%

Felt Unsafe Because of Gender Expression: Did Not Have LGBTQ-Inclusive Curriculum 34.8%, Had LGBTQ-Inclusive Curriculum 22.7%

Peers Accepting Toward LGBTQ People: Did Not Have LGBTQ-Inclusive Curriculum 31.6%, Had LGBTQ-Inclusive Curriculum 66.2%

Higher than Average Levels of School Belonging: Did Not Have LGBTQ-Inclusive Curriculum 42.0%, Had LGBTQ-Inclusive Curriculum 79.8%

Conclusions. A school curriculum that is inclusive of diverse identities may help to instill beliefs in the intrinsic value of all individuals. We found that Native and Indigenous LGBTQ students who were taught positive representations about LGBTQ people, history, or events at school felt more connected to their school community, and felt safer at school with regard to their LGBTQ identity. Thus, it may be that having an LGBTQ curriculum could foster a more supportive and affirming learning environment. However, such an inclusive curriculum was not available for the majority of Native and Indigenous LGBTQ students. Further, prior research indicates that Native and Indigenous LGBTQ students may also lack curriculum that addresses their Native identity. It may be that including positive representations of Native and Indigenous LGBTQ people, history, and events in classroom instruction would result in even greater benefits than curricular inclusion that addresses LGBTQ topics and/or Native topics separately. Thus, it is imperative that educators are provided with both training and resources to deliver school lessons and activities that reflect the diverse identities and communities present in their classrooms.

Conclusions

In this section, we examined Native and Indigenous LGBTQ students' experiences with school practices, particularly school disciplinary action and school resources and supports. Native and Indigenous LGBTQ students experienced high rates of school discipline, and these experiences differed by demographic and school characteristics. It is interesting to note that both multiracial identity and school racial composition were related to greater levels of out-of-school discipline, whereas trans/GNC identity was related to greater levels of in-school discipline. It may be that for Native and Indigenous LGBTQ youth, race-related biases from school staff are more likely to result in students being removed from the school, whereas anti-LGBTQ biases may be more strongly connected with less severe forms of discipline. Regardless, we found that both anti-LGBTQ and racist forms of peer victimization, as well as institutional anti-LGBTQ discrimination, were each linked to a greater risk for both in-school and out-of-school disciplinary action, and that peer victimization was also associated with having contact with law enforcement. Thus, research and policy initiatives that attempt to address school disciplinary action and conflict resolution must be inclusive of, and respond to, the experiences of Native and Indigenous LGBTQ youth. In order to ensure that schools are welcoming and affirming of all students, schools should eliminate policies and practices that discriminate against Native and Indigenous students as well as those that discriminate against LGBTQ students. Moreover, administrators, policymakers, and teachers should advocate for disciplinary policies that are restorative, rather than punitive.

Overall, having access to school supports and resources helps to improve school safety and educational outcomes for Native and Indigenous LGBTQ students. However, as our findings indicate, many Native and Indigenous LGBTQ students do not have access to these supportive resources. For example, many Native and Indigenous LGBTQ students do not have a GSA at their school, and they are even less likely to have a GSA in rural areas, where many indigenous communities and tribal lands are located. Further, although participation in an ethnic/cultural school club may benefit Native and Indigenous LGBTQ students,

the presence of such a club alone did not. Native and Indigenous LGBTQ students may benefit more when their school has an ethnic/cultural club that is specifically for Native and Indigenous students, and having such a club may also be an indication of other efforts toward inclusion and affirmation for Native students in the school community. However, it may be that there are fewer ethnic/cultural clubs that specifically serve Native and Indigenous students.

We found that GSAs, ethnic/cultural clubs, and supportive school staff are all critical supports that improve the psychological well-being and academic outcomes of Native and Indigenous LGBTQ students. It is important that educators, administrators, policymakers, and safe schools advocates work to promote both supportive student clubs as well as training for current and future school staff to respond to the needs of Native and Indigenous LGBTQ students. Given the inequities in funding that have been identified between majority-White schools and those that primarily serve students of color,[103] it is particularly important to invest in professional development for educators that serve students of color.

It is important to note that ethnic/cultural clubs were the only school resource we were able to examine that directly address race or ethnicity, and thus, we have little data on school supports that explicitly address the needs of youth of color. For instance, we do not know the impact of curriculum that includes positive representations of Native and Indigenous people, history, and events for Native and Indigenous LGBTQ students, and how such representations could possibly strengthen the benefits of an LGBTQ-inclusive curriculum. Further, we were able to examine the benefits of having school personnel who are supportive of LGBTQ students, but were not able to examine school personnel who are supportive of Native and Indigenous students in general. Nevertheless, we did find that LGBTQ-supportive staff were related to greater feelings of safety regarding race/ethnicity among Native and Indigenous LGBTQ youth. Given that Native and Indigenous LGBTQ students lie at the intersection of multiple forms of bias, future research should examine supports that holistically address these collective biases.

Discussion

Limitations

The findings presented in this report provide new information and valuable insight on the school experiences of Native and Indigenous LGBTQ students. However, there are some limitations to our study. The participants in this study were only representative of those who self-identified as lesbian, gay, bisexual, transgender, or queer, and have some connection to the LGBTQ community either through local organizations or online, and LGBTQ youth who were not comfortable identifying their sexual orientation in this manner may not have learned about the survey. Therefore, participants in this study did not include those who self-identified as LGBTQ but had no connection to the LGBTQ community. The participants in this study also did not include students who have a sexual attraction to the same gender or multiple genders, but do not identify themselves as LGBQ.

It is important to note that we did not provide two-spirit as an option for students to select when indicating their sexual orientation or gender identity in the survey, and only a very small number of students in this study identified as two-spirit. It may be that more Native and Indigenous LGBTQ students would have identified as two-spirit if this were an option to select in the survey. It may also be that our survey did not reach a large number of Native and Indigenous students who identify as two-spirit. Given the cultural significance of two-spirit identity for many Indigenous communities, as discussed previously in the Sample Description, there may be meaningful differences between youth who identify as two-spirit and other Native and Indigenous LGBTQ students. However, we were unable to explore these differences.

In our survey, we did not ask students about their connection to Native and Indigenous communities, whether they lived on tribal lands, or whether they attended school operated by the Bureau of Indian Education. Thus, we were unable to examine how school experiences may differ for Native and Indigenous LGBTQ students who live or attend schools on sovereign tribal lands, or in majority-Native communities.

There were several instances where we asked students about school experiences regarding sexual orientation, gender identity, and gender expression, but did not ask similar or parallel questions regarding race/ethnicity. For instance, we did not

ask about discriminatory policies or practices regarding race/ethnicity, which would have provided a more comprehensive understanding of the discrimination that Native and Indigenous LGBTQ students experience in school. We also did not ask whether staff or administration were supportive of Native and Indigenous students. Thus, we were unable to explore the prevalence of these race-related resources, nor were we able to examine their potential benefits for Native and Indigenous LGBTQ students.

It is also important to note that our survey only reflects the experiences of LGBTQ students who were in school during the 2016-2017 school year. Thus, findings from this survey may not necessarily reflect the experiences of Native and Indigenous LGBTQ students who had already dropped out of school, whose experiences may be different from students who remained in school.

Conclusions

Findings presented in this report highlight the unique experiences of Native and Indigenous LGBTQ students at the intersection of their various identities. We found that many Native and Indigenous LGBTQ youth faced victimization at school regarding their LGBTQ and racial/ethnic identities, and those who experienced victimization targeting both identities experienced the poorest academic outcomes and psychological well-being.

We also found that experiences of victimization varied among Native and Indigenous LGBTQ students. Trans/GNC Native students faced particularly severe levels of anti-LGBTQ victimization relative to their cisgender peers. This is similar to prior findings among the general LGBTQ student population, which indicate that trans/GNC students generally face greater levels of anti-LGBTQ bias in schools. Further, experiences of race-based victimization among Native and Indigenous LGBTQ students varied by multiracial identity. Specifically, biracial Native and White LGBTQ students faced the lowest levels of race-based victimization, followed by those who identified only as Native, and other multiracial Native LGBTQ students experienced the highest levels. This may be because multiracial Native students with another non-White identity are the

most likely to be perceived as youth of color and are thus most likely to have direct experiences with racism. However, we also found that Native-only LGBTQ students faced more severe levels of homophobic victimization than some of their multiracial peers. Thus, despite facing lower levels of race-based victimization, Native-only students appear to experience higher levels of homophobic victimization. Given the small number of students in this study who attended Native-majority schools, Native-only LGBTQ students may be less likely to have a racial/ethnic peer group and thus face greater amounts of social isolation that could lead to greater levels of homophobic victimization. Given the large segment of the multiracial population in the U.S. that identifies in some way as Native, future research is needed that further explores the differences among Native and Indigenous LGBTQ youth across their multiracial identities. Further research is also warranted that explores how anti-LGBTQ bias may manifest for Native and Indigenous students attending schools on tribal lands or majority-Native schools. The group differences we found among those in our sample also underscore the importance of recognizing students' multiple marginalized identities, and how various biases may work to reinforce one another.

Although victimization experiences were common, the majority of Native and Indigenous LGBTQ students never reported the victimization they experienced to school staff, most often because they did not think staff would do anything. This may be linked to a mistrust of educational institutions and authority figures that has been passed down through historical trauma from boarding schools that have a long legacy of disempowering Native and Indigenous youth and communities. Further, Native and Indigenous LGBTQ youth who did report their victimization indicated that two of the most common responses from staff were doing nothing and telling the student to ignore it, which may further these feelings of mistrust. We also found that Native and Indigenous LGBTQ youth who experienced victimization were more likely to experience exclusionary school discipline, such as detention, suspension, or expulsion. Such disciplinary actions may leave Native and Indigenous LGBTQ students feeling targeted by both peers and staff, and may work to exacerbate Native and Indigenous students' disproportionately low rates of high school graduation.

We did identify critical school resources that were beneficial to Native and Indigenous LGBTQ students. We found that having a GSA was associated with greater feelings of safety and school belonging. We also found that GSA leaders were more likely to participate in activism, suggesting that GSA club activities could promote greater civic engagement. Although we did not find that GSA club participation increased students' feelings of school belonging, we did find that that Native and Indigenous students with more severe victimization experiences were more likely to attend GSA meetings, perhaps as a means of seeking support. Thus, these findings may reflect a need for GSA leaders and organizers to ensure that their clubs are inclusive and supportive of all LGBTQ students, including Native and Indigenous LGBTQ students. Further research is warranted that explores motivating factors that lead Native and Indigenous LGBTQ students to participate in GSAs. Future research should also examine GSA activities that best support and affirm Native and Indigenous LGBTQ student club members.

We did not find that Native and Indigenous LGBTQ youth benefitted from the presence of an ethnic/cultural club at school. However, it may be that many ethnic/cultural clubs do not directly serve Native and Indigenous youth. We did, however, find that those students in our sample who participated in their school's ethnic/cultural club had greater levels of school belonging, as well as greater levels of civic engagement. Future research should explore the benefits of ethnic/cultural clubs that serve Native and Indigenous students, including how Native and Indigenous LGBTQ students specifically may potentially benefit from having such a club at their school and/or participating in one.

LGBTQ-supportive staff and LGBTQ-inclusive curriculum were each associated with greater feelings of school belonging, greater educational outcomes, and improved psychological well-being. However, many Native and Indigenous LGBTQ students were unable to identify a large number of LGBTQ-supportive staff at their school, and trans/GNC Native students were even less likely. More efforts must be made to train future teachers, and invest in professional development for current teachers, to respond to the needs and experiences of the diverse population of Native and Indigenous LGBTQ students. As part of this investment, policymakers and safe schools advocates must

address inequities in educational funding that disproportionately impact schools that primarily serve students of color.

Recommendations

As educators, advocates, and others concerned with issues of educational equity and access continue to address the myriad forms of oppression found in and out of school, such as racism, heterosexism, homophobia and transphobia, they must also account for the intersections of these forms of oppression. Therefore, addressing the concerns of Native and Indigenous LGBTQ students requires a nuanced approach to combating homophobia, transphobia, and racism. Further, it is important to have a greater understanding of the experiences, needs and concerns of Native and Indigenous LGBTQ students through specific and focused efforts.

Educators, policymakers, safe school advocates, and others working to make schools a more inclusive space, must continue to seek to understand the multifaceted experiences of Native and Indigenous LGBTQ students, particularly with regard to how we can render accessible specific resources that support these students at school and in larger communities outside of school. This report demonstrates the ways in which the availability of supportive student clubs, supportive educators, and other school-based resources for Native and Indigenous LGBTQ students can positively affect their school experiences. We recommend school leaders, education policymakers, and other individuals who want to provide safe learning environments for Native and Indigenous LGBTQ students to:

- Support student clubs, such as ethnic/cultural clubs that serve Native and Indigenous student populations and GSAs. Organizations that work with GSAs and ethnic/cultural clubs should

also come together to address Native and Indigenous LGBTQ students' needs related to their multiple marginalized identities, including sexual orientation, gender, and race/ethnicity, and work to ensure that GSAs are available across both U.S. public schools as well as schools operated by the Bureau of Indian Education.

- Provide professional development for school staff that addresses the intersections of identities and experiences of Native and Indigenous LGBTQ students.

- Increase student access to curricular resources that include diverse and positive representations of both Native and LGBTQ people, history, and events.

- Establish school policies and guidelines for how staff should respond to anti-LGBTQ and racist behavior, and develop clear and confidential pathways for students to report victimization that they experience. Local, state, and federal education agencies should also hold schools accountable for establishing and implementing these practices and procedures.

- Work to address the inequities in funding at the local, state, and national level to increase access to institutional supports and education in general, and to provide more professional development for educators and school counselors.

Taken together, such measures can move us towards a future in which all students have the opportunity to learn and succeed in school, regardless of sexual orientation, gender identity, gender expression, race, or ethnicity.

Endnotes

1   Throughout this report, we use Native and Indigenous interchangeably as umbrella terms, although there are many terms to refer to these populations and acceptable terminology can differ based on context. Read more: https://indigenousfoundations.arts.ubc.ca/terminology/

2   Read more: https://www.tolerance.org/magazine/what-is-settlercolonialism

3   Turtle Island is a term used by some indigenous people to refer to the land encompassing Canada, the U.S., Mexico, and parts of Central America. For some, using this term is a way of resisting European settlers' names for the land, and honoring an indigenous cultural belief that the world is supported on the back of a turtle. Learn more: https://www.thecanadianencyclopedia.ca/en/article/turtle-island

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16   Another racial/ethnic identity that participants could select in the survey was "Native Hawaiian or Pacific Islander." However, because this was presented as a single option in the survey, we were unable to determine which students specifically identified as Native Hawaiian and which identified as Pacific Islander. Thus, Native Hawaiian students are not included in the sample for this report. To learn more about the school experiences of Asian American, Pacific Islander, and Native Hawaiian LGBTQ students, see *Erasure and Resilience: The Experiences of LGBTQ Students of Color, Asian American and Pacific Islander LGBTQ Youth in U.S. Schools.*

17   Pew Research Center. (2015). *Multiracial in America: Proud, diverse, and growing in numbers*. Washington, D.C.

18   Two-spirit is a term to describe Native community members who, in some way, embody masculine and feminine traits and/or whose gender is not entirely male nor entirely female. Two-spirit is not a term indigenous to any single Native community but, rather, is an umbrella term to encompass the many gender expansive traditions of various Native cultures. Read more: https://www.ihs.gov/lgbt/health/twospirit/

19   Sexual orientation was assessed with a multi-check question item (i.e., gay, lesbian, straight/heterosexual, bisexual, pansexual, questioning, queer, and asexual) with an optional write-in item for sexual orientations not listed. Students in the categories "Queer", "Another Sexual Orientation", and "Questioning/Unsure" did not also indicate that they were gay/lesbian, bisexual, or pansexual.

20   Pansexual identity is commonly defined as experiencing attraction to some people, regardless of their gender identity. This identity may be distinct from a Bisexual identity, which is commonly described as either experiencing attraction to some male-identified people and some female-identified people or as experiencing attraction to some people of the same gender and some people of different genders.

21   Students who indicated that they were asexual and another sexual orientation were categorized as another sexual orientation. Additionally, students who indicated that their only sexual orientation was asexual and also indicated that they were cisgender were not included in the final study sample. Therefore, all students included in the Asexual category also are not cisgender (i.e., are transgender, genderqueer, another nonbinary identity, or questioning their gender).

22   Race/ethnicity was assessed with a single multi-check question item (i.e., African American or Black; Asian or South Asian; Native Hawaiian or other Pacific Islander; Native American, American Indian, or Alaska Native; White or Caucasian; Hispanic or Latino/a; and Middle Eastern or Arab American) with an optional write-in item for race/ethnicities not listed. All participants included in this report identified as Native American, American Indian, or Alaska Native. Percentages are listed for students who selected other racial/ethnic identities in addition to Native American, American Indian, or Alaska Native.

23   Latinx is a variant of the masculine "Latino" and the feminine "Latina" that leaves gender unspecified and, therefore, aims to be more inclusive of diverse gender identities, including nonbinary individuals. To learn more: www.meriam-webster.com/words-at-play/word-history-latinx

24   It is important to note that we do not know the immigration status of the parents/guardians of students in our survey. Therefore, it is possible that students in the survey who were born outside the U.S. and its territories have U.S. citizenship because one of their parents/guardians does, and would not technically be immigrants to the U.S.. Therefore, U.S. citizens born outside the U.S. may include both immigrants and non-immigrants.

25   Gender was assessed via three items: an item assessing sex assigned at birth (i.e., male or female), an item assessing gender identity (i.e., male, female, nonbinary, and an additional write-in option), and a multiple response item assessing sex/

gender status (i.e., cisgender, transgender, genderqueer, intersex, and an additional write-in option). Based on responses to these three items, students' gender was categorized as: Cisgender Male, Cisgender Female, Cisgender Unspecified (those who did not provide any sex at birth or gender identity information), Transgender Male, Transgender Female, Transgender Nonbinary, Transgender Unspecified (those who did not provide any gender identity information), Genderqueer, Another Nonbinary Identity (i.e., those who indicated a nonbinary identity but did not indicate that they were transgender or genderqueer, including those who wrote in identities such as "gender fluid" or "demi gender"), or Questioning/Unsure.

26 Receiving educational accommodations was assessed with a question that asked students if they received any educational support services at school, including special education classes, extra time on tests, resource classes, or other accommodations.

27 Students were placed into region based on the state where their school was located – Northeast: Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Washington, DC; South: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia; Midwest: Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Wisconsin; West: Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming; U.S. Territories: American Samoa, Guam, Northern Mariana Islands, Puerto Rico, U.S. Virgin Islands.

28 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

29 Mean differences in reasons for feeling unsafe were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .71, $F(10, 1340) = 328.23$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all reasons with the exception of: because of how the student expresses their gender and body size or weight were not different from each other; because of an actual/perceived disability and actual/perceived religion were not different from each other, and; because of citizenship status and how well the student speaks English were not different from each other. Percentages are shown for illustrative purposes.

30 To examine differences in feelings of safety by multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), while controlling for locale (rural, urban, suburban), a one-way analysis of covariance (ANCOVA) was conducted, with feeling unsafe due to race/ethnicity as the dependent variable. The independent variable was multiracial/multiethnic status, and locale was included as a covariate. The main effect was significant: $F(2, 1329) = 84.71$, $p<.001$, $\eta_p^2 = .11$. Pairwise comparisons were considered at $p<.05$. Students who identified as Native and White only were least likely to feel unsafe due to race/ethnicity. Students who identified only as Native were more likely to feel unsafe than Native and White students, but less likely to feel unsafe than other Native multiracial students. Other Native multiracial students were most likely to feel unsafe.

31 To examine differences in skipping school due to feeling unsafe by multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), while controlling for locale (rural, urban, suburban), a one-way analysis of covariance (ANCOVA) was conducted, with number of school days missed due to feeling unsafe as the dependent variable. The independent variable was multiracial/multiethnic status, and locale was included as a covariate. The main effect was not significant.

32 Mean differences in rates of hearing biased language were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .28, $F(5, 1337) = 105.88$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all forms of biased language with the exception of: racist remarks and comments about not acting "masculine" enough were not different from each other. Percentages are shown for illustrative purposes.

33 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

34 Mean differences in rates of experiencing different forms of victimization were examined using a repeated measures multivariate analysis of variance (MANOVA). The multivariate effect was significant: Pillai's trace = .34, $F(2, 1321) = 332.60$, $p<.001$. Pairwise comparisons were considered at $p<.05$. Significant differences were found between all forms of victimization. Percentages are shown for illustrative purposes.

35 The relationships between missing school, school belonging, and depression and severity of victimization due to sexual orientation, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) were examined through partial correlations. Missing school: $r(1309) = .42$, $p<.001$; school belonging: $r(1309) = -.41$, $p<.001$; depression: $r(1309) = .36$, $p<.001$.

36 The relationship between missing school, school belonging, and depression and severity of victimization due to race/ethnicity, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) were examined through partial correlations. Missing school: $r(1309) = .26$, $p<.001$; school belonging: $r(1309) = -.28$, $p<.001$; depression: $r(1309) = .28$, $p<.001$.

37 The relationship between educational aspirations and victimization (based on sexual orientation and race/ethnicity), while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) was examined using a multivariate analysis of covariance (MANCOVA), with victimization as the dependent variables, educational aspirations as the independent variable, and multiracial/multiethnic status as the covariate. The multivariate effect was not significant.

38 Renn, K. A. (2000). Patterns of situational identity among biracial and multiracial college students. *The Review of Higher Education, 23*(4), 399–420.

39 To examine differences in severity of victimization based on race/ethnicity by multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), while controlling for outness to peers, outness to staff, locale (rural, urban, suburban), region, sexual orientation, gender identity and student body racial majority, a multivariate analysis of covariance (MANCOVA) was conducted, with severity of three types of victimization (based on race/ethnicity, sexual orientation, and gender expression) as the dependent variables, multiracial/multiethnic status as the independent variable, and outness to peers, outness to staff, locale, region, sexual orientation, gender, and racial majority as covariates. The multivariate effect was significant: Pillai's Trace = .15, $F(6, 2148) = 28.30$, $p<.001$, $\eta_p^2 = .07$. The univariate effect for victimization based on race/ethnicity was significant: $F(2, 1075) = 68.68$, $p<.001$, $\eta_p^2 = .11$. Post hoc comparisons were considered at $p<.05$. Multiracial students with another non-White identity had the greatest levels of victimization, followed by Native-only students, and biracial Native/White students experienced the lowest levels. Percentages are shown for illustrative purposes.

40 To examine differences in severity of victimization (based on sexual orientation and gender expression) by multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), while controlling for outness to peers, outness to staff, locale (rural, urban, suburban), region, sexual orientation, gender identity and student body racial majority, we conducted the MANCOVA described in the previous endnote. The univariate effect for victimization based on sexual orientation was significant: $F(2, 1075) = 4.93$, $p<.01$, $\eta_p^2 = .01$. Post hoc comparisons were considered at $p<.05$. Native-only students experienced the greatest levels of victimization, and there was no difference between Native/White biracial and other multiracial students. The univariate effect for victimization based on gender expression was not significant. Percentages are shown for illustrative purposes.

41 Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

42 To examine differences in severity of victimization (based on sexual orientation, gender expression, and race/ethnicity) by transgender status, while controlling for multiracial/multiethnic status

(Native only vs. Native and White vs. other Native multiracial), a multivariate analyses of covariance (MANCOVA) was conducted, with victimization as the dependent variable. The independent variable was whether students identified as cisgender or as trans/GNC, and multiracial/multiethnic status was the covariate. The multivariate effect was significant: Pillai's Trace = .13, F(3, 1247) = 64.24, $p<.001$, η_p^2 = .13. The univariate effects for victimization due to sexual orientation and gender expression were both significant. Sexual orientation: F(1, 1249) = 16.27, $p<.001$, η_p^2 = .01; gender expression: F(1, 1249) = 134.40, $p<.001$, η_p^2 =.10. Trans/GNC students did not differ from cisgender LGBQ students on experiences with victimization based on race/ethnicity. Percentages are shown for illustrative purposes.

43 The full percentage breakdowns are as follows – did not experience victimization due to sexual orientation or race/ethnicity: 16.8%; experienced victimization due sexual orientation, but not race/ethnicity: 37.2%; experienced victimization due to race/ethnicity, but not sexual orientation: 4.8%; experienced victimization due to both sexual orientation and race/ethnicity: 41.2%.

44 To examine differences in number of school days missed by multiple forms of victimization experiences, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), outness to peers, outness to staff, and locale (rural, urban, suburban), a one-way analysis of covariance (ANCOVA) was conducted, with number of school days missed due to feeling unsafe as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both, and the covariates were multiracial/multiethnic status, outness to peers, outness to staff, and locale. The main effect was significant: F(3, 1308) = 36.05, $p<.001$, η_p^2 = .08. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization missed more days than all others; students who only experienced victimization based on sexual orientation missed more days than those who experienced neither. There was no difference between students who only experienced victimization based on sexual orientation and those who only experienced victimization based on race/ethnicity; there was also no difference between students who experienced only victimization based on race/ethnicity and those who experienced neither form of victimization. Percentages are shown for illustrative purposes.

45 To examine differences in levels of school belonging by multiple forms of victimization experiences, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), outness to peers, outness to staff, and locale (rural, urban, suburban), a one-way analysis of covariance (ANCOVA) was conducted, with school belonging as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both, and the covariates were multiracial/multiethnic status, outness to peers, outness to staff, and locale. The main effect was significant: F(3, 1309) = 55.84, $p<.001$, η_p^2 = .11. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization had lower levels of belonging than all others; students who only experienced victimization based on sexual orientation had lower levels of belonging those who experienced neither; students who only experienced victimization based on sexual orientation also had lower levels of belonging than those who only experienced victimization based on race/ethnicity. There was no difference between students who only experienced victimization based on race/ethnicity and those who experienced neither on school belonging. Percentages are shown for illustrative purposes.

46 To examine differences in levels of depression by multiple forms of victimization experiences, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), outness to peers, outness to staff, and locale (rural, urban, suburban), a one-way analysis of covariance (ANCOVA) was conducted, with depression as the dependent variable. The independent variable was whether students experienced victimization based on sexual orientation, based on race/ethnicity, or both, and the covariates were multiracial/multiethnic status, outness to peers, outness to staff, and locale. The main effect was significant: F(3, 1298) = 46.10, $p<.001$, η_p^2 = .10. Pairwise comparisons were considered at $p<.05$: students who experienced both forms of victimization had higher levels of depression than all others; students who only experienced victimization based on sexual orientation had higher levels of depression than those who experienced neither. There was no

difference between students who only experienced victimization based on race/ethnicity and those who experienced neither; there was also no difference between students who only experienced victimization based on sexual orientation and students who only experienced victimization based on race/ethnicity. Percentages are shown for illustrative purposes.

47 Kumpfer, K. L. (1999). Factors and processes contributing to resilience: The resilience framework. In M. D. Glantz & J. L. Johnson (Eds.), *Longitudinal research in the social and behavioral sciences. Resilience development: Positive life adaptations* (pp. 179–224). Dordrecht, Netherlands: Kluwer Academic Publishers.

Bowleg, L., Huang, J., Brooks, K., Black, A., & Burkholder, G. (2008). Triple jeopardy and beyond: Multiple minority stress and resilience among Black lesbians. *Journal of Lesbian Studies, 7*(4), 87–108.

48 To examine the interaction between victimization based on sexual orientation and victimization based on race/ethnicity on school belonging, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), outness to peers, outness to staff, and locale (rural, urban, suburban), a two-step hierarchical regression model was conducted. In the first step, school belonging was regressed onto two independent variables (severity of victimization based on sexual orientation and severity of victimization based on race/ethnicity) while controlling for multiracial/multiethnic status, outness to peers, outness to staff, and locale. The model accounted for a significant portion of the variance: F(6, 1303) = 63.33, Adj. R^2 = .222, $p<.001$. Both forms of victimization were significant predictors. Sexual orientation: β = -.369, $p<.001$; Race/ethnicity: β = -.122, $p<.001$. For step two, an interaction term between the two independent variables was introduced. The model was significant, and the change in R^2 was significant: F(7, 1302) = 265.64, $p<.001$; Adj. ΔR^2 = .008, $p<.001$. Both forms of victimization remained significant predictors. The interaction was also significant: β = .103, $p<.001$.

49 A similar regression model, as described in the previous endnote, was conducted to examine the same interaction on level of depression. In the first step, the model accounted for a significant portion of the variance: F(6, 1292) = 42.51, Adj. R^2 = .161, $p<.001$. Both forms of victimization were significant predictors. Sexual orientation: β = .309, $p<.001$; Race/ethnicity: β = .151, $p<.001$. For step two, the model was significant, and the change in R^2 was significant: F(7, 1291) = 37.41, $p<.001$; Adj. ΔR^2 = .004, $p<.05$. Both forms of victimization remained significant predictors. The interaction was also significant: β = -.069, $p<.05$.

50 It is also relevant to consider the racial socialization that Native LGBTQ students may receive from parents, guardians, and other family members in the form of explicit and/or implicit messages about how to operate as a Native individual in the U.S.. These messages may prepare young people for experiences with racial injustice, and could also possibly be helpful in preparing youth for experiences with other forms of injustice, such as anti-LGBTQ victimization. Read more:

Neblett, E. W. J., White, R. L., Ford, K. R., Philip, C. L., Nguyên, H. X., & Sellers, R. M. (2008). Patterns of racial socialization and psychological adjustment: Can parental communications about race reduce the impact of racial discrimination? *Journal of Research on Adolescence, 18*(3), 477–515.

51 A similar regression model, as described in the previous endnotes, was conducted to examine the same interaction on number of school days missed due to feeling unsafe. In the first step, the model accounted for a significant portion of the variance: F(6, 1302) = 51.69, Adj. R^2 = .189, $p<.001$. Both forms of victimization were significant predictors. Sexual orientation: β = .376, $p<.001$; Race/ethnicity: β = .128, $p<.001$. For step two, the model remained significant, but the change in R^2 was not significant, and the interaction was not significant.

52 Chi-square tests were performed examining the common types of school staff response by whether it was perceived to be effective (rated as either "somewhat effective" or "very effective") or ineffective (rated as either "somewhat ineffective" or "not at all effective"). The only common response perceived to be effective was telling the perpetrator to stop: χ^2(1) = 58.82, $p<.001$, φ = -.336. The other two common responses were both perceived to be ineffective: telling the student to ignore it: χ^2(1) = 43.48, $p<.001$, φ = .289; doing nothing/taking no action: χ^2(1) = 89.66, $p<.001$, φ = .415.

53   Bacon, J. K., & Causton-Theoharis, J. (2012). 'It should be teamwork': A critical investigation of school practices and parent advocacy in special education. *International Journal of Inclusive Education, 17*(7), 682–699.

Behnke, A. O., & Kelly, C. (2011). Creating programs to help Latino youth thrive at school: The influence of Latino parent involvement programs. *Journal of Extension, 49*(1), 1–11.

Jeynes, W. H. (2005). The effects of parental involvement on the academic achievement of African American youth. *The Journal of Negro Education, 74*(3), 260–274.

Nguyen, J. T., You, S., & Ho, H. Z. (2009). The process of Asian American parental involvement and its relationship to students' academic achievement. In C. C. Park, R. Endo, & X. L. Rong (Eds.), *New Perspectives on Asian American Parents, Students, and Teacher Recruitment* (pp. 25–49), Information Age Publishing: Charlotte, NC.

54   To test differences in frequency of reporting victimization to family members by outness to family members while controlling for respondent's age, gender (cisgender vs. trans/GNC), and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), we conducted an analysis of covariance (ANCOVA), where reporting to family was the dependent variable, outness to family members was the independent variable, and age, gender, and multiracial/multiethnic status were covariates. The effect was significant: $F(1, 1033) = 38.49$, $p<.001$, $\eta_p^2 = .04$.

55   To examine the relationship between reporting victimization to family and level of victimization (based on sexual orientation, gender expression, and race/ethnicity), we conducted partial correlations, controlling for how often students reported victimization to family, outness to parents or guardians, age, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial). Level of victimization was not related to frequency of reporting victimization to family.

56   To examine the relationship between family intervention and educational accommodation services, we conducted partial correlations, controlling for how often students reported victimization to family, outness to parents or guardians, age, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial). The effect was significant: $r(519) = .10$, $p<.05$.

57   To examine the relationship between family intervention and level of victimization (based on sexual orientation, gender expression, and race/ethnicity), we conducted partial correlations, controlling for how often students reported victimization to family, outness to parents or guardians, age, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial). Level of victimization was not related to frequency of family intervention.

58   Cholewa, B., Hull, M. F., Babcock, C. R., & Smith, A. D. (2018). Predictors and academic outcomes associated with in-school suspension. *School Psychology Quarterly, 33*(2), 191–199.

Johnson, M. & Naughton, J. (2019). Just another school?: The need to strengthen legal protections for students facing disciplinary transfers. *Notre Dame Journal of Law, Ethics and Public Policy, 33*(1), 1–40.

59   Executive Office of the President. (Dec 2014). *2014 Native Youth Report*. https://obamawhitehouse.archives.gov/sites/default/files/docs/20141129nativeyouthreport_final.pdf

60   Greytak, E. A., Kosciw, J. G., Villenas, C., & Giga, N. M. (2016). *From Teasing to Torment: School climate revisited, a survey of U.S. secondary students and teachers*. New York: GLSEN.

Poteat, V. P., Scheer, J. R., & Chong, E. S. K. (2015). Sexual orientation-based disparities in school and juvenile discipline: A multiple group comparison of contributing factors. *Journal of Educational Psychology, 108*(2).

Snapp, S., Hoenig, J., Fields, A., & Russell, S. T. (2015). Messy, butch, and queer: LGBTQ youth and the school-to-prison pipeline. *Journal of Adolescent Research, 30*, 57–82.

61   The relationships between experiences with victimization (based on sexual orientation, gender expression, and race/ethnicity) and in-school disciplinary action, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC) were examined through a multivariate analysis of covariance (MANCOVA), where victimization was the dependent variable, disciplinary action was the independent variable, and both gender and multiracial/multiethnic status were covariates. The multivariate effect was significant: Pillai's trace = .05, $F(3, 1237) = 22.36$, $p<.001$. The univariate effects for all three forms of victimization were significant. Sexual orientation: $F(1, 1239) = 61.33$, $p<.001$, $\eta_p^2 = .05$. Gender expression: $F(1, 1239) = 49.05$, $p<.001$, $\eta_p^2 = .04$. Race/ethnicity: $F(1, 1239) = 19.79$, $p<.001$, $\eta_p^2 = .02$.

The relationships between experiences with victimization (based on sexual orientation, gender expression, and race/ethnicity) and out-of-school school disciplinary action, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC) were examined through a similar MANCOVA. The multivariate effect was significant: Pillai's trace = .04, $F(3, 1237) = 14.74$, $p<.001$. The univariate effects for all three forms of victimization were significant. Sexual orientation: $F(1, 1239) = 33.65$, $p<.001$, $\eta_p^2 = .03$. Gender expression: $F(1, 1239) = 15.37$, $p<.001$, $\eta_p^2 = .01$. Race/ethnicity: $F(1, 1239) = 24.15$, $p<.001$, $\eta_p^2 = .02$.

The relationships between experiences with victimization (based on sexual orientation, gender expression, and race/ethnicity) and contact with law enforcement, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC) were examined through a similar MANCOVA. The multivariate effect was significant: Pillai's trace = .02, $F(3, 1237) = 9.48$, $p<.001$. The univariate effects for all three forms of victimization were significant. Sexual orientation: $F(1, 1239) = 7.87$, $p<.01$, $\eta_p^2 = .01$. Gender expression: $F(1, 1239) = 13.05$, $p<.001$, $\eta_p^2 = .01$. Race/ethnicity: $F(1, 1239) = 22.89$, $p<.001$, $\eta_p^2 = .02$.

62   The relationship between number of school days missed due to feeling unsafe and in-school disciplinary action, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC) was examined through an analysis of covariance (ANCOVA), where number of days missed was the dependent variable, disciplinary action was the independent variable, and both gender and multiracial/multiethnic status were covariates. The effect was significant: $F(1, 1287) = 57.53$, $p<.001$, $\eta_p^2 = .03$.

We conducted a similar ANCOVA to examine the relationship between number of school days missed and out-of-school discipline. The effect was significant: $F(1, 1287) = 21.76$, $p<.001$, $\eta_p^2 = .02$.

We conducted a similar ANCOVA to examine the relationship between number of school days missed and contact with law enforcement as a result of school discipline. The effect was significant: $F(1, 1287) = 8.45$, $p<.01$, $\eta_p^2 = .01$.

63   The relationships between experiences with anti-LGBTQ discriminatory policies/practices and school disciplinary action, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC), were examined through a multivariate analysis of covariance (MANCOVA), where discipline (in-school, out-of-school, and law enforcement) were the dependent variables, discrimination was the independent variable, and both gender and multiracial/multiethnic status were covariates. The multivariate effect was significant: Pillai's trace = .05, $F(3, 1278) = 8.37$, $p<.001$. The univariate effects for in-school and out-of-school discipline were significant. In-school: $F(1, 1280) = 24.56$, $p<.001$, $\eta_p^2 = .02$. Out-of-school: $F(1, 1280) = 4.58$, $p<.05$, $\eta_p^2 = .004$. The univariate effect for contact with law enforcement was not significant.

64   Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.

65   The relationships between trans/GNC status and school disciplinary action, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), were examined through a multivariate analysis of covariance (MANCOVA), where discipline (in-school, out-of-school, and law enforcement) were the dependent variables, trans/GNC status was the independent variable, and multiracial/multiethnic status was the covariate. The multivariate effect was significant: Pillai's trace = .009, $F(3, 1290) = 3.91$, $p<.01$. The univariate effect for in-school discipline was significant: $F(1, 1292) = 10.95$, $p<.01$, $\eta_p^2 = .01$. The univariate effects for out-of-school discipline and contact with law enforcement were not significant.

66 In order to examine the relationship between trans/GNC status and school discipline, while controlling for anti-LGBTQ victimization, we performed a MANCOVA similar to the one described in the previous endnote, with victimization (due to sexual orientation and due to gender expression) included as two additional covariates. The multivariate effect was no longer significant.

67 Ksinan, A. J., Vazsonyi, A. T., Jiskrova, G. K., Peugh, J. L. (2019). National ethnic and racial disparities in disciplinary practices: A contextual analysis in American secondary schools. *Journal of School Psychology, 74,* 106–125.

Silverman, T. (2019). School discipline disparities: How we can do better. https://www.iyi.org/school-discipline-disparities-how-we-can-do-better/

68 Chi-square tests were performed looking at experiences with school discipline (in-school discipline, out-of-school discipline, and contact with law enforcement) by multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial). The effect was significant for out-of-school discipline: $\chi^2(1) = 7.81$, $p<.05$, $\phi = .08$. Pairwise comparisons were considered at $p<.05$. Biracial Native/White students were less likely to experience out-of-school discipline than other multiracial Native students. No other differences were observed. The effects for in-school discipline and contact with law enforcement were not significant.

69 The relationships between multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and school disciplinary action (in-school, out-of-school, contact with law enforcement), while controlling for racial harassment, were examined through a multivariate analysis of covariance (MANCOVA), where the three different forms of discipline were the dependent variables, multiracial/multiethnic status was the independent variable, and racial harassment was the covariate. The multivariate effect was not significant.

70 Mowen, T. J. & Parker, K. F. (2014). Minority threat and school security: Assessing the impact of Black and Hispanic student representation on school security measures. *Security Journal, 30*(2), 504–522.

71 We conducted a series of three logistic regressions to determine whether experiences with school discipline (in-school, out-of-school, and contact with law enforcement) were predicted by school racial majority (majority-White, majority-Black, majority-Latinx, other racial majority, and no racial majority), while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and race-based harassment, where the three different forms of discipline were the dependent variables, school racial majority was the independent variable, and multiracial/multiethnic status and race-based harassment were the covariates. School racial majority was a significant factor predicting out-of-school discipline. Compared to majority-Black schools, Native LGBTQ students had lower odds of experiencing out-of-school discipline in majority-White schools, majority-Latinx schools, and schools with another racial/ethnic majority. Majority-White: odds ratio (OR) = 0.36, $p<.001$; majority-Latinx: OR = 0.41, $p<.05$; other majority: OR = 0.35, $p<.05$. School racial composition was not a significant predictor for in-school discipline and for contact with law enforcement.

72 To test differences in grade point average (GPA) by experiencing school disciplinary action (in-school, out-of-school, law enforcement), while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (cisgender vs. trans/GNC), we conducted a series of partial correlations. In-school discipline: $r(1290) = -.25$, $p<.001$; out-of-school discipline: $r(1290) = -.11$, $p<.001$; law enforcement: $r(1290) = -.12$, $p<.001$.

73 We conducted a series of three logistic regressions to determine with the relationship between school discipline (in-school, out-of-school, and contact with law enforcement) and educational aspirations, where discipline was the dependent variable in each regression, educational aspirations was the independent variable, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), race-based harassment, and student body racial majority were included as covariates. In-school discipline, out-of-school discipline, and contact with law enforcement were each related to educational aspirations. In-school discipline: Compared to those only planning to graduate high school, students planning to obtain a Bachelor's degree (odds ratio (OR) = 0.52, $p<.05$) and those planning to obtain a graduate degree (OR = 0.43, $p<.01$) each had lower odds of experiencing in-school discipline. Out-of-school discipline: Compared to those only planning to graduate high school, students planning to obtain a graduate degree (OR = 0.42, $p<.05$) had lower odds of experiencing out-of-school discipline. Law enforcement: Compared to those not planning to graduate high school, students planning to complete vocational school (OR = 0.07, $p<.05$), obtain an Associate's degree (OR = 0.14, $p<.05$), obtain a Bachelor's degree (OR = 0.09, $p<.01$), or obtain a graduate degree (OR = 0.07, $p<.01$) all had lower odds of experiencing contact with law enforcement.

74 A chi-square test was performed looking at the relationship between GSA availability and school locale. The effect was significant: $\chi^2(2) = 78.75$, $p<.001$, Cramer's V = .24. Pairwise comparisons were considered at $p<.05$. Students in rural schools were least likely to have a GSA; there was no difference between those in urban schools and those in suburban schools.

75 A chi-square test was performed looking at the relationship between GSA availability and school region. The effect was significant: $\chi^2(3) = 107.79$, $p<.001$, Cramer's V = .28. Pairwise comparisons were considered at $p<.05$. Students attending school in the South were least likely to have a GSA; students attending schools in the Midwest were less likely to have a GSA than those in the Northeast or West; there was no difference between schools in the Northeast and those in the West.

76 McCready, L. T. (2004). Some challenges facing queer youth programs in urban high schools. *Journal of Gay and Lesbian Issues in Education, 1*(3), 37–51.

77 To test differences in GSA availability by school racial composition (majority White, majority students of color, no majority), while controlling for region and locale (urban, suburban, rural) we conducted an analysis of covariance (ANCOVA), where GSA presence was the dependent variable, school racial composition was the independent variable, and region and locale were covariates. The effect was not significant.

To test differences in GSA participation (did not attend, attended but not as leader, attended as leader/officer) by school racial composition (majority White, majority students of color, no majority), while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other multiracial Native), region, and locale (urban, suburban, rural) we conducted a multinomial logistic regression among those with a GSA at their school, where GSA participation was the dependent variable, school racial composition was the independent variable, and multiracial/multiethnic status, region, and locale were covariates. The model was not significant.

78 Porta, C. M., Singer, E., Mehus, C. J., Gower, A. L., Saewyc, E., Fredkove, W., & Eisenberg, M. E. (2017). LGBTQ youth's views on gay-straight alliances: Building community, providing gateways, and representing safety and support. *Journal of School Health, 87*(7), 489–497.

Toomey, R. B. & Russell, S. T. (2013). Gay-straight alliances, social justice involvement, and school victimization of lesbian, gay, bisexual, and queer youth: Implications for school well-being and plans to vote. *Youth & Society, 45*(4), 500–522.

79 To test differences in missing school by GSA availability, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), region, and locale (urban, suburban, rural) we conducted an analysis of covariance (ANCOVA), where number of school days missed was the dependent variable, GSA presence was the independent variable, and multiracial/multiethnic status, region, and locale were covariates. The effect was significant: $F(1, 1313) = 14.53$, $p<.001$, $\eta_p^2 = .01$.

80 To test differences in school belonging by GSA availability, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), region, and locale (urban, suburban, rural) we conducted an analysis of covariance (ANCOVA), where level of school belonging was the dependent variable, GSA presence was the independent variable, and multiracial/multiethnic status, region, and locale were covariates. The effect was significant: $F(1, 1314) = 50.19$, $p<.001$, $\eta_p^2 = .04$.

81 In order to examine differences in feeling unsafe by GSA availability we conducted a multivariate analysis of covariance (MANCOVA), with three dependent variables (feeling unsafe due to sexual orientation, gender expression, and race/ethnicity), presence of GSA as the independent variable, and multiracial/multiethnic status (Native only vs. Native and White vs. other

Native multiracial), region, and locale (urban, suburban, rural) as the covariates. The multivariate effect was significant: Pillai's trace = .02, $F(3, 1315) = 9.84$, $p<.001$. The univariate effect was significant for feeling unsafe regarding sexual orientation: $F(1, 1317) = 27.50$, $p<.001$, $\eta_p^2 = .02$. The univariate effects for feeling unsafe regarding gender expression and race/ethnicity were not significant.

82   To examine differences in school belonging by GSA participation, an analysis of covariance (ANCOVA) was conducted among those with a GSA at school, with school belonging as the dependent variable, level of GSA participation as the independent variable, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), gender (trans/GNC vs. cisgender), severity of victimization based on sexual orientation, and severity of victimization based on gender expression as the covariates. The multivariate effect was not significant.

83   To examine differences in comfort level by GSA participation, an analysis of covariance (ANCOVA) was conducted among those with a GSA at school, with comfort level bringing up LGBTQ issues in class as the dependent variable, level of GSA participation as the independent variable, and multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial) and gender (trans/GNC vs. cisgender) as the covariates. The effect was significant: $F(2, 600) = 12.20$, $p<.001$, $\eta_p^2 = .04$. Post hoc comparisons were considered at $p<.05$. GSA leaders felt more comfortable than other GSA participants, as well as those who did not participate in their GSA. No other differences were observed.

84   In the survey, we asked about whether students participated in several forms of activism, including: participating in an event where people express their political views (such as a poetry slam or youth forum); volunteering to campaign for a political cause or candidate; participating in a boycott against a company; expressing views about politics or social issues on social media; contacting politicians, governments, or authorities about issues important to the student; participating in a rally, protest, or demonstration; or, participating in a GLSEN Day of Action, such as Day of Silence or Ally Week.

    To examine differences in rates of activism by level of GSA participation, a series of chi-square tests were conducted for each form of activism. The effect was significant for each form of activism. Day of Action: $\chi^2(2) = 57.30$, $p<.001$, Cramer's V = .30; event to express political views: $\chi^2(2) = 29.85$, $p<.001$, Cramer's V = .22; volunteering: $\chi^2(2) = 10.82$, $p<.01$, Cramer's V = .13; boycott: $\chi^2(2) = 7.72$, $p<.05$, Cramer's V = .11; social media: $\chi^2(2) = 8.48$, $p<.05$, Cramer's V = .12; rally: $\chi^2(2) = 14.13$, $p<.01$, Cramer's V = .15; contacting politicians: $\chi^2(2) = 8.49$, $p<.05$, Cramer's V = .12. Pairwise comparisons were considered at $p<.05$. For nearly all activities, with the exception of contacting politicians, GSA leaders were more likely to participate than students who did not attend GSA meetings. For nearly all activities, with the exception of participating in a boycott, GSA leaders were also more likely than non-leader GSA members to participate. Non-leader GSA members were more likely than those who did not attend meetings to participate in a GLSEN Day of Action. No other significant differences were observed.

85   To examine differences in anti-LGBTQ victimization, a multivariate analysis of variance (MANOVA) was conducted with level of GSA participation as the independent variable, and two dependent variables: severity of victimization due to sexual orientation, and severity of victimization due to gender expression. The multivariate effect was significant: Pillai's Trace = .04, $F(4, 1198) = 5.69$, $p<.001$, $\eta_p^2 = .02$. The univariate effects for victimization due to sexual orientation and gender expression were both significant. Sexual orientation: $F(2, 599) = 8.68$, $p<.001$, $\eta_p^2 = .03$. Gender expression: $F(2, 599) = 11.27$, $p<.001$, $\eta_p^2 =.04$. Pairwise comparisons were considered at $p<.05$. For both forms of victimization, GSA leaders experienced greater levels of victimization than all others. No differences were observed between non-leader GSA members and those who were not GSA members.

86   Chi-square tests were performed looking at the relationship between ethnic/cultural club availability and school region and locale. The effect for locale was significant: $\chi^2(2) = 28.10$, $p<.001$, Cramer's V = .15. Pairwise comparisons were considered at $p<.05$. Students in rural schools were least likely to have an ethnic/cultural club; there was no difference between urban and suburban schools. The effect for region was not significant.

87   To examine differences in ethnic/cultural club availability by school racial composition (majority White vs. majority students of color vs. no racial majority), an analysis of covariance (ANCOVA), with club availability as the dependent variable, racial composition as the independent variable, and region and locale (urban, suburban, rural) as the covariates. The effect was significant: $F(2, 1155) = 4.39$, $p<.05$, $\eta_p^2 = .01$. Post hoc comparisons were considered at $p<.05$. Students in majority-White schools were less likely to have an ethnic/cultural club than those where the majority of students were youth of color. No other differences were observed.

88   To test differences in school belonging by ethnic/cultural club availability, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), school racial majority, region, and locale (urban, suburban, rural) we conducted an analysis of covariance (ANCOVA), where level of school belonging was the dependent variable, club presence was the independent variable, and multiracial/multiethnic status, school racial majority, region, and locale were covariates. The effect was not significant.

89   To test differences in skipping school due to feeling unsafe by ethnic/cultural club availability, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), school racial majority, region, and locale (urban, suburban, rural) we conducted an analysis of covariance (ANCOVA), where number of school days missed was the dependent variable, club presence was the independent variable, and multiracial/multiethnic status, school racial majority, region, and locale were covariates. The effect was not significant.

90   To test differences in feeling unsafe (due to race/ethnicity, sexual orientation, and gender expression) by ethnic/cultural club availability, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), school racial majority, region, and locale (urban, suburban, rural) we conducted a multivariate analysis of covariance (MANCOVA), where the reasons for feeling unsafe were the dependent variables, club presence was the independent variable, and multiracial/multiethnic status, school racial majority, region, and locale were covariates. The effect was not significant.

91   To test differences in school belonging by ethnic/cultural club membership, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), school racial majority, and race-based harassment, we conducted an analysis of covariance (ANCOVA), where level of school belonging was the dependent variable, club participation was the independent variable, and multiracial/multiethnic status, school racial majority, and race-based harassment were covariates. The effect was significant: $F(2, 785) = 6.78$, $p<.01$, $\eta_p^2 = .02$. Native LGBTQ students who participated in their ethnic/cultural club were had a greater sense of school belonging than those who did not participate.

92   In the survey, we asked about whether students participated in several forms of activism, including: participating in an event where people express their political views (such as a poetry slam or youth forum); volunteering to campaign for a political cause or candidate; participating in a boycott against a company; expressing views about politics or social issues on social media; contacting politicians, governments, or authorities about issues important to the student; participating in a rally, protest, or demonstration; or, participating in a GLSEN Day of Action, such as Day of Silence or Ally Week.

    To examine differences in rates of activism by ethnic/cultural club participation, a series of chi-square tests were conducted for each form of activism. The effect was significant for nearly all forms of activism, with the exception of expressing views on social media. Day of Action: $\chi^2(1) = 6.43$, $p<.05$, Cramer's V = .08; event to express political views: $\chi^2(1) = 23.54$, $p<.001$, Cramer's V = .16; volunteering: $\chi^2(1) = 22.41$, $p<.001$, Cramer's V = .16; boycott: $\chi^2(1) = 9.69$, $p<.01$, Cramer's V = .10; rally: $\chi^2(1) = 11.92$, $p<.01$, Cramer's V = .12; contacting politicians: $\chi^2(1) = 10.16$, $p<.01$, Cramer's V = .11.

93   Kosciw, J. G., Greytak, E. A., Zongrone, A. D., Clark, C. M., & Truong, N. L. (2018). *The 2017 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools.* New York: GLSEN.

94   Shelton, S. A. & Barnes, M. E. (2016). "Racism just isn't an issue anymore": Preservice teachers' resistances to the intersections of sexuality and race. *Teaching and Teacher Education, 55,* 165–174.

95   To examine differences in supportive staff and administration by gender, a multivariate analysis of variance (MANOVA) was conducted with gender (trans/GNC vs. cisgender) as the independent variable, and two dependent variables: number of LGBTQ-supportive staff and level of support from administration regarding LGBTQ issues. The multivariate effect was significant: Pillai's Trace = .01, $F(2, 1277)$ = 5.57, $p<.01$, η_p^2 = .01. The univariate effects for supportive staff and administration were both significant. Staff: $F(1, 1278)$ = 11.10, $p<.01$, η_p^2 = .01; Administration: $F(1, 1278)$ = 4.34, $p<.05$, η_p^2 =.003.

96   To examine differences in supportive staff and administration by multiracial/multiethnic status (Native only vs. Native and White vs. other multiracial Native), a multivariate analysis of covariance (MANCOVA) was conducted with multiracial/multiethnic status as the independent variable, two dependent variables (number of LGBTQ-supportive staff and level of support from administration regarding LGBTQ issues), and with locale (urban, suburban, rural), region, and school racial majority as covariates. The multivariate effect was not significant.

97   We conducted a series of partial correlations to examine, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other multiracial Native) the relationships between number of supportive educators and: missing school due to feeling unsafe, feeling unsafe (due to sexual orientation, gender expression, and race/ethnicity), psychological well-being (self-esteem and depression), school belonging, and GPA. Missing school: $r(1300)$ = -.24, $p<.001$; feeling unsafe due to sexual orientation: $r(1300)$ = -.24, $p<.001$; feeling unsafe due to gender expression: $r(1300)$ = -.14, $p<.001$; feeling unsafe due to race/ethnicity: $r(1300)$ = -.10, $p<001$. Self-esteem: $r(1300)$ = .27, $p<.001$; depression: $r(1300)$ = -.31, $p<.001$; feelings of school belonging: $r(1300)$ = .52, $p<.001$; GPA: $r(1300)$ = .10, $p<.001$.

98   To test differences in educational aspirations by number of LGBTQ-supportive educators, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other Native multiracial), we conducted an analysis of covariance

(ANCOVA), where level of supportive educators was the dependent variable, educational aspirations was the independent variable, and multiracial/multiethnic status was the covariate. The effect was significant: $F(5, 1313)$ = 5.94, $p<.001$, η_p^2 = .02. Native LGBTQ students who did not plan to graduate high school had fewer supportive educators than those who planned to get a Bachelor's degree as well as those planning to go to graduate school. Those planning to get an Associate's degree had fewer supportive educators than those planning to get a Bachelor's degree. No other significant differences were observed.

99   We conducted a series of partial correlations to examine, while controlling for multiracial/multiethnic status (Native only vs. Native and White vs. other multiracial Native) the relationships between having an LGBTQ-inclusive curriculum at school and: feeling unsafe (due to sexual orientation, gender expression, and race/ethnicity), perception of how accepting the student body is of LGBTQ people, and feelings of school belonging. Feeling unsafe due to sexual orientation: $r(1336)$ = -.21, $p<.001$; feeling unsafe due to gender expression: $r(1336)$ = -.12, $p<.001$; Student body acceptance: $r(1336)$ = .31, $p<.001$; feelings of school belonging: $r(1336)$ = .32, $p<.001$.

100   In order to examine the relationship between LGBTQ-inclusive curriculum and feeling unsafe due to race/ethnicity, while controlling for multiracial/multiethnic identity, we conducted the partial correlation described in the previous endnote. The effect was not significant.

101   Sleeter, C. E. (2011). *The academic and social value of ethnic studies: A research review.* Washington, D. C.: National Education Association.

102   National Congress of American Indians. (2019). *Becoming visible: A landscape analysis of state efforts to provide Native American education for all.* Washington, DC: September 2019.

103   Morgan, I. & Amerikaner, A. (Feb 27, 2018). An analysis of school funding equity in the U.S. and across each state. https://edtrust.org/resource/funding-gaps-2018/

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