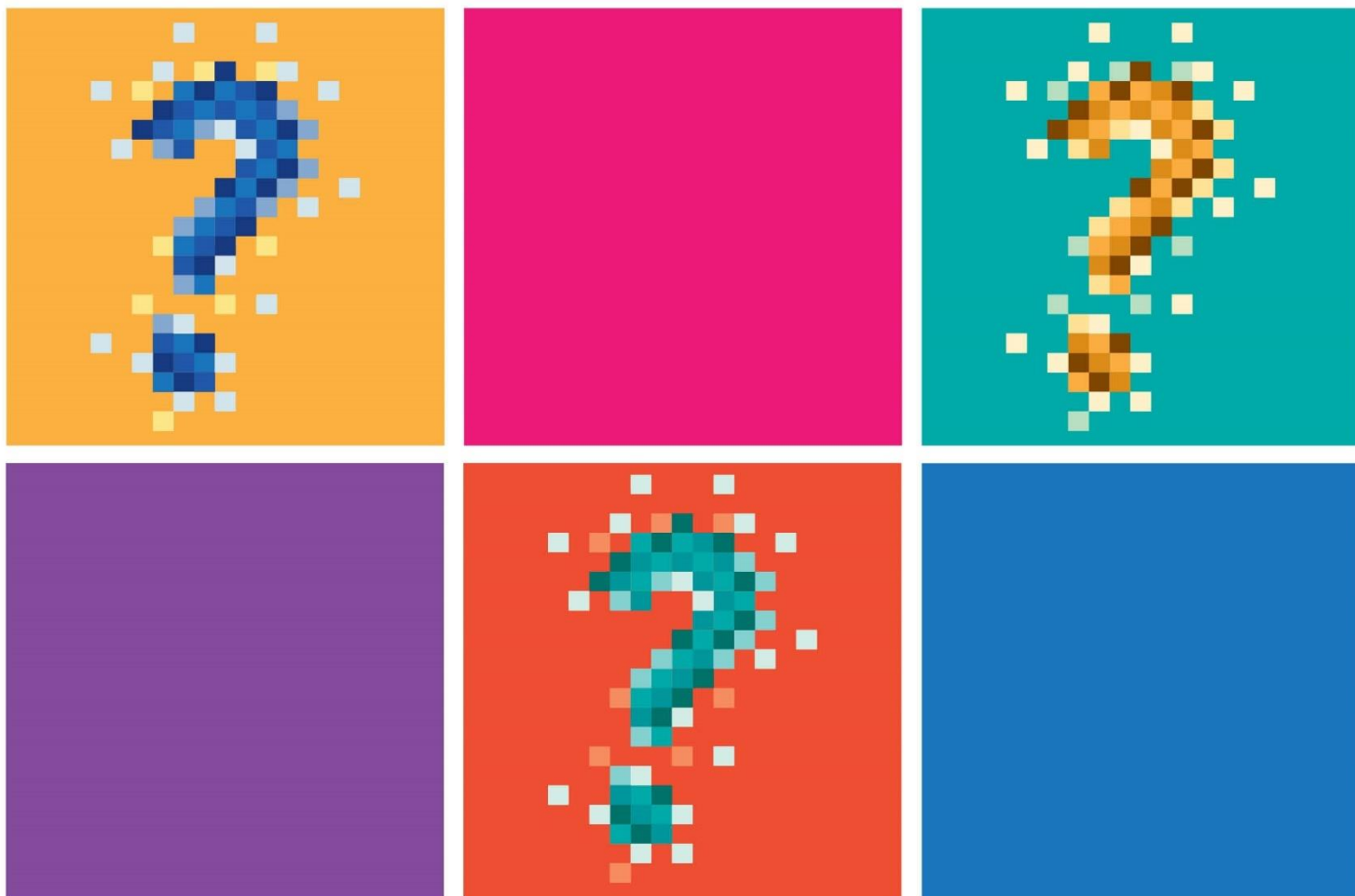


whataboutme.nz

the national youth health and wellbeing survey 2021



MĀORI REPORT

June 2023



Acknowledgements

Tukuna te rangatahi kia tū, kia whanake

Allow youth the opportunity to grow.

This proverb is of Ngāti Maniapoto origin. Maniapoto was still in his youth when he succeeded the mantle of tribal leadership. Here youth are afforded the opportunity to lead in their respective strengths at an early stage in their life.

We would like to thank all young people who contributed their time and energy to building this picture of young people in Aotearoa New Zealand through *What About Me?*

We would also like to thank the youth workers who supported our research team in delivering the survey and all the schools, kura and community organisations who welcomed us and helped us connect with young people in their spaces.

We would like to thank the members of the Māori, Pacific and technical advisory groups for their contribution throughout the project.

We hope this report includes information that will help continue to support young people in Aotearoa New Zealand.

June 2023

About Malatest International

Malatest International provides expertise in research and evaluation through whānau and community engagement, te reo, tikanga and mātauranga Māori and Pacific contexts and methodologies.

We ensure that all voices are brought to the table in any research and evaluation project, and offer opportunities to learn from one another, continually building the collective capability within our overall team, and those with whom we work.

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Luvly Limited is a respected communications and digital development company delivering branding, advertising, digital communications and web app development to a broad range of clients. Luvly has led the digital development of the TOMM® software since its inception in 2017.

TOMM® is a ground-breaking digital platform that can measure and record changes in human health and wellbeing from conception to coffin. Partnering with Malatest International and developing digital tools to deliver this survey meant progressively customising a broad range of questionnaire formats, providing the flexibility required for delivering a complex survey. All data captured by all TOMM® tools are hosted in Aotearoa, aligning our standards in data sovereignty to those that apply to all crown agencies.

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1. Summary of key messages

Government commissioned the *What About Me?* survey to build on existing information about young people by profiling their wellbeing, resilience, strengths and hopes for the future. Between June and November 2021, *What About Me?* reached 7,209 year 9 to 13 students in school settings across Aotearoa New Zealand.

The survey included 2,265 rangatahi Māori. Young people in the school sample were selected from a stratified random sample of schools and from randomly selected classrooms within each selected school.¹ All survey findings were weighted to the prevalence of ethnicity, gender and school decile² based on Ministry of Education secondary school roll data. After weighting, rangatahi Māori made up 23% of the sample.

The survey took place at a time when many young people's lives were disrupted by COVID-19. Regional and national lockdowns affected the participation of some young people in the survey. Some schools that had been scheduled to be part of *What About Me?* were no longer able to participate. The impact of the lockdowns affected Auckland more than other parts of Aotearoa New Zealand.

This report

This report is an overview of the results from young people surveyed in school settings who identified as Māori. It presents an overview of the survey results and does not aim to reach conclusions about 'why' and 'how' various factors influence the lives of young people. It sits alongside other resources available on the Ministry of Social Development website³ including a technical report providing more detail about the sample and surveying methods.

Who had their say

As for all young people who responded to the survey, rangatahi Māori were a diverse group. One-third (37%) of rangatahi Māori identified as Māori only (Māori

¹ Selection of the in-school sample had two stages. In the first stage we selected a sample of schools through stratifying them by region and decile. The second stage was the selection of students within schools. Details are provided in the technical report.

² School decile describes the extent to which schools draw students from low socioeconomic communities. More information is available at: www.education.govt.nz/school/funding-and-financials/resourcing/operational-funding/school-decile-ratings/

³ <https://msd.govt.nz/about-msd-and-our-work/publications-resources/consultations/youth-health-and-wellbeing-survey-results/index.html>



and no other ethnic group), 53% selected Māori and one other ethnic group and 10% chose three or more ethnic groups. The Māori Pacific group (rangatahi Māori who also identified at least one Pacific ethnicity) made up 17% of rangatahi Māori. Most (94%) rangatahi Māori were born in Aotearoa New Zealand.

Most (84%) rangatahi Māori identified as straight or heterosexual and 10% identified as bisexual. Twenty percent of rangatahi Māori were included in a rainbow grouping.⁴

Using the Washington Group Short Set definition three,⁵ 34% of rangatahi Māori were included in the disabled group. Remembering or concentrating was the most frequently identified area of difficulty.

Applying Te Whare Tapa Whā

Applying the Te Whare Tapa Whā⁶ lens to the *What About Me?* results for rangatahi Māori highlighted connections across the different domains of wellbeing. The model for Māori health and wellbeing takes a holistic perspective, acknowledging the importance of five domains of wellbeing, likened to the four walls of a whareniui and the foundation that the whare sits upon. These domains include taha wairua (spiritual and cultural wellbeing), taha hinengaro (mental wellbeing), taha tinana (physical wellbeing), and taha whānau (social wellbeing). These four domains create the four walls of the whare and are built on the foundation of whenua (land and roots).

Taha wairua represents strength in personal beliefs, values, traditions and identity. Rangatahi had a strong sense of identity, knew their whakapapa and placed high importance on Māori values, culture and tradition. The ability to communicate in te reo Māori contributed to identity. But results also showed that rainbow, female and disabled rangatahi Māori felt less strong in their sense of identity and less able to express who they were. Rainbow and disabled rangatahi Māori also experienced a higher level of discrimination than other sub-groups of rangatahi Māori.

When taha hinengaro is strong, rangatahi can express their feelings, reach out for support when needed and are less likely to experience negative mental health or

⁴ We constructed the rainbow variable based on advice from Stats NZ and used Pacific young people's answers to questions about gender, sexual identity and sexual preference – detailed in section 5.7.

⁵ Detailed in section 5.8.

⁶ Durie, M. (1985). A Māori perspective of health. *Social Science and Medicine*, 20, 483-486.



distress. Half (53%) of rangatahi had good to excellent wellbeing based on WHO-5⁷ responses. However, many rangatahi were struggling. Half (50%) reported feeling like life was not worth living in the last year. The results for female, rainbow and disabled rangatahi showed a much higher level of need.

Rangatahi Māori were very positive about their general health, with most (82%) rating it good to excellent. The results were particularly strong for Māori males (89% compared to 77% for females) but substance use, particularly smoking and vaping, could undermine strengths in taha tinana.

Some rangatahi Māori described living with people other than just their mums and dads, including grandparents (19%) or wider whānau (11%). All groups were positive about having trusted friends, feeling safe with friends and feeling loved in romantic relationships. Financial stability contributed to feeling part of a strong whānau. Worry about affording kai and other basics were common for rangatahi Māori.

A strong identity

A strong identity is an important element of resilience. All groups of rangatahi Māori gave high ratings about the importance to them of Māori values, maintaining their family traditions and cultural heritage. Male rangatahi Māori felt more able to express their identity than females and felt a greater sense of pride in who they were.

Disabled rangatahi Māori were more likely to have experienced discrimination from others because of their ethnicity, gender or sexual identity compared to the overall cohort of rangatahi Māori.

One-third (33%) of rangatahi Māori could have an everyday conversation in te reo Māori and 6% of rangatahi Māori could speak a language other than English, te reo Māori or NZ Sign Language. Nearly half (45%) of rangatahi Māori said they had religious or spiritual beliefs.

Strong relationships and connections

All groups of rangatahi Māori felt loved by their family and whānau but were less positive about being able to spend enough time with them. Rangatahi Māori thought their families and whānau were doing well, although female, disabled and rainbow rangatahi Māori were less positive.

⁷ WHO. (1998). Wellbeing Measures in Primary Health Care/The Depcare Project. WHO Regional Office for Europe: Copenhagen.



More than one-third of rangatahi Māori (38%) supported their whānau by looking after someone like a brother or sister, a relative, or someone else on a regular basis. While caring for others contributes to the family and connects young people with older generations, some young people said they missed school and work as a result.

Friends were very important. Rangatahi Māori felt the most accepted by their friends and gave high ratings for having friends they could trust and feel safe with. As with family and whānau, rangatahi Māori were less positive about being able to spend enough time with their friends. On average, rangatahi Māori saw social media as close to the midpoint between important and not at all important. Māori females and rangatahi Māori in the rainbow group were more worried about their social media use and gave lower ratings for feeling safe online compared to the overall cohort of rangatahi Māori.

Rangatahi Māori were connected to their communities. Two-thirds (61%) of rangatahi Māori were in a group, club or team and around half (50%) said they helped others in their neighbourhood.

A stable home base

While most rangatahi Māori lived somewhere warm, dry and free from mould, others lived in poorer quality housing. Overall, one-quarter (24%) had moved at least once in the 12 months before they completed the survey.

Half (49%) of rangatahi Māori said they or their family worried about paying for one or more of kai/food, power/electricity, rent/mortgage or petrol/transport. Worry about these basic items was more of a burden for disabled rangatahi Māori compared to the overall cohort of rangatahi Māori.

Achieving and contributing

Nearly half of rangatahi Māori (47%) aspired to achieve a university degree and 23% aspired to achieving NCEA 3. A smaller percentage of rural rangatahi Māori (27%) and rangatahi who identified only with a Māori ethnic group aimed to achieve a university degree. Rural and disabled rangatahi Māori were less likely to think they would achieve the qualification they aspired to compared to the overall cohort of rangatahi Māori. Disabled rangatahi Māori also rated most aspects of their experiences of school life lower than other groups including their sense of belonging at school and being able to manage schoolwork.

One-quarter of rangatahi Māori (25%) had a regular paid part-time job. Rangatahi Māori were positive about their workplaces, being treated well, paid fairly and



knowing their rights. They were less positive that their work provided opportunities to develop skills and knowledge for their future.

Feeling good physically and mentally

Rangatahi Māori gave an average rating for their lives in general of 6.5 on a scale from 0 dissatisfied to 10 satisfied. Disabled and rainbow rangatahi Māori were less positive than others.

Most (82%) considered their own health good, very good or excellent. Rangatahi Māori who had accessed healthcare had mostly done so in a primary care setting, their school health clinic or pharmacy. However, one-quarter (26%) had not accessed healthcare and one-quarter (25%) said they had not been able to see a doctor or nurse when they wanted or needed to in the last year.

By year 13, more than half (59%) of rangatahi Māori said they had had consensual sex. They were more likely to use contraception to prevent pregnancy (65%) than to protect against sexually transmitted infections (42%).

Similar to the cohort of all young people surveyed, the mental health results for rangatahi Māori present a worrying picture of high need. Just half (53%) of rangatahi Māori had WHO-5⁸ scores representing good to excellent wellbeing and more than one-third (36%) had Kessler-6⁹ scores indicating experience of severe mental illness. In the last twelve months, half had felt so overwhelmed they could not cope (54%) and that life was not worth living (50%).

The prevalence of poor mental health is reflected in unacceptable rates of suicidal ideation and attempts. One-third (37%) had seriously thought about suicide and one-in five (20%) had attempted suicide.

Results in mental wellbeing were particularly concerning for female, disabled and rainbow rangatahi Māori. Levels of need were significantly higher for all questions for these groups.

⁸ WHO. (1998). Wellbeing Measures in Primary Health Care/The Depcare Project. WHO Regional Office for Europe: Copenhagen.

⁹ Kessler R.C., Andrews G., Colpe L.J., Hiripi E., Mroczek D.K., Normand S.L., Walters E.E., & Zaslavsky A.M. (2002) Short screening scales to monitor population prevalences and trends in non-specific psychological distress. *Psychological Medicine*, 32, 959–976.



Safety

Rangatahi Māori from all groups felt safest where they usually lived and at work. They felt less safe at school and in their communities. Māori male students felt safer than females across all settings. Rangatahi Māori from all groups felt safe with their girlfriend, boyfriend or partner and with their friends.

Experience of harm

Most rangatahi Māori (79%) had not been physically hurt or hit by an adult, or seen another child or someone else physically hurt or hit in the last 12 months. More than two-thirds (67%) had experienced an adult yelling or swearing at them or someone else in their home.

One-quarter (26%) reported they had experienced sexual harm through being touched in a sexual way or made to do sexual things they did not want to do.

Bullying was a common harm. More than one-third (40%) said they had experienced bullying in the last 12 months. Most commonly bullying had been by teasing or verbal abuse.

Vaping had overtaken nicotine and marijuana smoking. One-third of rangatahi Māori (35%) had smoked a whole cigarette, tobacco or roll-your-owns, 42% had used cannabis and 68% had vaped or used e-cigarettes. Some worried about their smoking and vaping (27% of those who smoked and 42% of those who vaped or used e-cigarettes).

Overall, 77% of rangatahi Māori had drunk alcohol. Binge drinking, defined as consuming five or more drinks on an occasion for males or four or more drinks on an occasion for females, is associated with many health problems. Just over half (55%) of rangatahi Māori who had ever drunk alcohol had drunk five or more drinks at least once in the past four weeks.

***What About Me?* cohort reports**

The *What About Me?* Overview report was the first report with *What About Me?* findings. It summarised survey findings across the sample of young people reached in school settings. Three additional reports are now available to complement the Overview report:

- Māori Report: All rangatahi Māori sampled in school settings
- Pacific Report: All Pacific young people sampled in school settings



- Community Cohort Report: The cohort of young people reached in community settings including Alternative Education providers, Teen Parent Units, Youth One Stop Shops and NGOs.

Common themes emerge from all four reports. *What About Me?* results identified areas of strength and resilience for Aotearoa New Zealand's young people. Many had strong friendships, felt safe and loved with their family and whānau, were able to express their identity, connected to their culture and aspired to achieve in their education.

The results also showed the challenges faced by some groups. Across all reports disabled and rainbow young people were more often struggling with many aspects of their lives. Compared to other young people, they faced more discrimination and were less able to express their identity. On average females were less positive than males about many aspects of their lives.

Many young people worried about their families having enough money to meet basic needs. Māori and Pacific young people were more likely to be worried about meeting basic needs than other young people.

The *What About Me?* results provide a snapshot of the wellbeing of young people in Aotearoa New Zealand in 2021, at a time when their lives were affected by COVID-19. This series of reports provide an overview of the findings for the school sample, rangatahi Māori, Pacific young people and the community cohort. They do not aim to reach conclusions about 'why' and 'how' various factors influence the lives of young people, but the results highlight many opportunities for deeper analysis and further research. Stats NZ has now made the *What About Me?* dataset available for this work to continue.



2. Purpose

In late 2018, government agencies led by the Ministry of Social Development (MSD) commissioned a nationwide health and wellbeing survey of young people aged 12 to 18 years. After consultation with young people, the survey was branded as *What About Me?*

The survey was commissioned to build on existing information and to fill gaps in what was known about young people by profiling young people, their wellbeing, resilience, strengths and hopes for the future. Indicators for the Child and Youth Wellbeing Strategy¹⁰ were embedded in the survey. It was also important for the survey to identify parts of their lives where young people were struggling, in order to help inform how they could be supported.

This report provides an overview of the results for rangatahi Māori surveyed in school settings. It does not aim to reach conclusions about ‘why’ and ‘how’ various factors influence the lives of young people. It complements the overview report for all school results, downloadable tables, technical report, community results report, Pacific results report and the data dictionary sitting alongside the dataset at Statistics New Zealand.

¹⁰ See www.chilyouthwellbeing.govt.nz/



3. Overview of the survey method

Youth2000, the first nationally representative health and wellbeing survey of New Zealand young people, was completed by the Adolescent Health Research Group of Auckland University in 2001.¹¹ The survey was repeated in 2007, 2012 and most recently in 2019. The survey method we have used for *What About Me?* drew in part on the approaches used successfully in those surveys. In particular, the questionnaire development phase asked stakeholders to consider which questions used in the Youth2000 surveys would be most valuable to include.

A full summary of the survey method can be found in the accompanying technical report. An overview is provided below.

Core components of the survey approach: The core parts of our approach to the survey include:

- A holistic approach to health and wellbeing that considered the different dimensions of young people's lives e.g., inclusive of questions that covered the four domains of Te Whare Tapa Whā (taha wairua, taha hinengaro, taha whānau, taha tinana).¹²
- A youth-centred survey that collected meaningful information about how young people saw their lives.
- Useful and usable information to inform policy development and service delivery and to provide a foundation for tracking progress.
- Strengths-based measures to complement many of the administrative data measures that were deficit based.
- An accessible survey with length and language that did not exclude young people with literacy or language challenges.
- An interactive reporting tool to provide schools and youth services with information about the young people they support.
- A full data set for government to underpin additional analyses.

Questionnaire development: We ran an extensive consultation process with stakeholders across government and with other organisations supporting and advocating for young people. Participants in the consultation process identified the information they most needed, including considering which questions included in

¹¹ Information and publications on the Youth2000 series are collated at: www.fmhs.auckland.ac.nz/en/faculty/adolescent-health-research-group/publications-and-reports/publications-by-topic.html

¹² See www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-whare-tapa-wa



past youth health and wellbeing surveys (including the Youth2000 series) would be most important to repeat to assess change over time. A copy of the survey questions is provided in the technical report.¹³

Ethics and privacy: The survey was reviewed by the Health and Disability Ethics Committee in 2019 and approval was granted for participation by year 9 to 13 students. An extensive safety process was clearly defined and included a pilot study to assess if any additional safety considerations were required, identification of at-risk young people, youth workers available during survey completion to support young people and providing contact details for support services to young people. The safety process is summarised in Appendix 1.

The survey: Young people completed the survey on tablets. The survey was available in English and te reo Māori in written and audio formats. Earphones were provided to assist young people who found it easier to hear the questions alongside reading them. A video option was available for young people who wanted to read the survey in New Zealand Sign Language. Some tablets were available for young people with visual disability to use with a reader.

Sample: We intended to survey 14,000 young people with 11,500 in-school completions and 2,500 community completions. The planned sample size was intended to enable regional comparison by reducing the representation of Auckland in the sample and increasing the representation of all regions that would have a sample size of below 500 based on their proportion of the school roll. The final sample size of 7,209 in school and 502 in the community was limited by the impact of COVID-19 on fieldwork.

School closures meant scheduled fieldwork had to be cancelled. The impacts of the reduced sample size include:

- Grouping smaller regions for regional comparisons
- Some sub-group comparisons are not possible where numbers are small
- Auckland was particularly affected by the lockdowns
- Limited ability to connect with sampled wharekura because of impacts of lockdown on our kaupapa Māori team and wharekura.

Survey timing: The intention was to complete survey fieldwork in school terms 2-3 of 2019. However, delays in gaining ethics approval in 2019 and 2020 COVID lockdowns resulted in fieldwork being completed in 2021.

¹³ <https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/consultations/youth-health-and-wellbeing-survey-results/wam-technical-report-20221004.pdf>



Survey weighting: All results were weighted to the prevalence of ethnicity (Māori, Pacific, European and Asian), gender (male, female) and school decile (low, mid, high) in regional groupings based on Ministry of Education secondary school roll data. We have used replicate weights to calculate confidence intervals to account for the impact of clustering of responses in schools.



4. How to read the tables and figures in this report

Main result tables

Tables show the results for questions grouped into themes, as in the example below.

1. This is the stem and rating scale shared by the questions below. The question column here can be read as: I feel accepted ... by the people I live with. Rangatahi Māori answered by giving a rating between 0 and 10, where 0 represented disagree and 10 agree. The mean of their ratings is reported.
2. The results for all rangatahi Māori to each question are in the All Māori row.
3. Subsequent rows report results for rangatahi Māori sharing a characteristic. Each cell provides the point estimate for the group of rangatahi Māori identified in the row heading for the question in the column heading. The lower and upper limits of the 95% confidence intervals for the estimate are bracketed below the point estimate.¹⁴

Example results table

1. I feel accepted ... (mean on scale of 0 disagree to 10 agree)

	By the people I live with	At school/ kura (currently attending)	At work	By others	By my friends
2. All Māori	8.0 (7.9 - 8.1)	7.0 (6.8 - 7.2)	7.6 (7.4 - 7.8)	7.3 (7.1 - 7.4)	8.5 (8.4 - 8.6)
3. Māori only	8.1 (7.8 - 8.4)	7.1 (6.7 - 7.6)	7.5 (7.1 - 7.8)	7.3 (7.0 - 7.6)	8.7 (8.5 - 8.9)
Māori Pacific	8.0 (7.8 - 8.2)	7.2 (6.9 - 7.5)	7.8 (7.4 - 8.2)	7.4 (7.1 - 7.7)	8.6 (8.3 - 8.8)

Comparisons between subgroups of young people

The tables report results for different sub-groups of rangatahi Māori:

¹⁴ More information about the construction of the confidence intervals using replicate weights is provided in accompanying technical report.



- Ethnicities¹⁵ – Māori only (rangatahi identified Māori as their ethnicity and no other ethnicities) and Māori Pacific (rangatahi who identified as Māori and any Pacific ethnicity)
- Urban or rural areas – Rangatahi Māori attending a school in an urban or rural setting as defined by the Ministry of Education
- Seniority at school - Junior for rangatahi Māori in years 9 or 10 or senior for years 11 or above
- Gender – Rangatahi Māori who identified male or female as their gender
- Rainbow – Rangatahi Māori who identified as rainbow
- Disability – Rangatahi Māori who fit the criteria for the third definition of disability defined by the Washington Group questions used in the survey.

Details of which rangatahi Māori were included in each group are provided in section 5.

For each sub-group it is useful to understand the prevalence of each result. Comparisons between groups identify average similarities and differences to inform understandings of the strengths and challenges facing each sub-group. In interpreting results and comparisons between sub-groups, we need to be mindful of the uncertainty of the estimates that results from survey sampling (i.e., confidence intervals). We adopt the standard practice of identifying a difference as ‘different’ if it is large enough after counting for the uncertainty involved in sampling.

It is important to understand that the results for each of the subgroups are not standardised to age, gender, ethnicity or any other characteristic. Differences between groups may be driven by differences in their composition. Greater or lesser representation of characteristics such as gender, ethnicity and socioeconomic status influence the results recorded for each group. All young people live in different contexts such as different living arrangements, family/whānau incomes, gender, sexuality, friendships and whether they are born in Aotearoa New Zealand or not. These different contexts also influence their wellbeing. For example, geographic location or socioeconomic factors are different for each ethnic group – 32% of Māori survey results came from students in decile 1-3 schools compared to 11% of European students.

The statistical weighting process matched the sample composition to the population on ethnicity, gender and decile, but not to the composition within ethnic groups. For

¹⁵ If young people identified with more than one ethnicity, their results were included with each ethnicity they identified. For example, if they identified as both Māori and Pacific, their results will be included in Overall Māori as well as Māori and Pacific but if they only identified with Māori and no other ethnicities they would be included in Overall Māori and Māori only groups.



example, while overall the sample is 51% female, the Māori group is 53% female. The composition of the sample is shown in Table 3.

It is important not to assume the cause of differences between groups. Identifying the cause of differences observed requires more complex investigation of the data than presented here. The survey dataset is available for statistical experts to carry out some of these analyses.

Overview charts

The overview charts provide a summary of the results for each theme. Abbreviated question text is provided around the outside, and questions are split into sub-themes by the white dividing lines.

The circled numbers give the result for the question for all rangatahi Māori, which may be a mean result or a percentage. Results are positioned closer to the outside if they are closer to the most positive result (strengths). They are closer to the centre if they are closer to the most negative result (weaknesses).

The overview for the identity theme is shown below. They present overall results only. Note that for the questions on discrimination, low scores were most positive and indicated that the young person did not experience discrimination so they are closer to the outside edge. For the questions on feeling accepted, high scores were the most positive and indicated high acceptance so they are closer to the outside edge.



Example overview chart



Best possible results are at the outer edge
Worse possible results are at the centre

Comparisons to results from Youth2000 series surveys

What About Me? drew questions from previous surveys¹⁶ and some questions were included to allow comparison over time. The response scales for some questions were changed to provide internal consistency in *What About Me?* and/or to provide a more strengths-based framing. At the end of each results section we have included tables comparing results to those of Youth2000 series surveys. Where scales differ, a best fit approach has been applied and described alongside the results. Considerations for comparing findings with *What About Me?* are summarised in Table 1.

¹⁶ For full question text of Youth2000 series surveys see: Archer, D., Clark, T.C., Lewycka, S., DaRocha, M & Fleming, T. (2021). Youth19 Rangatahi Smart Survey, Data Dictionary. (Edited from The Adolescent Health Research Group previous Youth2000 series Data Dictionaries). The Youth19 Research Group, The University of Auckland and Victoria University of Wellington, New Zealand. Available on www.youth19.ac.nz/the-surveys



Table 1. Survey approaches for *What About Me?* and the most recent Youth2000 series surveys

Survey	Selection of participants	Age range and completions	Data collection
<i>What About Me?</i> 2021	Random selection of schools and then classes. Data weighted to school populations. Sample included regions.	12-18+ attending secondary school. 7,209 completions in school settings.	Online via tablets completed in-person in class groups. National coverage.
Youth 19 – latest in the Youth2000 series from 2019	Random sample of 30% of Year 9-13 students from participating schools. Data weighted and regional results extrapolated.	7,721 secondary school students including 6 wharekura, 92 alternative education students and 84 young people not in education, employment or training (Y-NEETs).	Online survey administered in groups in school settings Auckland, Tai Tokerau and Waikato regions.
Youth'12 - Youth2000 series survey from 2012	Randomly selected schools and randomly selected students within schools (including wharekura, alternative education and Teen Parent Units) participated in surveys.	8,500 students in schools. Students in alternative education settings surveyed separately.	Online survey administered in groups in school settings. National coverage.
Youth'07	Randomly selected schools and randomly selected students within schools participated in surveys.	18 years old or younger attending secondary school. 9,107 students in schools.	Online survey administered in groups in school settings. National coverage.

The quotations included in this report: Quotations from young people are presented in each section to illustrate some of the key themes in the survey results. The quotations come from the 1,087 rangatahi Māori responses to the question asked at the end of the survey: What would help you have a good life, now and in the future?





Who had their say

5.1. Asking young people to contribute

The results in this report are from the analysis of survey responses collected from rangatahi Māori in school settings. Of the 7,209 young people completed *What About Me?* in schools across all regions of Aotearoa New Zealand, 2,265 were rangatahi Māori. Their results are the focus of this report.

Rangatahi Māori and other young people not attending secondary school (for example, those attending year eight, in employment or tertiary or other education, or not in employment, education or training) were surveyed by the community component of *What About Me?*, which is reported separately.

The survey collected data from 2% of individuals in secondary school in 2021. As with any survey, we need to ensure that the estimates are representative of the wider target population. We used weighting (by decile, gender, ethnicity) to correct differences between the sample and the wider target population.

Surveys aim to provide an estimate for a target population by collecting responses from a sample. We aimed to reduce the risk of bias by:

- Dividing schools into groups based on region and decile and selecting from within each of those groups, giving each school a probability of being selected proportionate to its size.
- Sampling classes within schools by randomly selecting a class from each year group from each participating school.

Uncertainty in the survey results can be quantified by using 95% confidence intervals. We have created the confidence intervals by resampling within the overall sample to see how much results vary. The upper and lower bounds of this confidence interval describe that range of the estimates that would be obtained 95% of the time if the survey had been run multiple times. The standard approach is to regard the difference between two estimates as significant if their confidence intervals do not overlap. Results should not be considered different if their confidence intervals overlap, even where the point estimates appear to be far apart.

The survey questions were not compulsory, so each question contains a varying amount of missing data from rangatahi Māori who skipped, answered 'don't know' or who did not progress far enough through the survey. Some groups were more likely to miss answering questions – for example, those who were slower to make their way through the survey and ran out of time.

Further details of the methods used can be found in the accompanying technical report.



5.2. Response from around Aotearoa New Zealand

Table 2 below describes the response from schools and students in each region.

Table 2. Breakdown of in-school *What About Me?* participation by region

Regional Council	All schools (sampled schools)	Participating schools	Participating schools (% of all schools)	School response (% of sampled schools)	Student responses (pre-cleaning)	Student responses (final dataset)	Māori Students (final dataset)
Mainstream schools							
Northland and Bay of Plenty	48 (13)	6	13%	46%	690	656	253
Auckland	105 (23)	6	6%	26%	679	652	120
Waikato	48 (15)	5	10%	33%	555	532	213
Gisborne	7 (7)	3	43%	43%	322	314	196
Hawkes Bay	23 (5)	4	17%	80%	429	420	178
Taranaki and Manawatū-Whanganui	40 (15)	8	20%	53%	861	843	266
Wellington	44 (14)	9	20%	64%	842	815	149
Nelson, Marlborough, Tasman, West Coast	21 (20)	9	43%	45%	811	792	168
Canterbury	56 (16)	9	16%	56%	910	848	163
Otago and Southland	40 (14)	8	20%	57%	973	945	216
National mainstream	432 (142)	67	16%	47%	7,072	6,817	1,922
Other schools in the sample							
Wharekura	36 (17)	2	6%	12%	359	336	325
Special schools	22 (10)	2	9%	20%	64	56	18
National mainstream and other schools combined	490 (169)	71	14%	42%	7,495	7,209	2,265



5.3. Socioeconomic status

Socioeconomic status is closely associated with different life experiences and wellbeing outcomes. Analysis of the results and particularly comparisons between groups of rangatahi Māori must be made with the impact of socioeconomic status in mind.

In *What About Me?* rangatahi Māori responses were only associated with their school's location, not their individual address. Their individual socioeconomic status is therefore not included in the survey dataset. The nearest proxy available in the survey results is school decile, which describes the extent to which schools draw students from low socioeconomic communities defined by the percentage of:¹⁷

- Households with income in the lowest 20% nationally
- Employed parents in the lowest skill level occupational groups
- Household crowding
- Parents with no educational qualifications
- Parents receiving income support benefits.

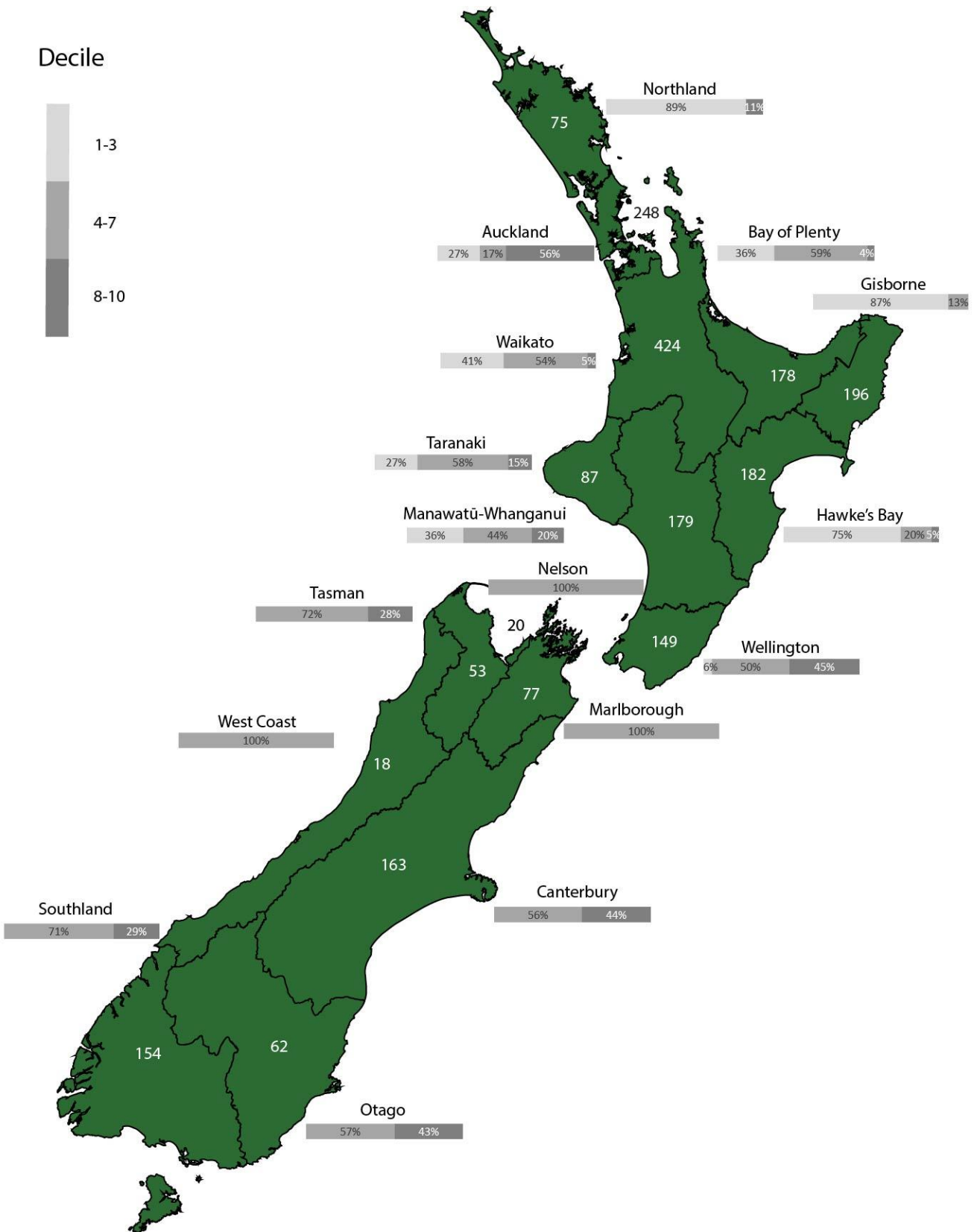
A description of the number of responses collected in each region and the decile group of their school are provided in Figure 1. Decile 1 schools are the 10% of schools with the highest proportion of students from low socio-economic communities. Decile 10 schools are the 10% of schools with the lowest proportion of students from these communities. Rangatahi Māori are over-represented in lower decile schools.

Although school decile and regions are not individual measures, there are consistent differences in measures of wellbeing across decile groups. Overviews of the findings by school decile grouping are provided in each section of the report.

¹⁷ More information available at: www.education.govt.nz/school/funding-and-financials/resourcing/operational-funding/school-decile-ratings/



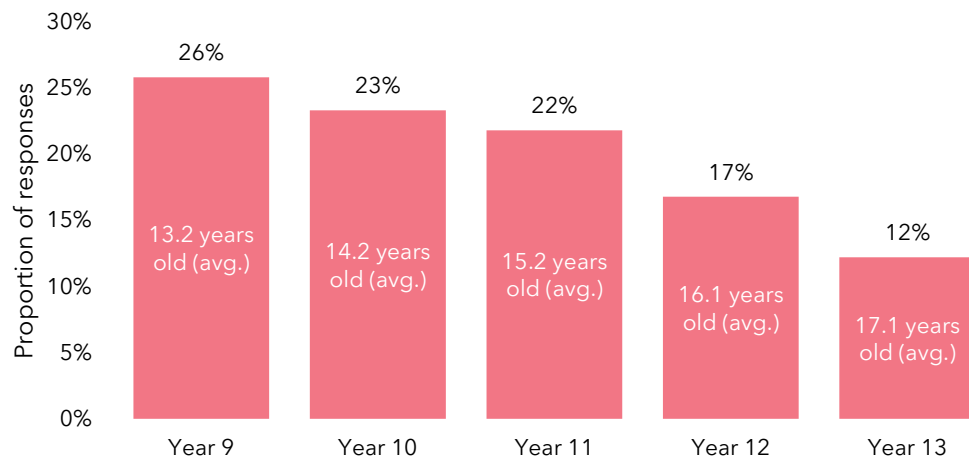
Figure 1. Responses from each region and the proportion from schools in each decile group



5.4. Age and year group

Rangatahi Māori were distributed across school years 9 to 13 (Figure 2). Class sizes of year 12 and 13 students were typically smaller compared to junior students and some schools did not allow senior students to participate, particularly late in the year, to avoid disruption to exam preparation.

Figure 2. Distribution of responses by school year group and mean age of rangatahi Māori by year group



We have included the junior (years 9 and 10) and senior (years 11, 12 and 13) groups in the results tables.



5.5. Urban and rural

Growing up in a rural or urban setting has an impact on the life experiences of rangatahi Māori. *What About Me?* was strengthened by reaching many rangatahi Māori living outside the main urban centres and in communities not often included in large-scale surveys.

As we didn't collect address details from rangatahi, our best measure of the rurality of rangatahi Māori was the area type the Ministry of Education assigned to the school they attended. All schools are categorised as one of:¹⁸

- Main urban: Very large urban areas centred on a city or major urban centre. Main urban areas have a minimum population of 30,000 (70% of secondary schools)
- Minor urban: Centred on the larger regional centres. Secondary urban areas have a population between 10,000 and 29,999 (17%)
- Secondary urban: Urbanised settlements centred around smaller towns. Minor urban areas have a population of between 1,000 and 9,999 (10%)
- Rural centres: Rural centres have a population of between 300 and 999 (0%)
- Rural areas: Rural areas have a maximum population of 299 (2%).

It is important to note that these measures relate to the school. Rangatahi Māori living in rural areas may still attend urban schools and vice versa.

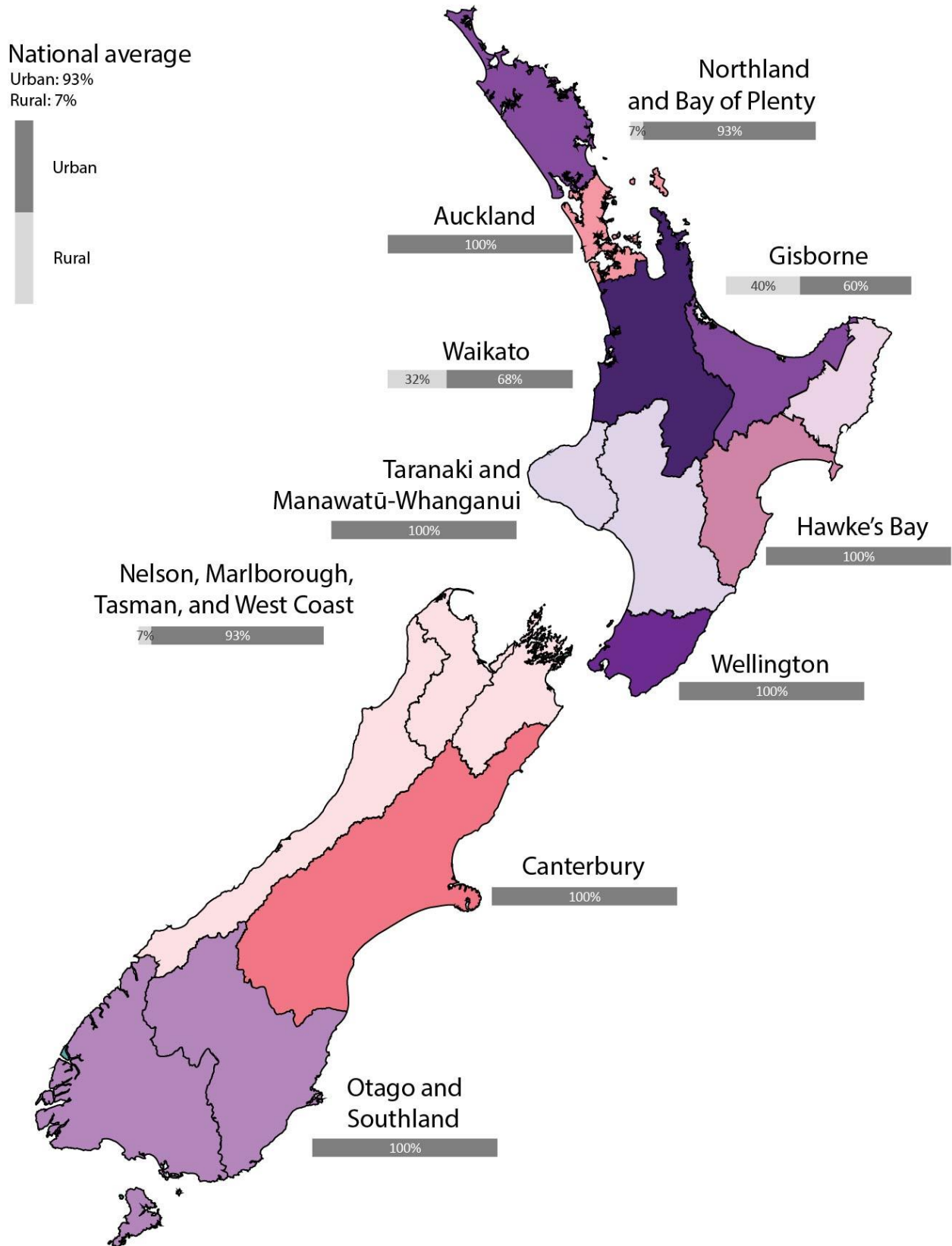
Of the rangatahi Māori in *What About Me?*, 93% attended urban schools (including main, minor and secondary urban) while 7% attended rural schools. The distribution of urban and rural rangatahi Māori is provided in Figure 3.

Findings for rangatahi Māori attending urban and rural schools are provided throughout the report. Although the sample size is fittingly small given the distribution of schools described above, differences in the results between rangatahi Māori in urban and rural schools suggest the need for further research to explore the strengths and challenges facing young people in different regions and in rural and urban settings.

¹⁸ Rurality was defined using Education Counts' School Directory 'Urban Area' as per Statistics NZ Urban Area - Urban areas are statistically defined areas with no administrative or legal basis.



Figure 3. Distribution of responses by urban and rural setting of rangatahi Māori



5.6. Ethnicity

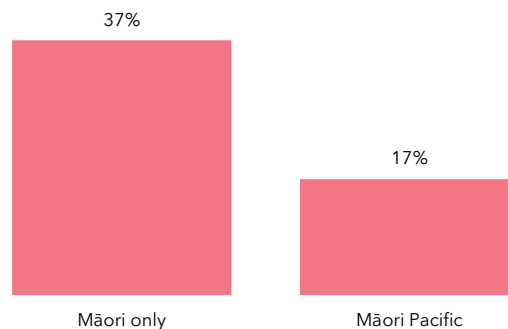
Selection of multiple ethnicities

We used a total count approach to analysing ethnicity where rangatahi Māori were counted in each ethnic group they identified. This report presents information for the following groups:

- All Māori: All rangatahi who identified as Māori
- Māori only: All rangatahi who identified as Māori and no other ethnicities
- Māori and Pacific: Rangatahi who identified as Māori as well as at least one Pacific ethnicity.

We included these sub-groups to explore the diversity within the rangatahi Māori, a group who are often only described as a whole. More than one-third (37%) of rangatahi Māori identified as Māori only (Figure 4). The Māori Pacific ethnic group was of interest because of the association between resilience and identity and made up 17% of rangatahi Māori.

Figure 4. Percentage of rangatahi Māori identifying as Māori only or Māori Pacific



Half of rangatahi Māori (53%) selected two ethnicities and 10% chose three or more (Figure 5).

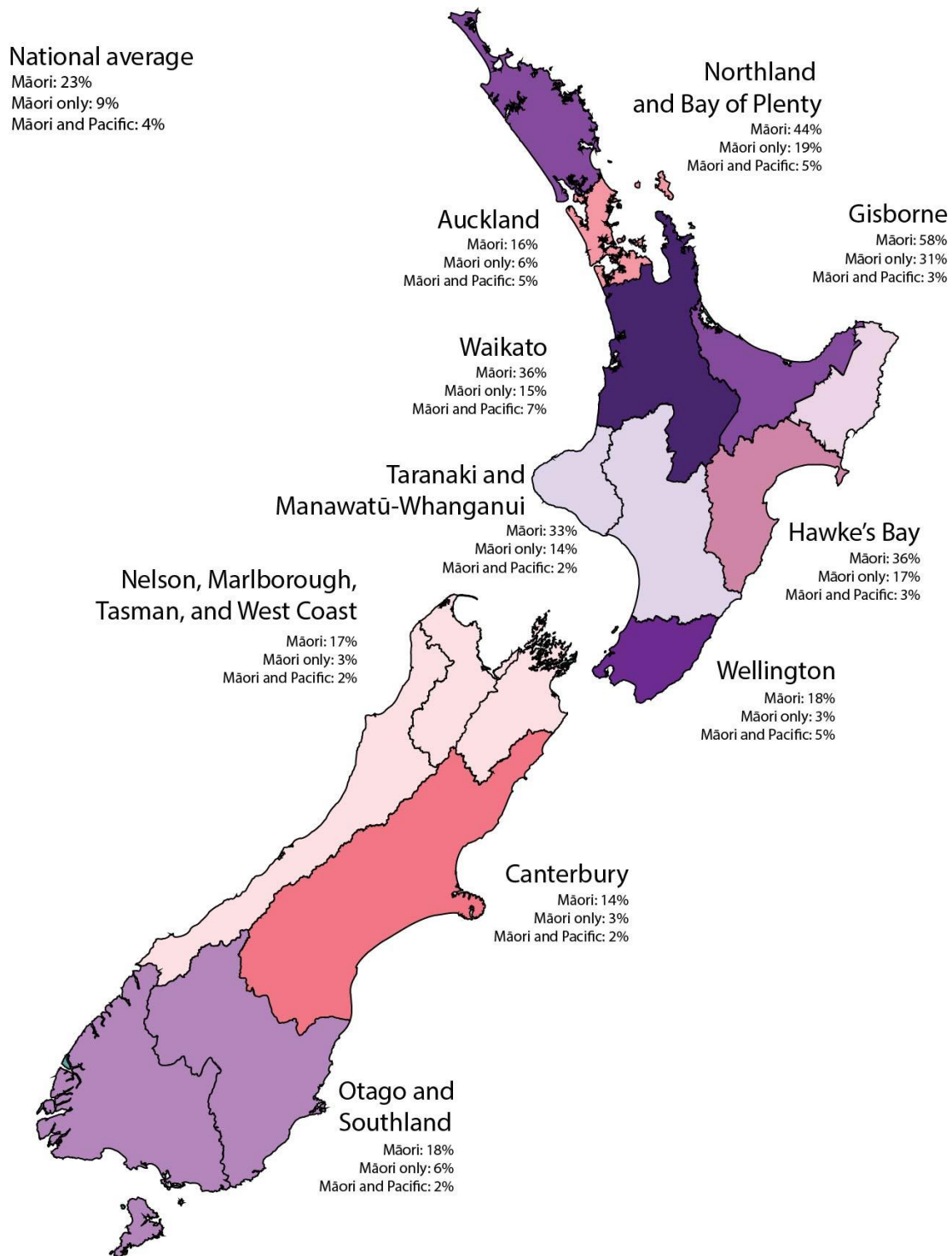
Figure 5. Percentage of rangatahi Māori identifying with multiple ethnic groups



The weighting approach matched the ethnicity profile of the survey sample to the proportions across regional groupings. The final sample matches the ethnicity profile of each region, with some variation arising from combining some regions (Figure 6).



Figure 6. Percentage of rangatahi Māori ethnicity (total count) by region



5.7. Rainbow

Many of the results are reported for rainbow rangatahi Māori. We constructed the rainbow variable based on advice from Stats NZ and used the answers of rangatahi Māori to questions about gender, sexual identity and sexual preference. Rangatahi Māori are included in the rainbow grouping if:

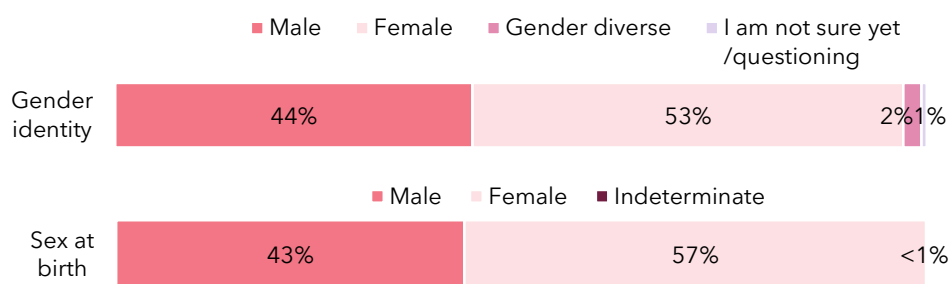
- Their sex at birth and gender identity were different; or
- For sexual identity they selected one or more of: gay or lesbian, mostly gay or lesbian, bisexual, pansexual, asexual, Takatāpui, Mahu, Vakasalewalewa, Palopa, Fa’afafine, Akava’ine, Fakaleiti/Leiti, or Fakafifine, Fa’afatama or Fa’atama, queer, something else not listed above, I’m not sure yet/questioning.
- Or, for gender they selected one or more of: transgender male, transgender female, takatāpui, Mahu, Vakasalewalewa, Palopa, Fa’afafine, Akava’ine, Fakaleiti/Leiti, or Fakafifine, Fa’afatama or Fa’atama, non-binary, genderqueer or gender fluid, agender, something else not listed above, I’m not sure yet/questioning.

Overall, 20% of rangatahi Māori were included in the rainbow grouping.

Sex and gender

There were small differences between sex at birth and gender identity for rangatahi Māori (Figure 7). Young people were allocated to male if they selected male or transgender male, and female if they selected female or transgender female.¹⁹ Young people who made other selections were gender diverse.

Figure 7. Gender identity and sex at birth of rangatahi Māori



More rangatahi Māori identified as female (53%) than male (44%). Small percentages identified as gender diverse (2%) or were not sure yet or questioning

¹⁹ This approach follows the Stats NZ data standard found at: <https://www.stats.govt.nz/methods/data-standard-for-gender-sex-and-variations-of-sex-characteristics/>

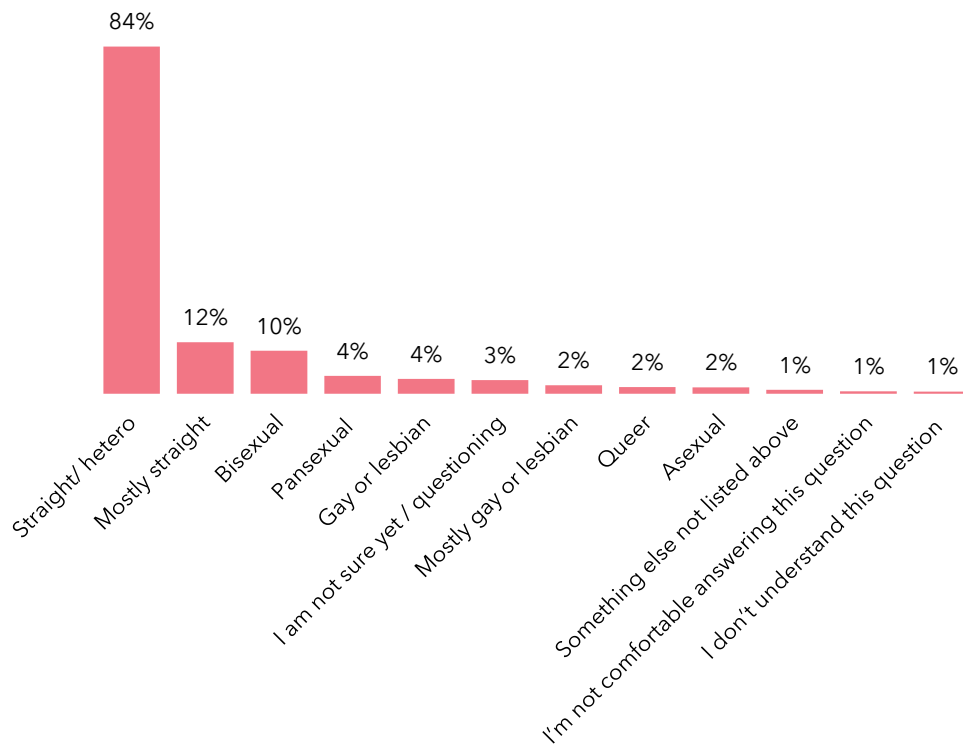


their gender identity (1%). The male and female gender groups have been included in the results table of this report. Results for gender diverse young people are included within the rainbow grouping.

Sexual identity

Overall, 84% of rangatahi Māori identified as straight or heterosexual (Figure 8), 10% identified as bisexual and 18% identified as another sexual identity.

Figure 8. Sexual identity of rangatahi Māori (select multiple)



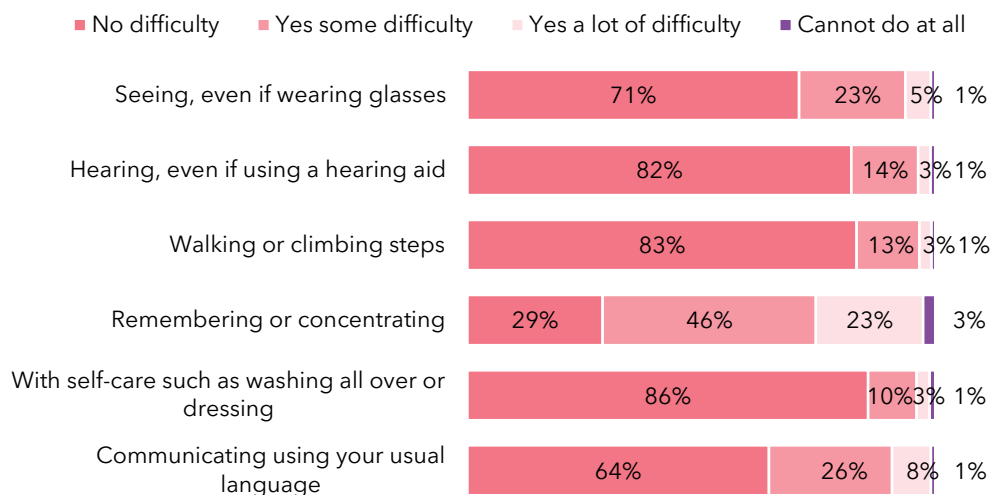
5.8. Disability

Disabled rangatahi Māori were identified based on their responses to the Washington Group Short Set (WGSS). The questions were developed to address six areas of functioning which, if restricted, are most often found to result in limitations in social participation.²⁰ The WGSS was recommended for use by Stats NZ and the Office for Disability Issues in the questionnaire development process.²¹ The questions do not cover all aspects of disability. They are not intended to measure the prevalence of disability in the population but to allow analysis of wellbeing for disabled rangatahi Māori.

There was a difference in how the questions were introduced to rangatahi Māori in *What About Me?* compared to the WGSS design. The design includes the words ‘...because of a health problem’ when asking about difficulties, but these were inadvertently excluded from the *What About Me?* questionnaire. This may have caused rangatahi Māori to respond differently.

Each of the WGSS questions and rangatahi Māori responses are shown in Figure 9, highlighting the high percentage who identified difficulty with remembering and concentrating.

Figure 9. Rangatahi Māori responses to each of questions from Washington Group Short Set on Functioning



²⁰ Further information available at: www.washingtongroup-disability.com/question-sets/wg-short-set-on-functioning-wg-ss/

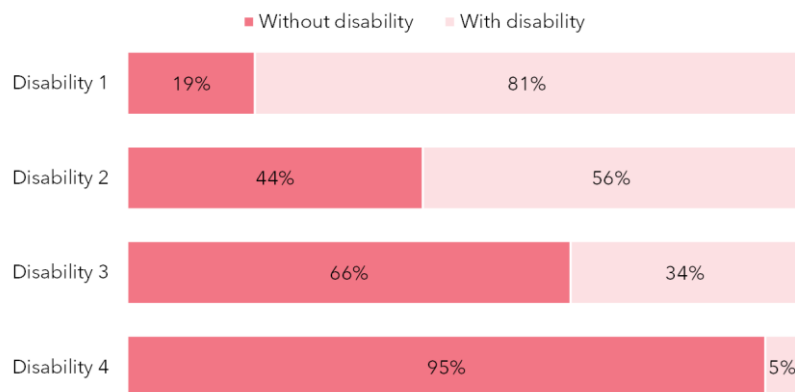
²¹ There is some discussion of the use of the WGSS in other surveys not targeting young people in a Stats NZ paper titled *Improving New Zealand Disability Data (2017)* available at: www.stats.govt.nz/assets/Reports/Improving-New-Zealand-disability-data/improving-new-zealand-disability-data.pdf

The Washington Group identifies the four following thresholds based on responses to their Short Set:

- Disability 1: At least one domain/question answered ‘Some difficulty’ or ‘A lot of difficulty’ or ‘Cannot do at all’.
- Disability 2: At least two domains/questions answered ‘Some difficulty’ or any one domain/question answered ‘A lot of difficulty’ or ‘Cannot do at all’.
- Disability 3: Any one domain/question answered ‘A lot of difficulty’ or ‘Cannot do at all’.
- Disability 4: Any one domain answered ‘Cannot do at all’.

For this report, we used the Disability 3 threshold to identify disabled rangatahi Māori, which is recommended by the Washington Group. Using this definition of disability, 34%²² of rangatahi Māori were identified as disabled (Figure 10). There were differences in the outcomes recorded using different thresholds. The results for the Disability 3 group were less positive than those for the Disability 2 or Disability 4 groups.

Figure 10. Washington Group disability thresholds for rangatahi Māori



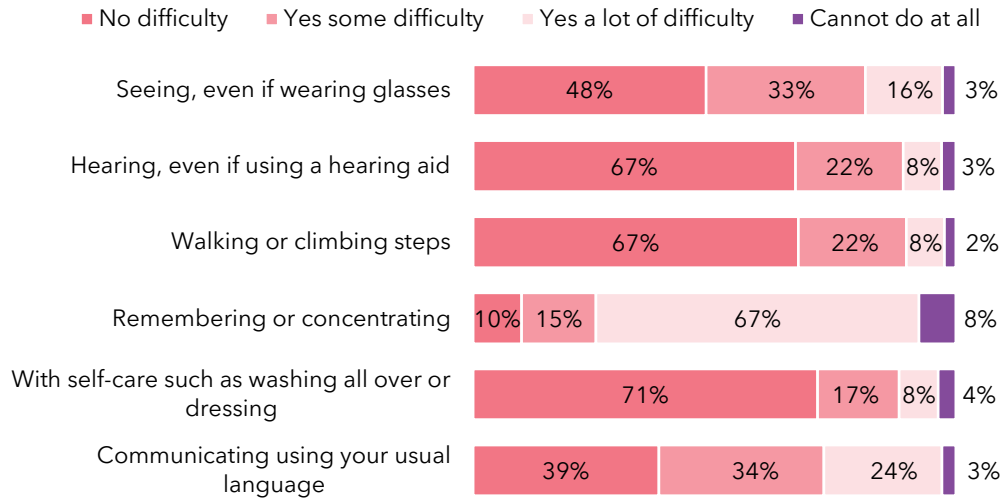
Rangatahi Māori identified as meeting the Disability 3 threshold were more likely to have a lot of difficulty remembering or concentrating compared to the other domains/questions (Figure 11). If results for remembering or concentrating were

²² The prevalence of disability for young people identified by the Disability 3 option is higher than the percentage of adults identified as disabled in some other surveys. Youth19 found 8.6% of respondents had a disability using a single question: “Do you have a long-term disability (lasting 6 months or more) (e.g. sensory impairment, visual impairment, in a wheelchair, learning difficulties)?” (www.youth19.ac.nz/publications/disabilities). The 2013 disability survey reported 11% of children aged 0-14 years were disabled and 16% of those aged 15 to 44 were disabled (www.stats.govt.nz/information-releases/disability-survey-2013).



disregarded, the percentage in the Disability 3 group would drop from 34% to 19%. This may indicate that young people interpret and answer this question differently, influencing the size and composition of the disabled group.

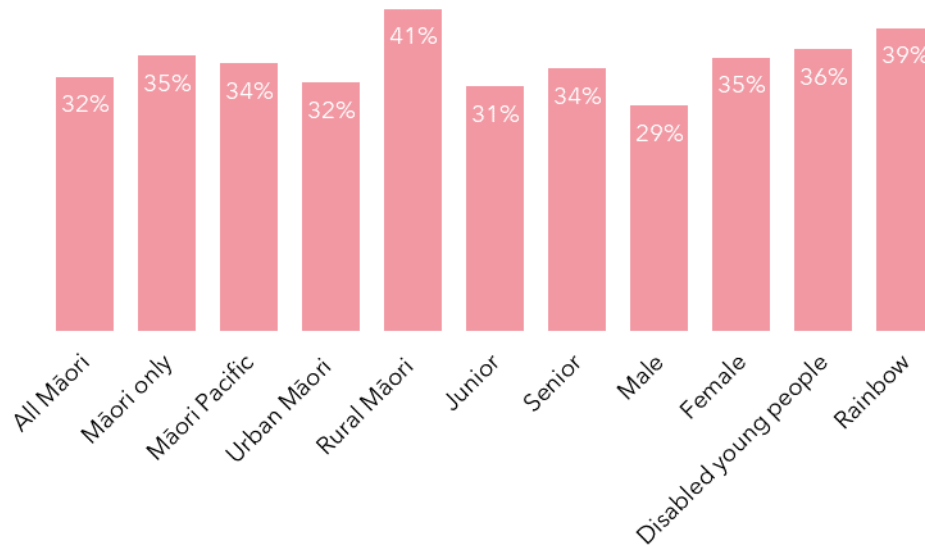
Figure 11. Rangatahi Māori responses to Washington Group Short Set on Functioning based on their inclusion within Disability 3



5.9. Involvement with Oranga Tamariki

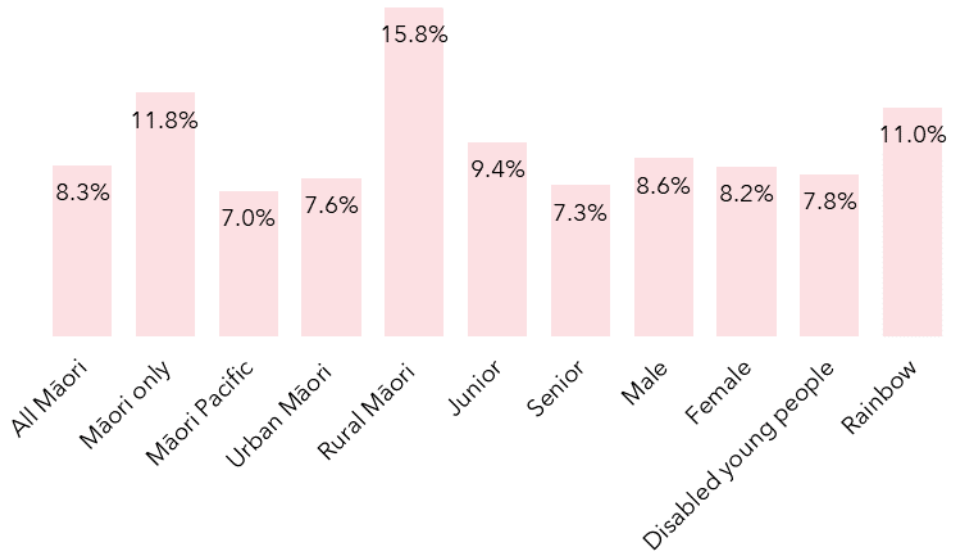
Overall, 32% of rangatahi Māori answered that they or someone else in their family had **ever** been involved with Oranga Tamariki. Rural rangatahi Māori were more likely to be involved with Oranga Tamariki than urban rangatahi Māori.

Figure 12. Percentage of rangatahi Māori who said yes when asked if they or someone in their family had been involved with CYFS or Oranga Tamariki



Rangatahi Māori who said they or their family had been involved with Oranga Tamariki were asked whether they had been in the care of Oranga Tamariki (Figure 13). Overall, 8.3% of the rangatahi Māori who completed the survey had ever been in Oranga Tamariki care (Figure 13). The rate was highest for rural rangatahi Māori (15.8%).

Figure 13. Percentage of rangatahi Māori who had also ever been in the care of Oranga Tamariki (e.g. living with another adult or family organised by CYFS/OT)



5.10. Overview: Who had their say

The rangatahi Māori completing the survey were a diverse group reached within the population of young people attending secondary schools. For the whole sample, the weighting process balanced the most common ethnicities, school deciles and genders to match the national school roll profile and the profiles of regional groupings. It did not balance some other characteristics or combinations of characteristics (for example, gender within each ethnicity). This means that the composition of the rangatahi Māori sample may differ from the Māori population (Table 3).

This report includes results for a selection of the subgroups which will be available for analysis in the research dataset held by Stats NZ.



Table 3. Demographics of rangatahi Māori who had their say. Percentages (all weighted) show how many of the rangatahi Māori with the characteristic listed at the start of each row also identified with the characteristics listed in the column headings. For example, the top row shows the percentage of respondents who identified as Māori only, Māori Pacific, urban Māori etc. The second row shows the percentage of Māori only respondents who were urban, rural, junior, etc.

	Māori only	Māori Pacific	Urban Māori	Rural Māori	Junior	Senior	Male	Female	With disability	Rainbow	OT Involvement
All Māori	37%	17%	93%	7%	50%	50%	44%	53%	34%	20%	32%
Unweighted count	440	503	2,025	240	1,108	1,156	897	1,268	779	403	620
Māori only		0%	90%	10%	50%	50%	45%	53%	34%	17%	35%
Māori Pacific	0%		97%	3%	49%	51%	46%	49%	34%	22%	34%
Urban Māori	36%	18%		0%	49%	51%	43%	54%	34%	20%	32%
Rural Māori	49%	7%	0%		54%	46%	51%	48%	29%	15%	41%
Junior	37%	17%	92%	8%		0%	45%	52%	34%	21%	31%
Senior	36%	17%	93%	7%	0%		43%	54%	34%	18%	34%
Male	38%	18%	91%	9%	50%	50%		0%	27%	9%	29%
Female	37%	16%	93%	7%	49%	51%	0%		38%	22%	35%
With disability	37%	17%	94%	6%	50%	50%	34%	60%		30%	36%
Rainbow	28%	18%	94%	6%	50%	50%	20%	62%	52%		39%
OT Involvement	39%	18%	90%	10%	45%	55%	37%	59%	36%	20%	





**Results viewed through
Te Whare Tapa Whā**

6.1. Overview of Te Whare Tapa Whā

Developed by Dr Mason Durie in 1982, Te Whare Tapa Whā²³ is a holistic health and wellness model that provides a Māori philosophy toward health. A wharenuī (meeting house) is used to illustrate the connectivity between the four walls of the house, representing each domain of wellbeing:

- **Te Taha Wairua – Spiritual and cultural wellbeing:** A person's spiritual essence. It is who a person is, where they have come from and where they are going. Spiritual wellbeing can be expressed through a person's beliefs, values, traditions and practices that contribute to a person's identity.
- **Te Taha Hinengaro – Mental and emotional wellbeing:** A person's mind, heart, and conscience, referring to how people feel and think.
- **Te Taha Tinana – Physical wellbeing:** A person's physical ability to grow, feel and move. It is also reflected in how a person looks after and treats their physical body.
- **Te Taha Whānau – Social wellbeing:** A person's social connections and relationships. It refers to a person's sense of belonging, who they are cared for by and who they care for. It also considers the socio-economic impacts on a person's wellbeing.
- **Whenua – Land, Roots:** From a te ao Māori worldview, the health and wellbeing of the natural environment is inextricably linked to the health and wellbeing of people. Connection to whenua is a key component of Māori identity typically expressed through pepeha, acknowledging the whakapapa connection to ancestral rives, mountains, marae and papakāinga. While connection to marae, an ability for rangatahi to attend iwi, hapū and marae events, and rangatahi perspectives regarding the health of their natural environment were not specifically explored in the survey, it is still a vital consideration in understanding rangatahi wellbeing and has the potential to be explored in future research. Whenua is considered a fifth dimension which provides the foundation of Te Whare Tapa Whā.

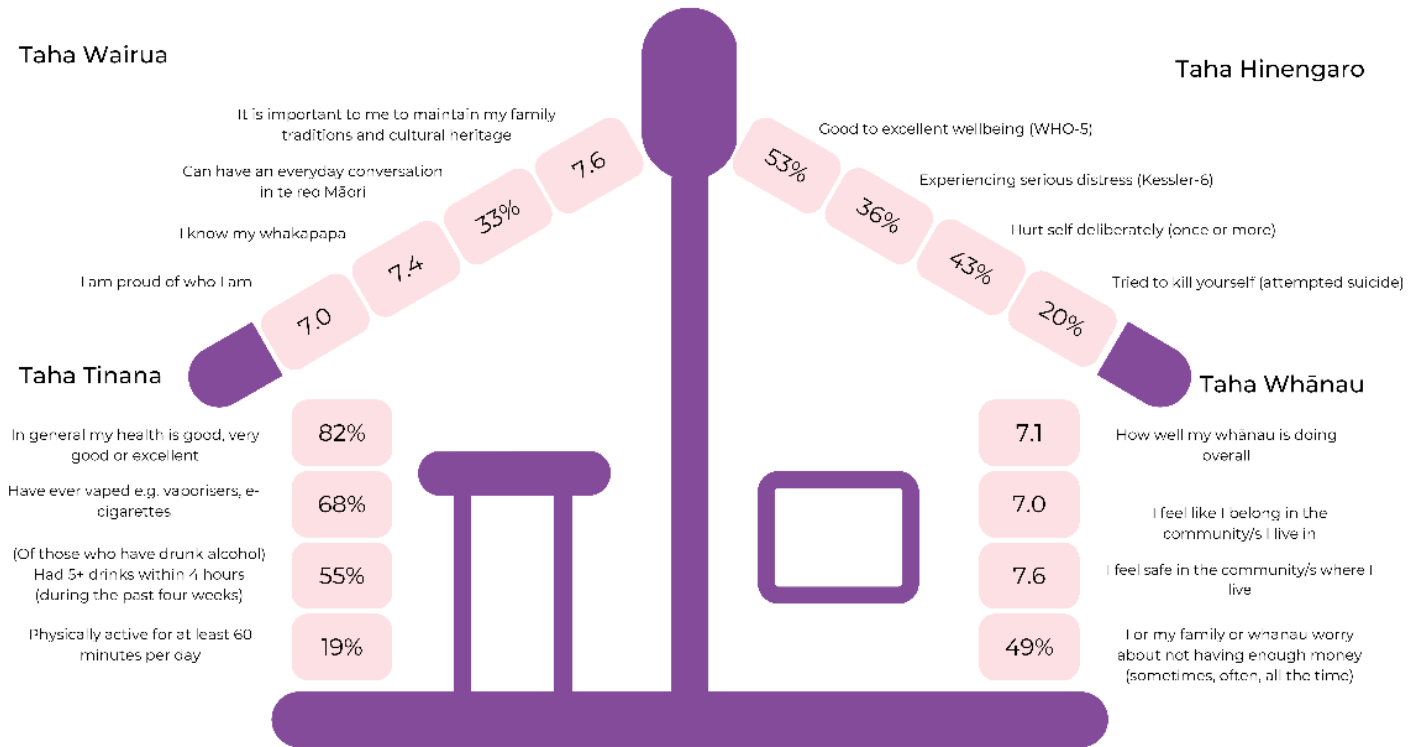
Using Te Whare Tapa Whā provides a Māori framework to analyse data from a te ao Māori perspective. In te ao Māori, wellbeing is a holistic concept. Weakness or challenges in one area impacts on the overall integrity of the structure, and similarly strength in one area can provide the foundation for strengthening other domains. Responses to Māori health and wellbeing disparities have often been treated as isolated problems which only provides a temporary fix but neglects the connected areas that are impacted. It is important, therefore, to view rangatahi Māori wellbeing from a holistic perspective.

²³ Durie, M. (1985). A Māori perspective of health. Social Science and Medicine, 20, 483-486



Figure 14 below shows some results from each taha for rangatahi Māori. We have selected a subset of these questions to describe the themes emerging in each domain of Te Whare Tapa Whā for rangatahi Māori. It should be noted that there are many other measures within *What About Me?* findings that fall within each domain or span multiple domains.

Figure 14. Results from a selection of the *What About Me?* questions relevant to each taha of Te Whare Tapa Whā²⁴ for rangatahi Māori



In reviewing the results within the framework of Te Whare Tapa Whā we can begin to consider the impact that strengthening one area may have on the others. We know that an increase in physical wellbeing has an impact on mental wellbeing.

For example, 19% of rangatahi Māori are physically active for at least 60 minutes per day. Physical activity can:

- Relieve stress and increase natural endorphins, reducing feelings of overwhelm, related to taha hinengaro.
- Create a sense of achievement and a pride, strengthening taha wairua
- Provide additional opportunities to join sports clubs, increasing connection to community and strengthening taha whānau.
- Contribute to strengthening your connection and understanding of your natural environment through activity outside.

²⁴ Numbers without a % sign are mean ratings on 0-10 scales from negative to positive.



Almost half (49%) of rangatahi Māori worried about their whānau having enough money to afford at least one necessity (kai, power, rent/mortgage, petrol/transport). This sat within taha whānau, a sense of responsibility towards the collective, potentially limiting rangatahi engagement in physical activity with costs (for example, equipment or membership fees). Strengths and weaknesses in the taha could in turn contribute to strengthening or weakening other taha. Acknowledging the connection between each taha can help understand ways to support rangatahi to strengthen their overall whare.

The following section applies the lens of Te Whare Tapa Whā to a selection of the survey results from rangatahi Māori to consider the themes in each taha. At the end of each section we draw a connection to the impacts these results can have on other domains.



6.2. Taha wairua

A strong taha wairua represents strength in personal beliefs, values, traditions and identity. A strong taha wairua provides a sense of meaning and purpose. Taha wairua provides rangatahi with a strong sense of self, and increased connection to whānau and community and environment. There are close connections between taha wairua and taha hinengaro (feeling accepted) and taha whānau (feeling connected).

Taha wairua for rangatahi Māori was grounded in a strong sense of identity. They gave high ratings for knowing their whakapapa, placed high importance on Māori values, culture and heritage, and tradition. They were particularly positive about having someone to ask about their culture and whakapapa.

Overall, rangatahi Māori rated ease of expressing their identity as 7.1 (on a 0-10 disagree to agree scale) and pride in who they are as 7.0 out of 10 (on a 0-10 difficult to easy scale). Female (6.9 and 6.5 respectively), rainbow (5.0 and 5.5) and disabled (6.3 and 6.0) rangatahi Māori all found it harder to express their identity and did not feel as proud of who they were. Rainbow and disabled rangatahi Māori were also more likely to have been treated unfairly or felt discriminated against than other rangatahi Māori. Having pride in who you are and where you come from is an important part of wellbeing, enabling development of a strong identity. Being accepted for who you are influences the pride a person feels within themselves.

Just under half (45%) of rangatahi Māori had religious or spiritual beliefs. While the way people view taha wairua can be different, for some it is a belief in a higher power, whether that be a religious or faith-based belief, or more of a spiritual connection to the universe.

Connection with te reo is an important part of identity for rangatahi Māori. Almost half (49%) of rangatahi who identified as Māori and no other ethnic group said they could have an everyday conversation in te reo Māori, compared to one-third (33%) of all rangatahi Māori. This is important in considering the revitalisation efforts of te reo Māori. Māori have a younger population and therefore the success in normalising te reo Māori as a first language for Māori tamariki and rangatahi will directly correlate with the increase in number of rangatahi speaking the Māori language. These results are positive and would warrant further research to understand whether language use and learning at school translates into intergenerational transmission of te reo Māori.



6.3. Taha hinengaro

A strong taha hinengaro helps rangatahi better cope with life's challenges. When taha hinengaro is strong rangatahi can express their feelings, reach out for support when needed and are less likely to experience negative mental health or distress.

Consistent with themes in the overall results, taha hinengaro highlighted significant challenges for rangatahi Māori, and particularly female, rainbow and/or disabled rangatahi. Though not grounded in mātauranga Māori, the WHO-5²⁵ and Kessler-6²⁶ question sets showed concerning results. Under the Kessler, one-third (36%) of all rangatahi Māori had indications of experiencing serious mental distress. Based on responses to the WHO-5, only half (53%) of rangatahi Māori had good to excellent wellbeing. The challenges were also evident in the proportions who felt life was not worth living (50%), seriously thought about attempting suicide (37%) and attempted suicide (20%).

Within this overall picture, there were large disparities in mental health results between males and females. Results for female rangatahi showed a significantly higher level of need. For example, the proportion of females with good to excellent wellbeing was 40% compared to 73% for males. The differences were evident in the proportions feeling so overwhelmed or down they could not continue (65% of females compared to 37% of males), feeling like life was not worth living (61% compared to 33%), seriously thinking about suicide (48% compared to 22%) and having attempted suicide (27% compared to 9%).

The level of need in taha hinengaro also stood out for rainbow rangatahi Māori. They had the highest level of need across many of the subgroups within rangatahi Māori. Very high proportions had seriously thought about attempting suicide (69%) and/or attempted suicide (43%). These findings aligned with results in taha wairua around how easily rangatahi felt they could express their identity and their pride in who they were.

Supporting mental health within taha hinengaro may highlight the need for emotional intelligence to be taught, development and provision of tools and resources that enable rangatahi Māori to better cope with stressors in their lives with a particular focus on approaches that work for female, rainbow and disabled rangatahi Māori.

²⁵ WHO. (1998). Wellbeing Measures in Primary Health Care/The Depcare Project. WHO Regional Office for Europe: Copenhagen.

²⁶ Kessler R.C., Andrews G., Colpe L.J., Hiripi E., Mroczek D.K., Normand S.L., Walters E.E., & Zaslavsky A.M. (2002) Short screening scales to monitor population prevalences and trends in non-specific psychological distress. *Psychological Medicine*, 32, 959–976.



6.4. Taha tinana

A strong taha tinana is developed through appropriately nourishing and strengthening one's physical being. A strong taha tinana enables rangatahi to better cope with the ups and downs of life, acknowledging that physical wellness is connected to mental wellness. *What About Me?* contained many questions describing taha tinana ranging from general health and sexual health to substance use and experience of physical harm.

Rangatahi Māori were very positive about their general health. Most (82%) thought their general health was good, very good or excellent. The results were particularly strong for Māori males (89% compared to 77% for females).

Maintaining good health over time relies on access to healthcare when it is needed. Family doctors, medical centres or GP clinics and school health clinics were the most common settings for accessing healthcare in the last year. However, one-quarter (25%) of rangatahi Māori had not accessed healthcare when they needed it in the last year.

Use of alcohol and smoking are connected to inequities in health outcomes and can undermine strength in other areas of taha tinana and impact other taha. The intersection between these taha should be considered in determining solutions to improve these statistics for rangatahi Māori.

Rangatahi Māori had high rates of smoking. One-third (35%) had smoked a whole cigarette despite almost all (98%) of the cohort being younger than the cigarette purchase age. Having vaped was nearly twice as common as smoking and not restricted to rangatahi who smoked first. Two-thirds (68%) had vaped and half (47%) did not smoke cigarettes when they began vaping.

Rangatahi Māori living in rural areas were more likely to have smoked (52%) and vaped (81%) than any other group. With the recent legislation changes to make it illegal for those born after 2009 to purchase cigarettes, we would hope to see these statistics decline.

Binge drinking (measured as 5+ drinks within a four-hour period²⁷) remained an issue for rangatahi Māori. Of those who had drunk alcohol, 55% rangatahi had binged on alcohol at least once in the last four weeks.

Challenges for rainbow and disabled rangatahi Māori are evident in the results for questions related to taha tinana. Lower results for general health sit alongside greater difficulty accessing healthcare for both groups.

²⁷ <https://www.hpa.org.nz/sites/default/files/ABAS%20youth%2015-24%20REPORT%20FINAL.pdf>



6.5. Taha whānau

A strong taha whānau is developed through connection to whānau, friends and community. It is about what makes you feel like you belong, who cares for you, who you care about and share your life with. A strong taha whānau is developed when everyone has a place and a role to fulfil within their whānau. Whānau contributes to individual wellbeing and identity.

Some rangatahi Māori lived with people other than just their mums and dads. Half (48%) of rangatahi Māori did not live with their dad and one-quarter (26%) did not live with their mum. Around one in five lived with grandparents (19%) and one in ten lived with other adults (12%) and/or other whānau and wider whānau (11%). Rangatahi Māori gave high mean ratings to feeling loved by their whānau (8.7 out of 10 on a 0-10 disagree to agree scale). While disabled and rainbow rangatahi were less positive, they still gave high ratings of 8.3 and 8.0 respectively.

All groups were positive about having trusted friends, feeling safe with friends and feeling loved in romantic relationships. In these areas, rainbow rangatahi Māori and female rangatahi Māori were also positive, highlighting the importance of connections beyond immediate family members for taha whānau.

Rangatahi Māori were positive about belonging to their communities (7.0 out of 10) but there were some differences across groups. Rainbow rangatahi (5.8) and female (6.7) rangatahi Māori felt less sense of belonging. The same pattern was evident in feelings of safety in the community and in sense of belonging at school.

Financial stability was a part of feeling part of a strong whānau. Worry about affording kai and paying for other basics were common for rangatahi Māori. Half (49%) worried about affording at least one thing. But even with these issues, many rangatahi were positive about how well their whānau were doing, giving a mean rating of 7.1 out of 10.

Across many of the measures within taha whānau, Māori males were more positive. They were more likely than females to think their whānau were doing well (7.6 compared to 6.7) and to feel a sense of belonging (7.5 compared to 6.9) and safety (8.1 compared to 7.3) in their community.

Māori males presented with the strongest taha whānau and rainbow and disabled rangatahi presented with the weakest taha whānau when comparing the same domains. Rainbow rangatahi had the most challenges in this space. Feeling like you do not belong in your community and feeling unsafe could be related to feeling uncomfortable or judged and contribute to challenges in taha hinengaro and taha wairua. When rangatahi are disconnected from whānau, friends and community this has a negative impact on how they feel about themselves (taha wairua), and their emotional wellbeing (taha hinengaro).





A strong identity

7.1. Feeling accepted

The survey asked young people whether they felt accepted for who they are in different parts of their life. Rangatahi Māori felt most accepted by their friends and those they lived with (Table 4). Rangatahi Māori across all subgroups provided the highest ratings of acceptance as from their friends.

Male rangatahi Māori were more likely than female rangatahi to feel accepted across all settings. Rainbow and disabled rangatahi Māori felt less accepted at school, by others and the people they live with compared to other sub-groups of rangatahi Māori.

What would help you have a good life, now and in the future

A strong identity:

"Being able to express myself more, to be able to feel safe in public places where it is okay to speak your mind."

"Be good in school and believe in myself that things come true."



I feel accepted ... (mean on scale of 0 disagree to 10 agree)

	By the people I live with	At school/ kura (currently attending)	At work	By others	By my friends
All Māori	8.0 (7.8 - 8.1)	7.0 (6.8 - 7.2)	7.6 (7.4 - 7.8)	7.3 (7.1 - 7.4)	8.5 (8.4 - 8.6)
Māori only	8.1 (7.8 - 8.4)	7.1 (6.7 - 7.6)	7.5 (7.1 - 7.8)	7.3 (7.0 - 7.6)	8.7 (8.5 - 8.9)
Māori Pacific	8.0 (7.8 - 8.2)	7.2 (6.9 - 7.5)	7.8 (7.4 - 8.2)	7.4 (7.1 - 7.7)	8.6 (8.3 - 8.8)
Urban Māori	8.0 (7.9 - 8.1)	7.0 (6.8 - 7.2)	7.6 (7.4 - 7.8)	7.3 (7.1 - 7.5)	8.6 (8.4 - 8.7)
Rural Māori	7.4 (6.7 - 8.1)	7.1 (6.1 - 8.0)	7.3 (6.6 - 8.0)	7.1 (6.7 - 7.6)	8.1 (7.4 - 8.8)
Junior	8.0 (7.8 - 8.2)	7.0 (6.7 - 7.4)	7.4 (7.1 - 7.8)	7.2 (6.9 - 7.4)	8.5 (8.3 - 8.6)
Senior	8.0 (7.7 - 8.2)	7.0 (6.8 - 7.2)	7.7 (7.4 - 8.0)	7.4 (7.2 - 7.5)	8.5 (8.4 - 8.7)
Male	8.6 (8.4 - 8.8)	7.7 (7.3 - 8.1)	8.1 (7.9 - 8.4)	7.7 (7.5 - 8.0)	8.7 (8.5 - 8.9)
Female	7.5 (7.4 - 7.7)	6.6 (6.3 - 6.9)	7.1 (6.8 - 7.5)	7.0 (6.7 - 7.3)	8.4 (8.2 - 8.5)
Disabled young people	7.2 (6.9 - 7.4)	6.2 (5.9 - 6.5)	6.9 (6.5 - 7.3)	6.5 (6.2 - 6.9)	8.3 (8.0 - 8.5)
Rainbow	6.3 (5.9 - 6.7)	5.5 (5.1 - 5.9)	6.8 (6.2 - 7.4)	5.6 (5.2 - 6.0)	8.5 (8.3 - 8.8)



7.2. Values and whakapapa

Rangatahi Maori were more positive about having someone to ask about their culture, whakapapa or ethnic group than how well they knew their whakapapa or the importance of their family traditions and cultural heritage (Table 5).

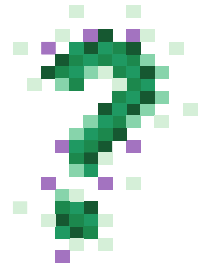
What would help you have a good life, now and in the future

A strong identity:

"Being true to myself."

"Not have to worry so much and be comfortable and accepted as who I am."

"To know more about my whakapapa."



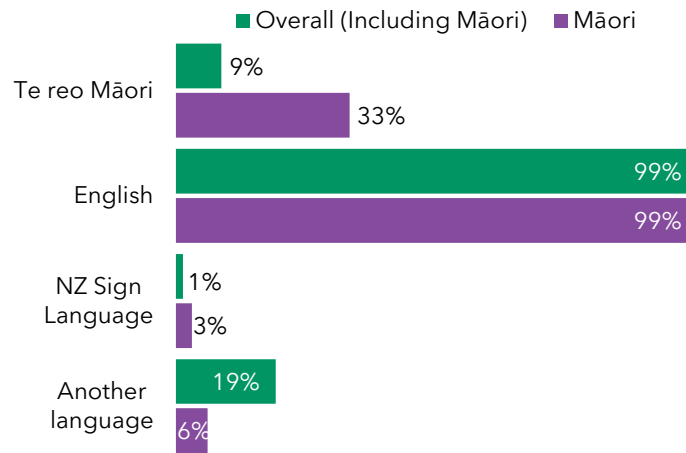
How much do you agree ... (mean on scale of 0 disagree to 10 agree)

	I know my whakapapa	The values of my ethnic group are important to me	I have someone to ask about my culture, genealogy or ethnic group	It is important to me to maintain my family traditions and cultural heritage
All Māori	7.4 (7.1 - 7.6)	8.0 (7.8 - 8.2)	8.4 (8.2 - 8.6)	7.6 (7.3 - 7.9)
Māori only	7.9 (7.5 - 8.2)	8.5 (8.1 - 8.8)	8.8 (8.4 - 9.1)	8.1 (7.7 - 8.6)
Māori Pacific	7.3 (7.0 - 7.6)	8.2 (8.0 - 8.4)	8.5 (8.3 - 8.7)	7.9 (7.5 - 8.4)
Urban Māori	7.4 (7.1 - 7.6)	8.1 (7.8 - 8.3)	8.4 (8.2 - 8.6)	7.7 (7.4 - 8.0)
Rural Māori	7.1 (6.2 - 7.9)	7.5 (6.9 - 8.0)	7.8 (6.8 - 8.7)	6.6 (5.6 - 7.6)
Junior	7.4 (7.2 - 7.7)	8.0 (7.7 - 8.2)	8.6 (8.4 - 8.8)	7.7 (7.4 - 8.0)
Senior	7.3 (7.0 - 7.7)	8.1 (7.8 - 8.3)	8.1 (7.8 - 8.5)	7.5 (7.1 - 7.9)
Male	7.4 (7.1 - 7.6)	7.7 (7.5 - 8.0)	8.5 (8.3 - 8.8)	7.3 (7.0 - 7.6)
Female	7.4 (7.0 - 7.8)	8.2 (8.0 - 8.5)	8.3 (8.0 - 8.6)	7.8 (7.5 - 8.2)
Disabled young people	7.1 (6.8 - 7.3)	7.6 (7.3 - 8.0)	8.0 (7.7 - 8.4)	7.3 (6.9 - 7.8)
Rainbow	6.7 (6.3 - 7.2)	7.6 (7.2 - 8.0)	7.8 (7.3 - 8.3)	7.1 (6.5 - 7.6)



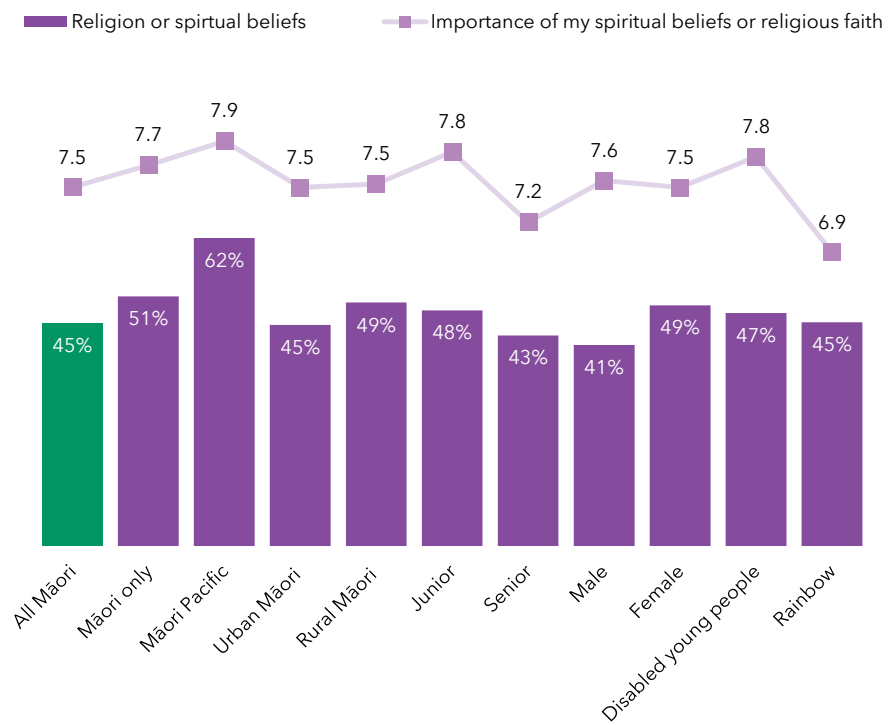
One-third of rangatahi Māori (33%) could have an everyday conversation in te reo Māori (Figure 15).

Figure 15. Percentage of rangatahi Māori who can have an everyday conversation in different languages



Religious or spiritual beliefs were important to 45% of rangatahi Māori (Figure 16). Most groups gave consistent ratings for the importance of their beliefs.

Figure 16. Percentage of rangatahi Māori with religious or spiritual beliefs and their importance and mean score for its importance (mean on scale of 0 not important to 10 important)



7.3. Expression of identity and discrimination

Rangatahi Māori provided a mean rating of 7.1 (on a 0-10 scale) about ease of expressing their identity and a similar mean rating of 7.0 about their pride in who they are (Table 6).

Male rangatahi Māori students felt more pride in who they were and found it easier to express their identity than females. Rainbow and disabled rangatahi Māori felt less able to express their identity and provided lower mean ratings about pride in who they are.

Rangatahi Māori gave ratings representing infrequent experience of being treated unfairly or made to feel different. It happened more often because of their ethnicity or something else than because of gender or sexual identity. Rainbow and disabled rangatahi Māori said they experienced discrimination more often for sexual identity and something else about them.





In the last 12 months... How often have you been treated unfairly or made to feel different because of your ...
(mean on scale of 0 not at all to 10 all the time)

	It is easy for me to express my identity (mean on scale of 0 disagree to 10 agree)	I am proud of who I am (mean on scale of 0 not at all to 10 very)	My ethnicity	My gender or sexual identity	Something else about me
All Māori	7.1 (6.9 - 7.3)	7.0 (6.8 - 7.2)	3.2 (2.9 - 3.5)	2.1 (1.9 - 2.3)	3.5 (3.2 - 3.8)
Māori only	7.2 (6.7 - 7.7)	7.3 (7.0 - 7.7)	3.7 (3.1 - 4.4)	2.2 (1.8 - 2.6)	3.6 (3.2 - 4.1)
Māori and Pacific	7.3 (6.9 - 7.7)	7.3 (7.0 - 7.6)	3.6 (3.2 - 4.0)	1.9 (1.6 - 2.3)	3.1 (2.6 - 3.5)
Urban Māori	7.1 (6.9 - 7.4)	7.0 (6.8 - 7.2)	3.2 (2.9 - 3.4)	2.0 (1.8 - 2.2)	3.5 (3.2 - 3.8)
Rural Māori	7.0 (6.5 - 7.6)	7.0 (6.5 - 7.5)	3.6 (2.9 - 4.3)	2.5 (1.9 - 3.1)	3.3 (2.7 - 4.0)
Junior	7.0 (6.6 - 7.5)	7.1 (6.7 - 7.4)	3.2 (2.8 - 3.6)	2.1 (1.7 - 2.5)	3.7 (3.2 - 4.1)
Senior	7.2 (7.0 - 7.4)	6.9 (6.6 - 7.2)	3.2 (2.9 - 3.5)	2.1 (1.9 - 2.3)	3.3 (3.0 - 3.6)
Male	7.7 (7.4 - 7.9)	7.8 (7.5 - 8.0)	3.0 (2.5 - 3.5)	1.8 (1.4 - 2.2)	3.0 (2.6 - 3.5)
Female	6.9 (6.6 - 7.1)	6.5 (6.2 - 6.8)	3.3 (3.1 - 3.6)	2.1 (1.9 - 2.3)	3.7 (3.4 - 4.0)
Disabled young people	6.3 (5.9 - 6.8)	6.0 (5.8 - 6.3)	3.9 (3.6 - 4.3)	3.0 (2.7 - 3.3)	4.6 (4.2 - 5.0)
Rainbow	5.0 (4.6 - 5.4)	5.5 (5.1 - 6.0)	3.1 (2.8 - 3.5)	4.2 (3.8 - 4.7)	5.1 (4.6 - 5.7)



7.4. Differences across school decile groups

Rangatahi Māori from different decile groups gave similar ratings to feeling accepted, the importance of the values of their ethnic group, and the importance of maintaining their family traditions and cultural heritage. There were also no differences between decile groups in terms of feeling it is easy to express their identity, being proud of themselves, and being treated differently because of their ethnicity. (Table 7).

Table 7. Overview of results across the decile groups in the strong identity theme

Question	Decile 1-3	Decile 4-7	Decile 8-10
A strong identity			
I feel accepted at school (current) (mean 0 - 10)	7.0 (6.8 - 7.2)	7.1 (6.8 - 7.4)	6.9 (6.4 - 7.5)
I know my whakapapa (mean 0 - 10)	7.6 (7.1 - 8.1)	7.0 (6.9 - 7.2)	7.6 (7.2 - 8.0)
The values of my ethnic group(s) are important to me (mean 0 - 10)	8.2 (7.7 - 8.6)	7.8 (7.6 - 8.1)	8.1 (7.6 - 8.6)
It is important to me to maintain my family traditions and cultural heritage (mean 0 - 10)	7.8 (7.4 - 8.2)	7.3 (7.0 - 7.6)	7.8 (7.0 - 8.6)
It is easy for me to express my identity (mean 0 - 10)	7.1 (6.7 - 7.4)	7.1 (6.8 - 7.4)	7.2 (7.0 - 7.5)
I am proud of who I am (mean 0 - 10)	6.9 (6.6 - 7.2)	6.9 (6.5 - 7.3)	7.1 (6.9 - 7.4)
In the last 12 months... How often have you been treated unfairly or made to feel different because of your ethnicity? (mean 0 - 10)	3.5 (3.0 - 4.0)	3.2 (2.8 - 3.6)	2.9 (2.2 - 3.5)



7.5. What do we know from other surveys?

Results for the importance of spiritual beliefs or religious faith were similar to those of the 2012 and 2019 Youth2000 series survey, though answers were recorded using a different scale (Table 8).

Table 8. Comparison of selected results to past surveys focusing on youth wellbeing

Question from <i>What About Me?</i>	2007 Youth2000 series	2012 Youth2000 series	2021 <i>What About Me?</i>
How important to you are your spiritual beliefs or religious faith?	26% (23% - 29%) Very important	23% (20% - 27%) Very important	24% (20% - 27%) ≥8 on a 0-10 scale



7.6. Overview: Identity

Figure 17 provides an overview of some of the key survey results in the identity theme for all rangatahi Māori.

Figure 17. Overall results for the strong identity theme



The outer edge of the circle represents the best possible result and the centre represents the worst possible result.





**Strong relationships
and connections**

8.1. Whānau relationships

Most rangatahi Māori were cared for by their mum and dad (Table 9). Rural rangatahi Māori and young people who identified as Māori and no other ethnic group were less likely to be looked after by their dads compared to all rangatahi Māori.

Table 9. Percentage of rangatahi Māori who said they were looked after by different caregivers

	Mum	Dad	Brother(s) and/or sister(s)	Parent's partner(s) or step-parent(s)	Grand parent(s)	Another adult(s)	Other family and wider whānau
All Māori	74%	52%	18%	16%	19%	12%	11%
Māori only	68%	40%	21%	17%	19%	12%	12%
Māori Pacific	70%	53%	21%	15%	22%	18%	17%
Urban Māori	75%	53%	19%	17%	19%	12%	11%
Rural Māori	63%	38%	17%	13%	24%	12%	11%
Junior	73%	51%	19%	19%	20%	13%	12%
Senior	74%	53%	18%	13%	18%	12%	11%
Male	71%	56%	19%	18%	18%	12%	12%
Female	75%	48%	18%	15%	20%	12%	11%
Disabled young people	73%	45%	18%	15%	17%	13%	12%
Rainbow	75%	48%	11%	17%	21%	13%	13%

All groups of rangatahi Māori felt loved by their family and whānau (Table 10). Rainbow and disabled rangatahi Māori gave lower, but still high, ratings.

Rangatahi Māori were less positive that their family and whānau spent enough time with them. Rural, rainbow and disabled rangatahi Māori gave lower ratings than other groups within the rangatahi Māori cohort. Māori males provided higher mean ratings about whether their whānau loved them and spent enough time with them than females.

Males were more positive about how their whānau were doing than females. Disabled and rainbow rangatahi Māori were also less positive about how their whānau were doing overall.





How much do you agree that ...
(mean on scale of 0 disagree to 10 agree)

	My family and whānau love me	My family and whānau spend enough time with me	How well my whānau is doing overall (0 extremely badly to 10 extremely well)
All Māori	8.7 (8.6 - 8.9)	7.3 (7.1 - 7.4)	7.1 (7.0 - 7.2)
Māori only	8.9 (8.7 - 9.1)	7.3 (7.0 - 7.5)	7.2 (7.0 - 7.4)
Māori and Pacific	8.7 (8.4 - 9.0)	7.3 (7.0 - 7.6)	7.2 (7.0 - 7.5)
Urban Māori	8.8 (8.6 - 8.9)	7.3 (7.1 - 7.5)	7.1 (7.0 - 7.3)
Rural Māori	8.3 (7.8 - 8.8)	6.8 (6.5 - 7.0)	6.8 (6.3 - 7.3)
Junior	8.6 (8.4 - 8.8)	7.3 (7.0 - 7.5)	7.1 (6.9 - 7.3)
Senior	8.8 (8.7 - 9.0)	7.3 (7.0 - 7.5)	7.1 (6.9 - 7.2)
Male	9.1 (8.9 - 9.2)	7.7 (7.5 - 8.0)	7.6 (7.4 - 7.8)
Female	8.5 (8.3 - 8.7)	6.9 (6.7 - 7.2)	6.7 (6.6 - 6.9)
Disabled young people	8.3 (8.1 - 8.4)	6.6 (6.4 - 6.9)	6.5 (6.3 - 6.7)
Rainbow	8.0 (7.7 - 8.3)	6.4 (6.0 - 6.8)	6.3 (6.0 - 6.5)



8.2. Supporting whānau

More than one-third of rangatahi Māori look after someone like a brother or sister, a relative or someone else on a regular basis. Māori females were more likely to have caring responsibilities than males. Most often rangatahi Māori looked after children they live with (Table 11).

Table 11. The percentage of rangatahi Māori who look after others and the characteristics of those being cared for

	Look after someone on a regular basis	Children who you live with	Children who live in another house	Older family members	Someone seriously affected by a disability or long-term illness	Someone else
All Māori	38%	75%	18%	18%	5%	12%
Māori only	44%	68%	20%	24%	3%	11%
Māori Pacific	39%	77%	18%	19%	10%	15%
Urban Māori	37%	75%	18%	19%	4%	13%
Rural Māori	50%	80%	16%	17%	8%	7%
Junior	38%	72%	19%	22%	3%	12%
Senior	38%	78%	16%	15%	6%	12%
Male	31%	72%	13%	21%	6%	15%
Female	43%	77%	20%	17%	3%	10%
Disabled young people	43%	77%	21%	13%	3%	13%
Rainbow	40%	77%	18%	11%	5%	13%

While caring for others contributes to the family and connects rangatahi Māori with older generations, it also meant rangatahi sometimes missed education or work. Table 12 provides the ratings of how often rangatahi Māori missed work or school to look after others. No significant difference was presented between different groups.

What would help you have a good life, now and in the future

Strong relationships and connections:

"Keep connected with my church, family and friends."
 "Knowing I have people in my life to rely on whenever I need them."
 "Surrounding myself with people who make me feel happy."





	(Of those who look after someone) I often miss work or kura, school, alternative education or other education or training to look after others (mean score on scale of 0 often to 10 never)
All Māori	6.6 (6.4 - 6.9)
Māori only	6.5 (5.8 - 7.1)
Māori and Pacific	6.4 (6.0 - 6.9)
Urban Māori	6.8 (6.5 - 7.1)
Rural Māori	5.4 (4.0 - 6.7)
Junior	6.5 (6.0 - 6.9)
Senior	6.8 (6.4 - 7.2)
Male	6.8 (6.3 - 7.4)
Female	6.5 (6.1 - 6.9)
Disabled young people	6.6 (6.2 - 7.0)
Rainbow	6.7 (6.0 - 7.4)

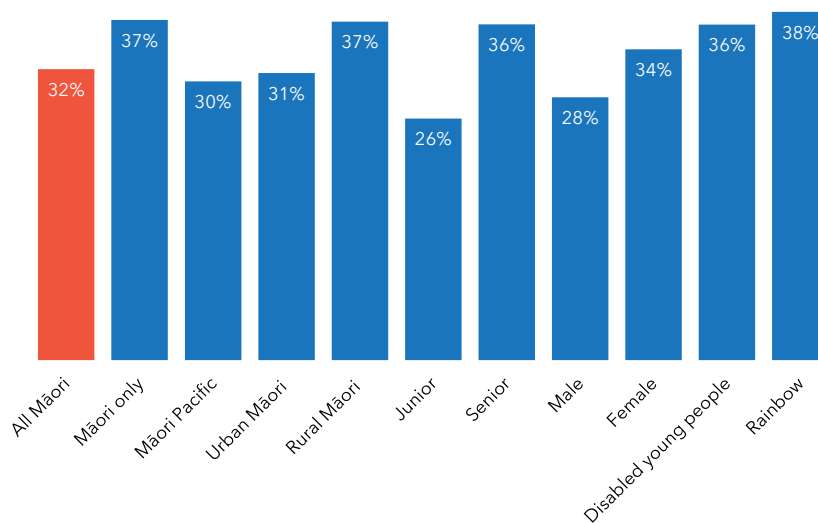


8.3. Friendships and romantic relationships

Rangatahi Māori gave high ratings for having friends they could trust and feeling safe with their friends (Table 13). As with whānau, rangatahi Māori were less positive about being able to spend enough time with their friends. Disabled and rainbow rangatahi Māori gave lower ratings for being able to spend enough time with their friends.

Around one-third (32%) of rangatahi Māori had a partner (Figure 18). Those rangatahi Māori who had a girlfriend, boyfriend or partner felt loved by them.

Figure 18. Percentage of rangatahi Māori with a boyfriend, girlfriend or partner



What would help you have a good life, now and in the future

Strong relationships and connections:

"As long as I have people to support me."

"At the moment I'm feeling very run down and not like myself so I think one thing could be to have more supportive friends where I know that they will listen to me and have the best interest for me."

"Be myself, stay in school and hang around good people."

"Connectivity within Māori culture."





How much do you agree ... (mean on scale of 0 disagree to 10 agree)

	I have friends I trust	I feel safe with my friends	I get enough time to spend with my friends	(Of those with one) I feel loved by my girlfriend, boyfriend or partner
All Māori	8.1 (8.0 - 8.2)	8.4 (8.3 - 8.5)	7.6 (7.5 - 7.7)	8.9 (8.7 - 9.1)
Māori only	8.3 (8.1 - 8.6)	8.6 (8.3 - 8.8)	7.8 (7.5 - 8.2)	8.8 (8.4 - 9.1)
Māori and Pacific	8.1 (7.8 - 8.4)	8.4 (8.2 - 8.6)	7.6 (7.3 - 7.9)	9.0 (8.5 - 9.6)
Urban Māori	8.1 (7.9 - 8.3)	8.4 (8.3 - 8.5)	7.6 (7.5 - 7.8)	8.9 (8.7 - 9.1)
Rural Māori	7.8 (7.1 - 8.5)	8.5 (8.3 - 8.7)	7.3 (6.8 - 7.8)	8.7 (7.9 - 9.5)
Junior	8.1 (7.9 - 8.3)	8.4 (8.2 - 8.6)	7.7 (7.5 - 7.9)	8.8 (8.4 - 9.1)
Senior	8.1 (7.9 - 8.3)	8.4 (8.3 - 8.6)	7.5 (7.3 - 7.7)	9.0 (8.8 - 9.2)
Male	8.6 (8.4 - 8.8)	8.7 (8.6 - 8.8)	8.0 (7.8 - 8.3)	8.9 (8.6 - 9.2)
Female	7.7 (7.5 - 7.9)	8.2 (8.0 - 8.4)	7.3 (7.0 - 7.6)	8.9 (8.6 - 9.3)
Disabled young people	7.8 (7.5 - 8.1)	8.1 (7.9 - 8.3)	7.0 (6.7 - 7.3)	8.8 (8.4 - 9.1)
Rainbow	7.7 (7.4 - 8.1)	8.2 (8.0 - 8.5)	6.8 (6.4 - 7.2)	9.1 (8.5 - 9.7)



8.4. Social media

Except for rural rangatahi Māori, rangatahi Māori on average found it easy to access the internet when they wanted to (Table 14).

Overall and across all subgroups, rangatahi Māori saw social media as close to the midpoint between important and not at all important.

Some rangatahi Māori were worried about their internet use. Māori females were more worried about their social media use and gave lower ratings for feeling safe. Rainbow rangatahi Māori provided lower ratings for safety online.





How much do you agree that ...

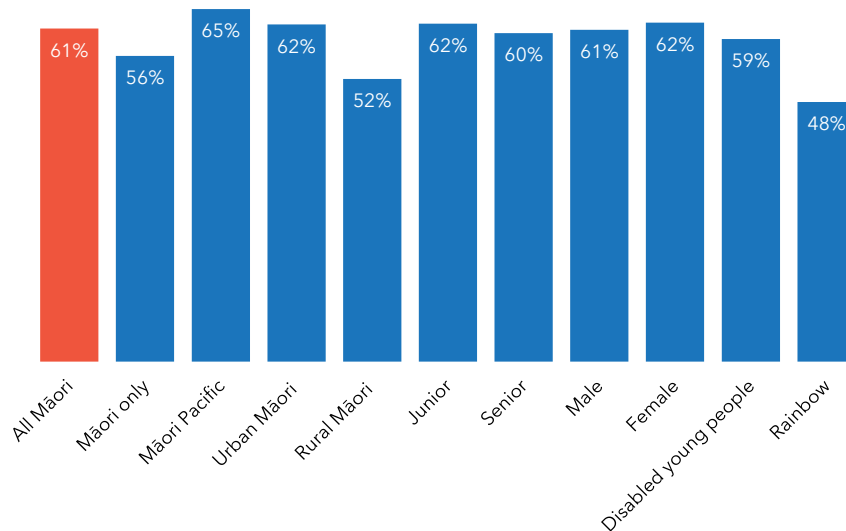
	It is easy for me to access the internet when I want <i>(mean on scale of 0 I don't access it, 1 difficult to 10 easy)</i>	Social media is important in my life <i>(mean on scale of 0 not at all important 10 important)</i>	(Of those who used the internet) I am worried by my use of the internet <i>(mean on scale of 0 worried to 10 not at all worried)</i>	(Of those who used the internet) I feel safe online <i>(mean on scale of 0 not safe to 10 safe)</i>
All Māori	8.7 (8.5 - 8.8)	6.1 (6.0 - 6.3)	6.6 (6.5 - 6.8)	7.6 (7.4 - 7.7)
Māori only	8.7 (8.4 - 8.9)	6.2 (5.8 - 6.6)	6.8 (6.4 - 7.1)	7.6 (7.3 - 8.0)
Māori and Pacific	8.7 (8.4 - 8.9)	6.1 (5.8 - 6.3)	6.4 (6.0 - 6.8)	7.8 (7.6 - 8.1)
Urban Māori	8.8 (8.7 - 8.9)	6.2 (6.0 - 6.3)	6.6 (6.4 - 6.8)	7.6 (7.4 - 7.7)
Rural Māori	7.7 (6.9 - 8.4)	5.6 (4.6 - 6.6)	7.0 (6.5 - 7.4)	7.8 (7.2 - 8.5)
Junior	8.5 (8.4 - 8.7)	6.4 (6.1 - 6.6)	6.9 (6.6 - 7.1)	7.6 (7.4 - 7.8)
Senior	8.8 (8.7 - 9.0)	5.9 (5.6 - 6.1)	6.4 (6.2 - 6.7)	7.6 (7.3 - 7.8)
Male	8.8 (8.7 - 9.0)	6.0 (5.8 - 6.2)	7.2 (6.9 - 7.4)	8.3 (8.2 - 8.5)
Female	8.6 (8.4 - 8.7)	6.2 (6.0 - 6.4)	6.2 (6.0 - 6.4)	7.0 (6.7 - 7.3)
Disabled young people	8.4 (8.2 - 8.6)	6.1 (5.9 - 6.4)	6.3 (6.0 - 6.6)	7.1 (6.8 - 7.4)
Rainbow	8.6 (8.2 - 8.9)	6.3 (5.9 - 6.7)	6.4 (6.0 - 6.7)	6.7 (6.4 - 7.1)



8.5. Community connection

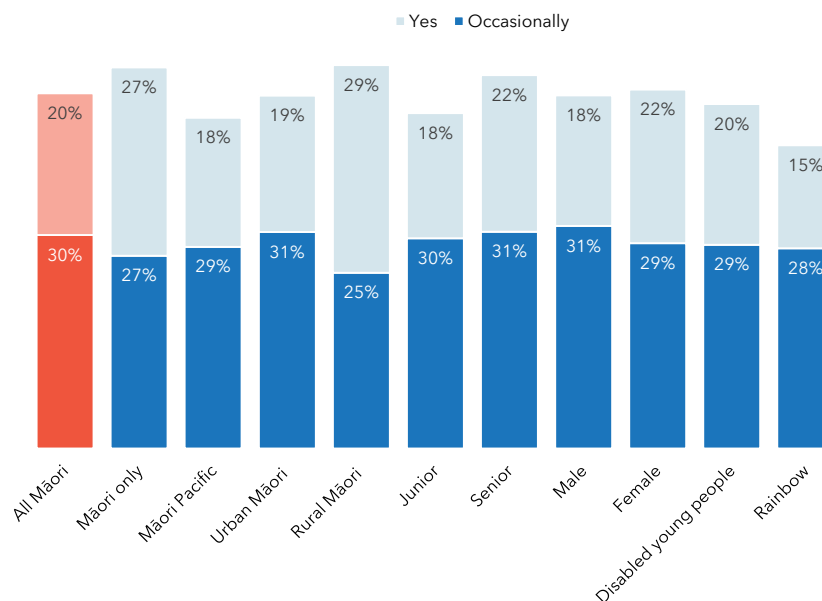
Nearly two-thirds of rangatahi Māori were in a group, club or team (Figure 19). Rainbow rangatahi Māori were less likely to be part of a group, club or team compared to the overall cohort.

Figure 19. Percentage of rangatahi Māori that were part of a group, club or team



Half (50%) of rangatahi Māori said they do or occasionally do help others in their neighbourhood or community (Figure 20).

Figure 20. Percentage of rangatahi Māori who help others in their neighbourhood or community



Mean ratings of belonging and feeling safe in their community were 7.0 and 7.6 respectively on a 0-10 scale. Māori male students were more positive about their strength of belonging and feeling of safety than females. Disabled and rainbow rangatahi Māori felt less safe in their communities and provided lower ratings for belonging in their community.

To what extent do you agree ...
(mean on scale of 0 disagree to 10 agree)

	I feel like I belong in the community/s I live in	I feel safe in the community/s where I live
All Māori	7.0 (6.8 - 7.2)	7.6 (7.4 - 7.8)
Māori only	7.4 (7.0 - 7.8)	7.9 (7.5 - 8.3)
Māori and Pacific	6.9 (6.6 - 7.3)	7.6 (7.3 - 7.9)
Urban Māori	7.0 (6.8 - 7.3)	7.7 (7.4 - 7.9)
Rural Māori	6.8 (5.8 - 7.7)	7.4 (6.8 - 8.0)
Junior	7.2 (6.9 - 7.5)	7.7 (7.4 - 8.0)
Senior	6.9 (6.6 - 7.1)	7.6 (7.4 - 7.8)
Male	7.5 (7.1 - 7.9)	8.1 (7.8 - 8.3)
Female	6.7 (6.4 - 6.9)	7.3 (7.0 - 7.6)
Disabled young people	6.4 (6.0 - 6.8)	6.9 (6.6 - 7.2)
Rainbow	5.8 (5.4 - 6.3)	6.7 (6.2 - 7.1)



8.6. Knowing where to get help

Most (83%) of rangatahi Māori said they had someone to turn to if they were going through a difficult time (Table 17). Rural and disabled rangatahi Māori were less likely to have someone to turn to than other sub-groups. Male rangatahi thought it would be easier to get help than females. Rainbow rangatahi Māori gave lower ratings for getting help if they were going through a difficult time.

Of those rangatahi Māori who had someone to turn to, most would turn to an adult within their family or whānau (Table 16). Around one-quarter would turn to an adult at school or someone/someplace else. Rural and disabled rangatahi Māori were less likely to identify an adult, family friend or whānau member compared to the overall cohort.

Table 16. Of those rangatahi Māori who said they had someone to turn to if they were going through a difficult time, who or where would they go for help

	Adult family, friend or whānau member	Adult at school	Someone or someplace else	Health professional	Youth or social worker	Neighbor or someone at work	Online resource
All Māori	84%	23%	24%	8%	7%	7%	5%
Māori only	88%	21%	18%	6%	3%	8%	3%
Māori Pacific	81%	22%	26%	7%	9%	6%	3%
Urban Māori	85%	24%	23%	9%	7%	8%	5%
Rural Māori	71%	8%	36%	3%	2%	3%	3%
Junior	87%	23%	20%	7%	7%	9%	5%
Senior	82%	23%	26%	9%	7%	6%	4%
Male	89%	26%	20%	8%	7%	8%	5%
Female	80%	21%	26%	8%	7%	7%	4%
Disabled young people	76%	22%	31%	10%	10%	8%	5%
Rainbow	65%	29%	37%	12%	14%	6%	10%





How much do you agree that ...

	If I was going through a difficult time and needed help, I have someone to turn to <i>(percentage yes)</i>	It is easy for me to get help if I was going through a difficult time and needed help <i>(mean on scale of 0 very hard to 10 very easy)</i>
All Māori	83% (80% - 86%)	6.2 (5.9 - 6.4)
Māori only	84% (78% - 91%)	6.1 (5.6 - 6.6)
Māori and Pacific	84% (77% - 92%)	6.4 (5.8 - 6.9)
Urban Māori	84% (81% - 87%)	6.2 (5.9 - 6.5)
Rural Māori	67% (58% - 75%)	5.6 (4.7 - 6.4)
Junior	78% (73% - 83%)	6.0 (5.6 - 6.4)
Senior	87% (84% - 90%)	6.3 (6.0 - 6.6)
Male	88% (83% - 92%)	7.1 (6.8 - 7.4)
Female	80% (77% - 84%)	5.6 (5.2 - 5.9)
Disabled young people	74% (69% - 79%)	5.0 (4.6 - 5.4)
Rainbow	75% (69% - 80%)	4.4 (3.9 - 4.8)



8.7. Differences across school decile groups

Across decile groups, rangatahi Māori felt loved by their whānau, safe with their friends and were able to access the internet. Views about how important social media is to their lives was also consistent for rangatahi Māori across decile groups. (Table 18).

Rangatahi Māori attending a low decile school (most socio-economically deprived) felt it was harder to get help if they were going through a difficult time than rangatahi Māori attending a high decile school.

Table 18. Overview of results across the decile groups in the strong relationships and connections theme

Question	Decile 1-3	Decile 4-7	Decile 8-10
Strong relationships and connections			
My whānau love me (mean 0 - 10)	8.6 (8.5 - 8.7)	8.7 (8.4 - 8.9)	9.0 (8.7 - 9.2)
How often do I miss work or kura, school, alternative education or other education or training to look after others? (mean 0 - 10)	6.9 (6.4 - 7.3)	6.3 (5.7 - 6.8)	6.9 (6.2 - 7.6)
I feel safe with my friends (mean 0 - 10)	8.4 (8.3 - 8.5)	8.4 (8.2 - 8.6)	8.4 (8.3 - 8.6)
Ease of accessing the internet (mean 0 - 10)	8.6 (8.4 - 8.8)	8.6 (8.4 - 8.9)	8.9 (8.7 - 9.1)
Social media is important to my life (mean 0 - 10)	6.2 (6.0 - 6.4)	6.1 (5.9 - 6.4)	6.0 (5.6 - 6.4)
I feel safe in my community (mean 0 - 10)	7.6 (7.2 - 8.0)	7.6 (7.3 - 8.0)	7.6 (7.3 - 7.9)
How easy it is to get help (mean 0 - 10)	5.9 (5.7 - 6.1)	6.0 (5.6 - 6.5)	6.6 (6.3 - 7.0)



8.8. What do we know from other surveys?

The percentage of young people who felt safe in their community was lower than Youth'07, though response scales differed (Table 19). A higher proportion of young people said they helped others in their community than Youth'12.

Table 19. Comparison of selected results to past surveys focusing on wellbeing for rangatahi Māori

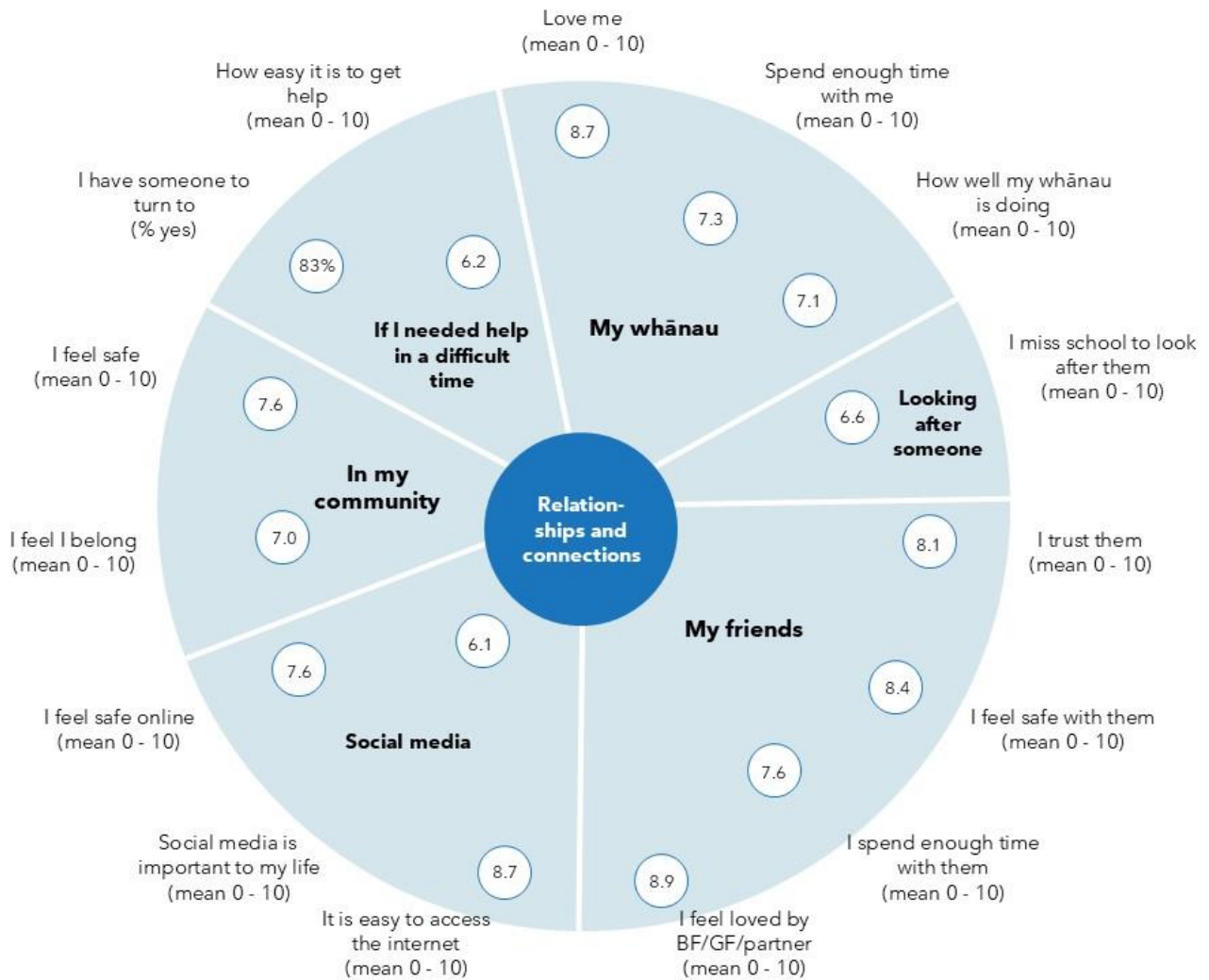
Question from <i>What About Me?</i>	2007 Youth2000 series	2012 Youth2000 series	2021 <i>What About Me?</i>
I feel safe in the community/s where I live	80% (78% - 83%) Feel safe in the neighbourhood all/most of the time	56% (53% - 58%) Feel safe in the neighbourhood all the time	60% (58% - 65%) ≥8/10 on 0-10 scale
Are you part of any groups, clubs or teams (e.g. a cultural group, dance or music group, choir, environmental organisation, sports team)?	-	66% (63% - 68%) Belongs to a community run group	61% (58% - 64%)
Do you help others in your neighbourhood or community (e.g., help-out on the marae or church, belong to a volunteer organisation, mow lawns, collect for charity, give people food)? <i>Percentage yes in the last twelve months</i>	-	33% (30% - 37%) Helped others in school or community in the last 12 months	50% (48% - 53%)



8.9. Overview: Relationships and connections

Figure 21 provides an overview of results for many of the questions in the relationships and connections theme for all rangatahi Māori.

Figure 21. Overall results for the relationships and connections theme



The outer edge of the circle represents the best possible result and the centre represents the worst possible result.



A pixelated graphic of a house. The house is composed of small squares in various shades of teal, blue, and orange. The roof is made of light teal squares. The main body of the house is made of darker teal and blue squares. There are two orange squares on the roof, one on each side. A red banner with a white border is positioned across the middle of the house. The banner has a small notch on its left side. The text "A stable home base" is written in white on the banner. The house is surrounded by scattered light teal squares, suggesting a background or a field.

A stable home base

9.1. Financial stability

A series of four questions asked rangatahi Māori how often they or their family or whānau worried about affording essentials (food/kai, power/electricity, rent/mortgage, petrol/ transport to get to important places). They could answer never, occasionally, sometimes, often or all the time. Results in Table 20 show the proportion who answered sometimes or more often to each question as well as to at least one of the four questions.

Approximately half of rangatahi Māori (51%) reported that they and their whānau did not worry about paying for their essentials any more often than occasionally. Disabled rangatahi Māori were most likely to say they or their whānau worried about paying for essentials.

What would help you have a good life, now and in the future

A stable home base:

"A guaranteed job or something else that would give me a reason not to worry."

"A house. A home."

"Being financially stable."

"A better home."

"For the economy and money costing things to go down so I will actually be able to afford a house in the future to raise my family."



How often I or my family or whānau worry about not having enough money to ...
(Percentage answering sometimes, often or all the time)

	Buy kai/food	Pay for power/ electricity	Pay the rent or mortgage where I live	Pay for petrol or transport to get to important places	At least one answer of sometimes, often or all the time
All Māori	35% (32% - 38%)	31% (28% - 34%)	28% (25% - 31%)	34% (31% - 37%)	49% (46% - 52%)
Māori only	39% (31% - 47%)	34% (28% - 41%)	33% (26% - 40%)	38% (30% - 45%)	53% (47% - 58%)
Māori and Pacific	35% (29% - 41%)	32% (27% - 36%)	28% (22% - 33%)	32% (27% - 38%)	50% (45% - 56%)
Urban Māori	34% (31% - 37%)	30% (27% - 34%)	28% (25% - 32%)	33% (30% - 37%)	49% (45% - 52%)
Rural Māori	46% (34% - 58%)	38% (33% - 44%)	29% (25% - 33%)	42% (32% - 52%)	58% (50% - 66%)
Junior	36% (31% - 40%)	31% (27% - 36%)	29% (25% - 33%)	34% (29% - 39%)	50% (45% - 55%)
Senior	34% (30% - 39%)	30% (27% - 34%)	28% (23% - 33%)	34% (30% - 38%)	48% (44% - 53%)
Male	32% (26% - 39%)	28% (24% - 32%)	25% (20% - 30%)	32% (27% - 36%)	48% (42% - 54%)
Female	37% (34% - 40%)	33% (29% - 37%)	31% (28% - 34%)	36% (31% - 40%)	50% (46% - 54%)
Disabled young people	46% (39% - 53%)	43% (37% - 49%)	39% (34% - 44%)	44% (38% - 50%)	63% (58% - 69%)
Rainbow	38% (33% - 43%)	35% (29% - 41%)	32% (26% - 37%)	34% (27% - 42%)	54% (48% - 60%)



9.2. Housing quality and stability

A quarter (24%) of rangatahi Māori had moved in the last 12 months (Table 22). Of those who had moved, 63% had moved once and 21% twice (Table 21). A small percentage, 15%, had moved three or more times.

Table 21. Percentage of rangatahi Māori who have moved in the last 12 months – of those who had moved at least once

	Once	Twice	Three times	Four or more times
All Māori	63%	21%	9%	6%
Māori only	57%	25%	11%	7%
Māori Pacific	64%	19%	10%	7%
Urban Māori	64%	21%	10%	6%
Rural Māori	58%	19%	4%	18%
Junior	65%	20%	9%	7%
Senior	62%	22%	10%	6%
Male	73%	17%	8%	2%
Female	56%	23%	11%	10%
Disabled young people	64%	21%	9%	6%
Rainbow	48%	23%	19%	10%

Most rangatahi Māori lived somewhere warm, dry and free from mould. Rainbow rangatahi Māori were less positive about living somewhere warm (Table 22).

What would help you have a good life, now and in the future

A stable home base:

"To live with my parents."

"Better home life."

"Not about having to worry about money."



How much do you agree you live somewhere...
(mean on scale of 0 disagree to 10 agree)

	In the last 12 months, I moved home (Percentage yes)	Warm	Not damp	Without mould
All Māori	24% (21% - 27%)	9.3 (9.2 - 9.4)	8.4 (8.2 - 8.5)	8.1 (7.8 - 8.4)
Māori only	26% (21% - 32%)	9.3 (9.1 - 9.5)	8.5 (8.4 - 8.6)	8.0 (7.3 - 8.7)
Māori and Pacific	28% (21% - 36%)	9.3 (9.2 - 9.4)	8.3 (8.1 - 8.6)	8.2 (7.9 - 8.4)
Urban Māori	24% (21% - 28%)	9.3 (9.2 - 9.4)	8.4 (8.2 - 8.6)	8.1 (7.8 - 8.4)
Rural Māori	23% (18% - 27%)	9.2 (9.0 - 9.3)	8.1 (7.7 - 8.4)	8.6 (8.1 - 9.1)
Junior	25% (20% - 30%)	9.2 (9.1 - 9.4)	8.3 (8.0 - 8.5)	8.2 (7.8 - 8.6)
Senior	24% (21% - 26%)	9.3 (9.2 - 9.5)	8.4 (8.2 - 8.7)	8.1 (7.8 - 8.3)
Male	22% (20% - 24%)	9.3 (9.2 - 9.4)	8.3 (7.9 - 8.6)	8.3 (8.0 - 8.6)
Female	26% (21% - 31%)	9.3 (9.2 - 9.4)	8.4 (8.3 - 8.6)	8.1 (7.7 - 8.4)
Disabled young people	29% (25% - 34%)	9.0 (8.8 - 9.2)	8.3 (8.0 - 8.6)	7.8 (7.4 - 8.3)
Rainbow	30% (24% - 37%)	8.8 (8.4 - 9.1)	8.0 (7.7 - 8.3)	7.6 (7.2 - 7.9)



9.3. Differences across school decile groups

Regardless of school decile, rangatahi Māori were similarly worried about not being able to pay for essential expenses (Table 23). Measures of housing quality also showed similar results across the decile groups.

Table 23. Overview of results across the decile groups in the stable home base theme

Question	Decile 1-3	Decile 4-7	Decile 8-10
Stable home base			
I or my family or whānau worry about not having enough money to (% sometimes or more): ... pay for at least one essential	50% (47% - 53%)	52% (47% - 58%)	44% (33% - 54%)
... pay for kai/food	36% (34% - 38%)	39% (33% - 44%)	28% (20% - 37%)
... pay for power/electricity	33% (30% - 37%)	34% (28% - 39%)	24% (17% - 31%)
... pay for the rent or mortgage where I live	30% (27% - 34%)	30% (24% - 35%)	24% (14% - 34%)
... pay for petrol or transport to get to important places	31% (26% - 36%)	38% (33% - 43%)	30% (22% - 39%)
Moved home in the last twelve months (% yes)	26% (21% - 30%)	26% (23% - 30%)	19% (15% - 24%)
I live somewhere that is warm (mean 0-10)	9.2 (9.1 - 9.4)	9.2 (9.1 - 9.4)	9.4 (9.3 - 9.5)
I live somewhere without mould (mean 0-10)	8.0 (7.7 - 8.3)	8.2 (7.8 - 8.7)	8.2 (7.4 - 9.0)
I live somewhere that is not damp (mean 0-10)	8.3 (8.1 - 8.5)	8.4 (8.2 - 8.6)	8.3 (7.6 - 8.9)



9.4. What do we know from other surveys?

The percentage of young people who worried about affording housing costs or kai/food often did not differ from Youth'12 but was higher than Youth'07 (Table 24). The percentage of young people had moved two or more times in the last twelve months was similar to Youth'12 but lower than Youth'07.

Table 24. Comparison of selected results to past surveys focusing on youth wellbeing

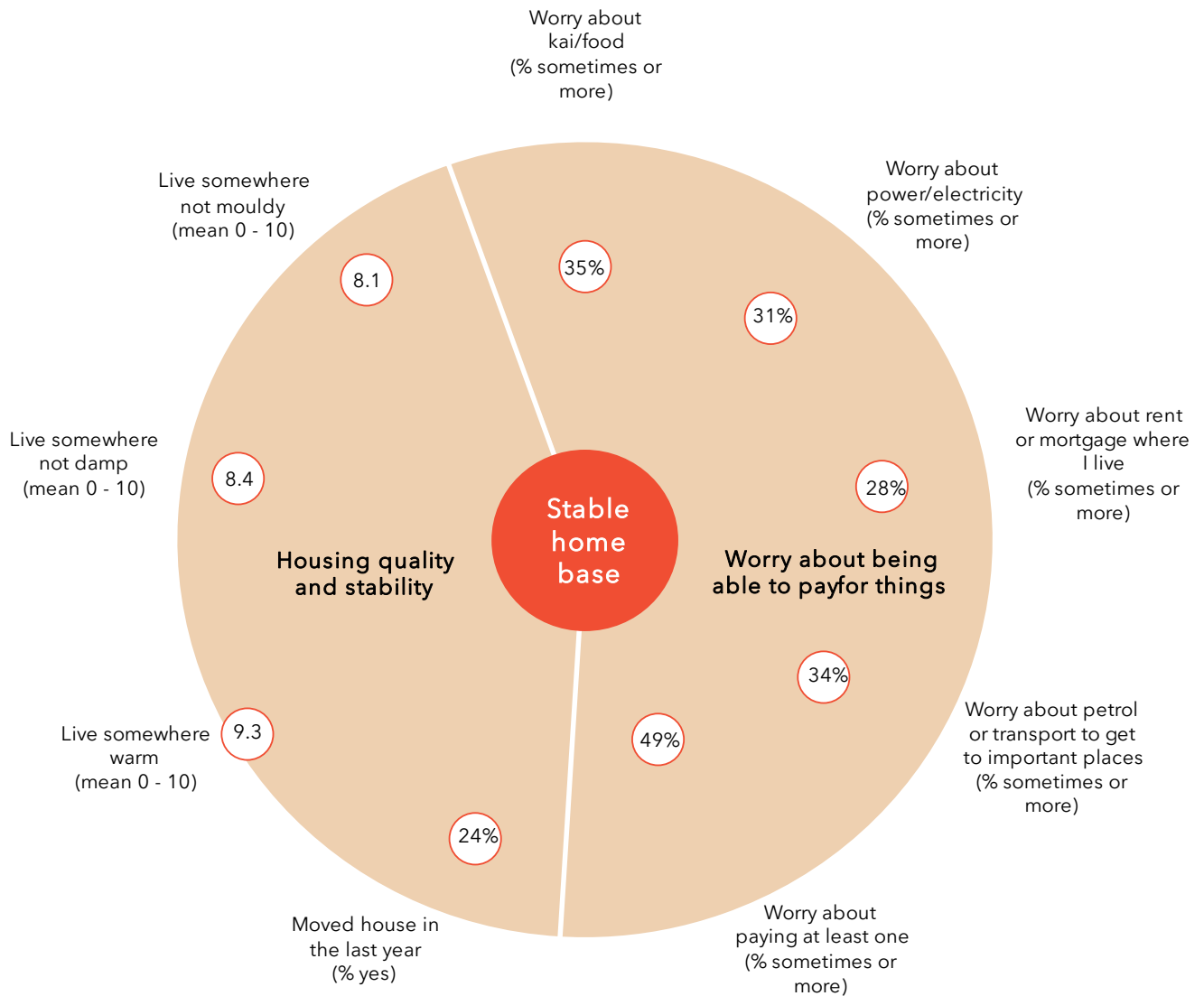
Question from <i>What About Me?</i>	2007 Youth2000 series	2012 Youth2000 series	2021 <i>What About Me?</i>
Do you or your family or whānau worry about not having enough money to buy kai /food? <i>Often or all the time</i>	10% (9% - 12%)	14% (12% - 16%)	16% (13% - 19%)
How many times have you moved in the last 12 months? <i>Two or more times</i>	19% (17% - 21%)	10% (9% - 12%)	9% (8% - 9%)



9.5. Overview: Stable home base

Figure 22 provides an overview of responses to questions in the stable home base theme from all rangatahi Māori.

Figure 22. Overall results for the stable home base theme



The outer edge of the circle represents the best possible result and the centre represents the worst possible result.





Achieving and contributing

10.1. Aspiration and achievement in education

When asked about the highest qualification they hoped to achieve, nearly half (47%) of rangatahi Māori wanted a university degree and a quarter (23%) wanted to achieve NCEA 3 (Table 25).

Table 25. Percentage of rangatahi Māori who aspire to different qualifications

	Some NCEA credits	NCEA 1	NCEA 2	NCEA 3	Trade certificate or diploma	University degree
All Māori	5%	3%	10%	23%	10%	47%
Māori only	7%	4%	9%	31%	9%	36%
Māori Pacific	4%	2%	10%	22%	11%	46%
Urban Māori	5%	3%	10%	23%	10%	48%
Rural Māori	9%	1%	12%	39%	10%	27%
Junior	10%	3%	11%	22%	8%	42%
Senior	0%	2%	9%	24%	12%	50%
Male	4%	3%	12%	26%	16%	37%
Female	5%	2%	9%	22%	6%	53%
Disabled young people	6%	2%	14%	21%	8%	45%
Rainbow	5%	2%	13%	18%	8%	48%

Female rangatahi Māori were more likely to want to go to university than males. Rural rangatahi Māori were less likely to want to achieve a university degree than urban rangatahi Māori (Table 26).

Rangatahi Māori provided mean ratings of 8.3 (on a 0-10 scale) about whether they thought other people expected them to do well in school. Three-quarters of rangatahi Māori (73%) thought they would get the qualification they wanted to achieve. Rural and disabled rangatahi Māori were less likely to think that they would achieve the qualification they aspired to.

What would help you have a good life, now and in the future

Achieving and contributing:

"Making Māori a part of schooling. Not just have posters up and using one welcoming sentence but teaching Māori about where they come from because most kids don't even know their own history."



How much do you agree that ...

	The highest qualification I want to achieve in the future: University degree <i>(percentage who selected university degree)</i>	People expect me to do well at school <i>(mean score on scale of 0 disagree to 10 agree)</i>	I think I will get the qualification I aspire to <i>(Percentage yes)</i>
All Māori	47% (42% - 51%)	8.3 (8.1 - 8.4)	73% (70% - 77%)
Māori only	36% (30% - 43%)	8.4 (8.1 - 8.7)	66% (59% - 73%)
Māori and Pacific	46% (40% - 52%)	8.3 (8.1 - 8.5)	71% (65% - 76%)
Urban Māori	48% (43% - 52%)	8.3 (8.2 - 8.5)	74% (71% - 78%)
Rural Māori	27% (13% - 41%)	7.2 (5.8 - 8.5)	59% (49% - 69%)
Junior	42% (36% - 48%)	8.2 (8.0 - 8.4)	64% (57% - 70%)
Senior	50% (45% - 55%)	8.3 (8.1 - 8.5)	80% (76% - 85%)
Male	37% (31% - 44%)	8.3 (8.1 - 8.6)	76% (71% - 82%)
Female	53% (48% - 58%)	8.2 (8.0 - 8.4)	72% (67% - 77%)
Disabled young people	45% (40% - 50%)	7.9 (7.6 - 8.2)	62% (57% - 68%)
Rainbow	48% (39% - 57%)	8.1 (7.8 - 8.5)	62% (54% - 71%)

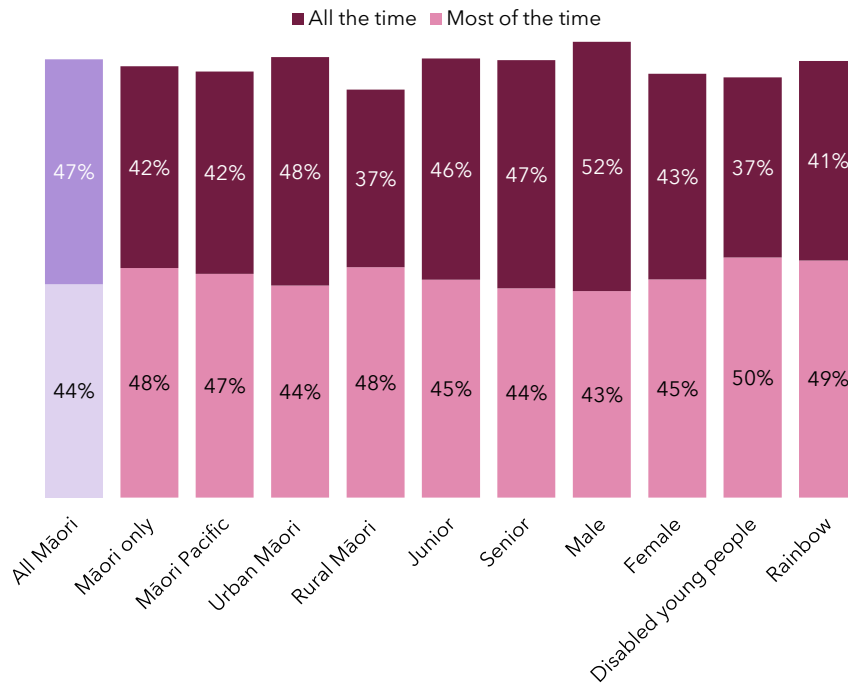


10.2. Experience of the education environment

The survey included a series of questions about the educational environment. Some are included on the following page but questions about safety and acceptance are included in other sections.

Almost all (91%) rangatahi Māori said they were attending school or kura most or all of the time. Māori male students were more likely to be attending school all the time than female students (Figure 23).

Figure 23. Percentage of rangatahi Māori who attend their kura or school most or all of the time



Rangatahi Māori provided higher ratings to questions about their teachers treating them fairly and having people at school they could ask for help than for questions about a sense of belonging at school and whether they were learning knowledge and skills that would help them in the future (Table 27).

Disabled and rainbow rangatahi Māori gave lower ratings for most questions about their school experiences. Male rangatahi Māori were more positive about their strength of belonging to their schools.



How much do you agree with the following statements about your kura, school, Alt-Ed or TPU, education or training provider²⁸ ... (mean score on scale of 0 disagree to 10 agree)

	I feel like I belong	I feel I am learning knowledge and skills that will help me in the future	My teachers treat me fairly	I can manage the work I get given	I have people there I can ask for help	My teachers consider my identity and values	I have opportunities to express myself creatively
All Māori	6.5 (6.3 - 6.7)	6.4 (6.1 - 6.7)	6.9 (6.7 - 7.1)	6.7 (6.5 - 6.9)	7.3 (7.1 - 7.6)	7.1 (6.8 - 7.3)	6.9 (6.7 - 7.0)
Māori only	6.5 (6.0 - 7.0)	6.6 (6.0 - 7.2)	7.0 (6.6 - 7.4)	6.7 (6.3 - 7.2)	7.4 (6.9 - 8.0)	7.3 (6.8 - 7.7)	7.0 (6.5 - 7.5)
Māori and Pacific	6.6 (6.3 - 7.0)	6.5 (6.0 - 7.0)	6.8 (6.4 - 7.2)	6.8 (6.6 - 7.1)	7.6 (7.3 - 7.9)	7.0 (6.6 - 7.4)	7.0 (6.6 - 7.4)
Urban Māori	6.5 (6.3 - 6.8)	6.5 (6.2 - 6.7)	6.9 (6.7 - 7.2)	6.7 (6.5 - 6.9)	7.4 (7.1 - 7.6)	7.1 (6.9 - 7.4)	6.9 (6.7 - 7.1)
Rural Māori	6.0 (5.4 - 6.6)	5.8 (5.0 - 6.6)	6.5 (5.8 - 7.2)	6.5 (6.0 - 7.1)	7.2 (6.5 - 7.9)	6.5 (5.4 - 7.5)	6.3 (5.5 - 7.1)
Junior	6.4 (6.1 - 6.8)	6.6 (6.3 - 6.9)	6.8 (6.5 - 7.1)	6.8 (6.6 - 7.1)	7.3 (7.0 - 7.6)	7.2 (6.9 - 7.5)	6.8 (6.5 - 7.2)
Senior	6.5 (6.3 - 6.8)	6.2 (5.9 - 6.6)	7.0 (6.7 - 7.3)	6.6 (6.3 - 6.8)	7.4 (7.1 - 7.7)	7.0 (6.7 - 7.3)	6.9 (6.7 - 7.1)
Male	7.3 (7.0 - 7.6)	7.1 (6.7 - 7.5)	7.3 (7.0 - 7.6)	7.2 (6.9 - 7.5)	8.0 (7.7 - 8.3)	7.5 (7.2 - 7.9)	7.2 (6.9 - 7.6)
Female	6.0 (5.7 - 6.2)	5.9 (5.6 - 6.3)	6.6 (6.3 - 6.9)	6.3 (6.1 - 6.6)	6.9 (6.6 - 7.3)	6.8 (6.5 - 7.0)	6.6 (6.4 - 6.8)
Disabled young people	5.7 (5.3 - 6.1)	5.6 (5.2 - 6.0)	6.3 (6.0 - 6.6)	5.7 (5.4 - 6.1)	6.7 (6.3 - 7.0)	6.5 (6.1 - 6.9)	6.1 (5.7 - 6.4)
Rainbow	5.2 (4.8 - 5.6)	5.5 (5.2 - 5.9)	6.7 (6.4 - 7.0)	6.1 (5.7 - 6.5)	6.4 (5.9 - 6.9)	6.1 (5.8 - 6.5)	6.1 (5.8 - 6.4)

²⁸ Note that only young people reached in schools and kura are included in this analysis. Young people attending TPUs, alternative education and other training or education providers are included in the community sample.



10.3. Employment

Twenty-five percent of rangatahi Māori had a regular paid part-time job (Table 28). The percentage having paid work was consistent across all groups, except for an increase in employment amongst senior Māori students.

Table 28. Percentage of rangatahi Māori in different types of employment

	Regular part-time job	Job in the school holidays	Casual or occasional work	Full-time job	None of the above
All Māori	25%	19%	15%	3%	50%
Māori only	26%	18%	8%	3%	55%
Māori Pacific	20%	20%	12%	3%	54%
Urban Māori	25%	18%	16%	3%	50%
Rural Māori	25%	23%	9%	2%	49%
Junior	15%	16%	12%	2%	62%
Senior	34%	21%	18%	3%	39%
Male	22%	21%	16%	4%	48%
Female	28%	17%	15%	1%	51%
Disabled young people	23%	17%	15%	3%	53%
Rainbow	23%	13%	17%	4%	54%

Rangatahi Māori were positive about their workplaces, being treated well, paid fairly and knowing their rights (Table 29). Female rangatahi Māori gave lower ratings for being treated well and knowing their rights at work than males.

What would help you have a good life, now and in the future

Achieving and contributing:

"Training hard to be a professional rugby player."
"Getting into a college in the US."





How much do you agree that ... (mean score on scale of 0 disagree to 10 agree)

	My work provides me opportunities to build skills and knowledge for my future	I know my rights at work (e.g. minimum wages and health and safety)	I am treated well by people at work	I am paid fairly for my work	My work leaves me enough time for my studies
All Māori	7.6 (7.3 - 7.8)	7.9 (7.7 - 8.1)	8.2 (8.0 - 8.4)	7.9 (7.8 - 8.1)	7.9 (7.6 - 8.1)
Māori only	7.7 (7.4 - 8.1)	8.0 (7.5 - 8.4)	8.4 (8.0 - 8.7)	8.2 (7.8 - 8.6)	8.1 (7.6 - 8.6)
Māori and Pacific	7.5 (6.9 - 8.1)	8.0 (7.6 - 8.4)	8.5 (8.0 - 8.9)	7.9 (7.4 - 8.4)	7.4 (6.8 - 8.0)
Urban Māori	7.6 (7.4 - 7.9)	7.9 (7.7 - 8.1)	8.3 (8.0 - 8.5)	7.9 (7.7 - 8.1)	7.9 (7.6 - 8.1)
Rural Māori	7.1 (6.4 - 7.8)	7.6 (6.6 - 8.5)	8.1 (7.5 - 8.6)	8.0 (7.3 - 8.7)	7.8 (7.2 - 8.3)
Junior	7.7 (7.4 - 8.1)	7.9 (7.5 - 8.2)	8.4 (8.1 - 8.8)	7.6 (7.3 - 7.9)	7.9 (7.4 - 8.4)
Senior	7.5 (7.2 - 7.9)	7.9 (7.7 - 8.1)	8.2 (7.9 - 8.4)	8.1 (7.9 - 8.3)	7.8 (7.5 - 8.2)
Male	8.2 (8.0 - 8.4)	8.2 (8.0 - 8.5)	8.7 (8.5 - 9.0)	8.2 (7.9 - 8.5)	8.2 (7.8 - 8.5)
Female	7.0 (6.6 - 7.4)	7.6 (7.3 - 7.8)	7.8 (7.5 - 8.1)	7.7 (7.4 - 8.0)	7.6 (7.2 - 7.9)
Disabled young people	7.1 (6.7 - 7.5)	7.4 (7.1 - 7.8)	7.7 (7.3 - 8.1)	7.5 (7.1 - 7.9)	7.4 (6.9 - 7.9)
Rainbow	7.0 (6.5 - 7.5)	7.6 (7.2 - 8.0)	7.7 (7.1 - 8.3)	7.4 (6.9 - 7.9)	7.4 (7.0 - 7.9)



10.4. Differences across school decile groups

Measures of rangatahi Māori experiences at work and school were similar across the school decile groupings.

Table 30. Overview of results across the decile groups in the achieving and contributing theme

Question	Decile 1-3	Decile 4-7	Decile 8-10
Achieving and contributing			
I am treated well at work (mean 0-10)	8.2 (7.9 - 8.5)	8.2 (7.9 - 8.5)	8.4 (8.0 - 8.7)
Work leaves me enough time for study (mean 0-10)	7.7 (7.4 - 8.1)	7.7 (7.3 - 8.0)	8.3 (7.9 - 8.6)
People expect me to do well at school (mean 0-10)	8.2 (8.0 - 8.5)	8.1 (7.8 - 8.4)	8.5 (8.3 - 8.6)
I feel like I belong at school (mean 0-10)	6.4 (5.9 - 6.9)	6.5 (6.1 - 6.9)	6.6 (6.0 - 7.0)
I think I will get the qualification I aspire to (% yes)	70% (63% - 77%)	71% (65% - 76%)	81% (74% - 88%)



10.5. What do we know from other surveys?

Results for feeling safe at school and people’s expectations of them to do well were lower than Youth2000 surveys, but there were differences in the response scales that limited comparisons (Table 31). The percentage with regular part-time work was consistent with Youth’12 but lower than Youth’07.

Table 31. Comparison of selected results to past surveys focusing on youth wellbeing

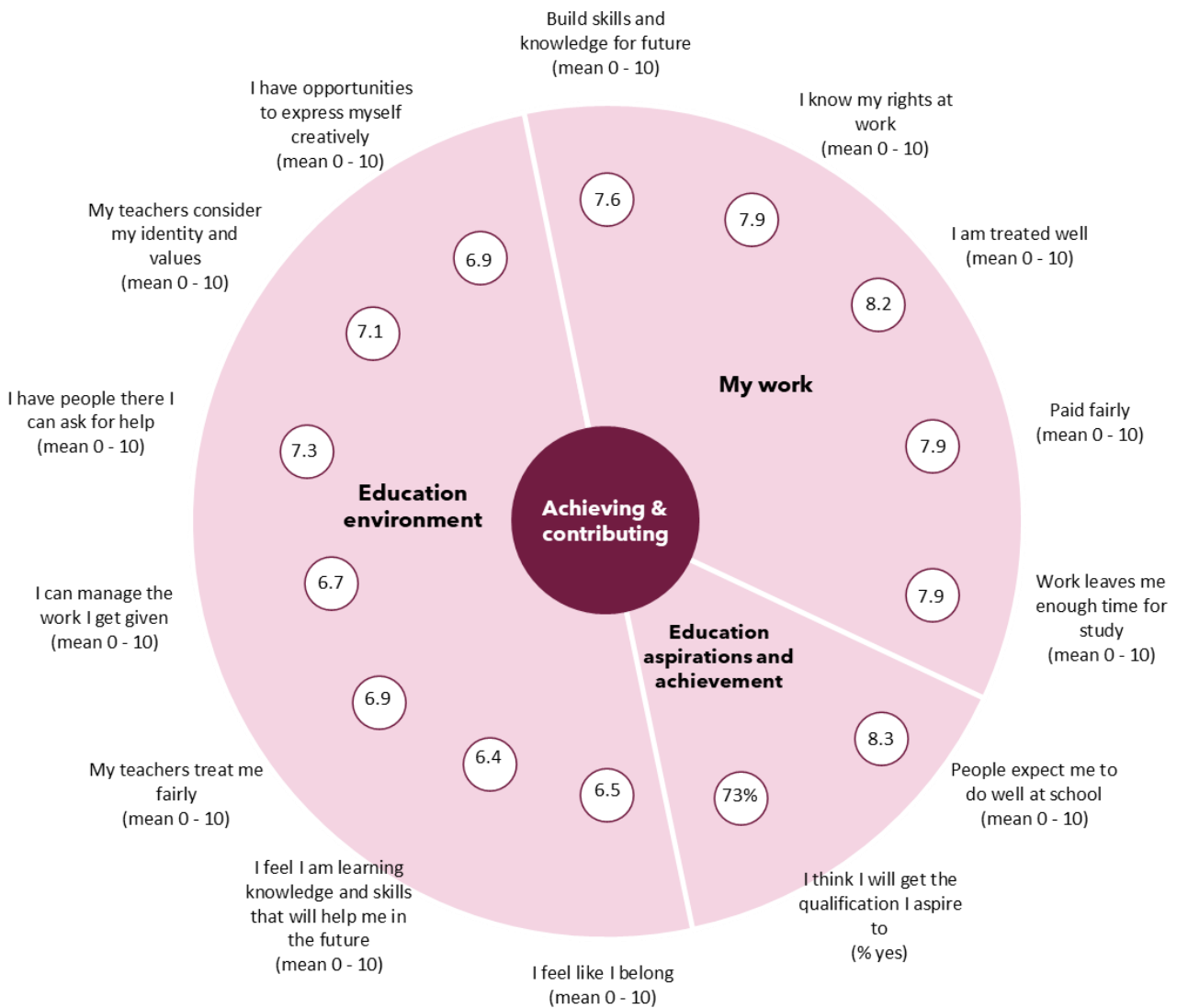
Question from <i>What About Me?</i>	2007 Youth2000 series	2012 Youth2000 series	2021 <i>What About Me?</i>
I feel safe at school or kura	84% (82% - 86%) All/most of the time	86% (84% - 88%) All/most of the time	69% (66% - 72%) ≥7/10 on 0-10 scale
People expect me to do well	-	89% (87% - 90%) Teachers/tutors expect me to do well with my studies	83% (81% - 86%) ≥7/10 on 0-10 scale
My teachers treat me fairly	39% (37% - 41%) Teachers/tutors treat students fairly most/all of the time	43% (40% - 45%) Teachers/tutors treat students fairly most/all of the time	63% (59% - 67%) ≥7/10 on 0-10 scale
In the last 12 months did you do any of the following types of paid work? <i>Regular part-time</i>	40% (37% - 43%)	26% (23% - 28%)	25% (22% - 28%)



10.6. Overview: Achieving and contributing

Figure 24 provides an overview of the results in the achieving and contributing theme for all rangatahi Māori.

Figure 24. Overall results for the achieving and contributing theme



The outer edge of the circle represents the best possible result and the centre represents the worst possible result.





Feeling good physically
and mentally

11.1. Life overall

Rangatahi Māori gave an average rating for their life in general of 6.5 on a scale from 0 dissatisfied to 10 satisfied (Table 32). Male rangatahi were more satisfied than females. Disabled and rainbow rangatahi Māori were less positive than others.

Male rangatahi Māori felt more hopeful about their futures than females. Disabled and rainbow rangatahi Māori felt less hopeful. Female Māori students were less positive than males in feeling hopeful about their future.

What would help you have a good life, now and in the future

Feeling good physically and mentally:

"A good work/study balance with time to relax and do things I enjoy."

"Access to hormone replacement therapy."

"Ask other people for help and assistance."

"Better care for mental health and anonymous therapy center that does not require parental consent for kids who don't have parents who are willing to get them help nor understand. "





	How do you feel about life in general (0 dissatisfied to 10 satisfied)	I feel hopeful about my future (0 not at all to 10 very)
All Māori	6.5 (6.2 - 6.7)	7.2 (6.9 - 7.4)
Māori only	6.5 (6.1 - 6.8)	7.3 (6.9 - 7.8)
Māori and Pacific	6.6 (6.2 - 6.9)	7.3 (7.0 - 7.6)
Urban Māori	6.5 (6.3 - 6.7)	7.2 (7.0 - 7.4)
Rural Māori	6.0 (5.3 - 6.6)	6.8 (6.2 - 7.3)
Junior	6.5 (6.2 - 6.7)	7.2 (6.9 - 7.5)
Senior	6.5 (6.2 - 6.7)	7.1 (6.9 - 7.4)
Male	7.2 (6.9 - 7.5)	7.7 (7.5 - 8.0)
Female	5.9 (5.7 - 6.2)	6.9 (6.5 - 7.2)
Disabled young people	5.6 (5.4 - 5.8)	6.3 (5.9 - 6.6)
Rainbow	5.2 (4.9 - 5.5)	5.5 (4.9 - 6.1)



11.2. Mental wellbeing

Rangatahi Māori answered several questions about their mental wellbeing including the WHO-5 (subjective wellbeing over the last two weeks), Kessler-6 (feelings in the last 30 days used to identify distress) and other questions about feeling overwhelmed, like life is not worth living, seriously thinking about suicide and suicide attempts over the last twelve-months (Table 33).

Half (53%) of rangatahi Māori had WHO-5 scores representing good to excellent wellbeing. However, the mental health results show significant need for rangatahi Māori. More than one-third (36%) had Kessler-6 scores indicating experience of serious distress. In the last twelve months, around half had felt so overwhelmed they could not cope (54%) and that life was not worth living (50%). One-third had seriously thought about suicide (37%) and 20% had attempted suicide.

Forty-three percent of rangatahi Māori had deliberately hurt or done anything that they knew would harm themselves in the last 12 months. This question was intended to target self-harm but may have been interpreted more broadly to include other harmful behaviours (for example, drinking alcohol or smoking).

Results for all mental wellbeing questions were significantly worse for female, disabled and rainbow rangatahi Māori.

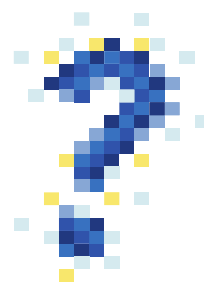
What would help you have a good life, now and in the future

Feeling good physically and mentally:

"Free period products."

"If schools didn't care so much about their reputation and more about the mental health of their students."

"For there to not be any waitlists if I seek counselling."



In the last twelve months have you ever ... (Percentage yes)

	Good to excellent wellbeing (WHO-5) <i>(percentage with score 13 or more out of 25)</i>	Experiencing serious distress (Kessler-6) <i>(percentage with a score of 13 or more out of 24)</i>	Felt overwhelmed or so down you can't cope	Felt like life was not worth living	Hurt yourself deliberately <i>(Percentage yes once or more)</i>	Seriously thought about attempting suicide	Tried to kill yourself (attempted suicide)
All Māori	53% (50% - 57%)	36% (31% - 40%)	54% (50% - 58%)	50% (45% - 54%)	43% (39% - 48%)	37% (33% - 42%)	20% (17% - 23%)
Māori only	54% (47% - 61%)	36% (29% - 43%)	51% (44% - 59%)	50% (42% - 58%)	46% (36% - 56%)	37% (29% - 45%)	26% (19% - 33%)
Māori and Pacific	52% (44% - 60%)	33% (22% - 44%)	45% (38% - 52%)	46% (40% - 52%)	40% (32% - 48%)	38% (30% - 45%)	21% (14% - 27%)
Urban Māori	53% (50% - 57%)	35% (30% - 40%)	54% (50% - 59%)	50% (45% - 55%)	44% (39% - 48%)	37% (33% - 42%)	20% (17% - 23%)
Rural Māori	51% (44% - 58%)	43% (38% - 49%)	47% (40% - 54%)	45% (30% - 60%)	42% (30% - 55%)	38% (28% - 48%)	23% (15% - 32%)
Junior	56% (51% - 61%)	37% (30% - 44%)	54% (48% - 60%)	52% (44% - 59%)	49% (43% - 55%)	39% (33% - 45%)	24% (20% - 29%)
Senior	51% (47% - 55%)	35% (29% - 40%)	54% (49% - 58%)	48% (44% - 52%)	39% (33% - 45%)	36% (32% - 40%)	17% (14% - 21%)
Male	73% (69% - 77%)	20% (15% - 25%)	37% (32% - 42%)	33% (28% - 38%)	25% (20% - 31%)	22% (17% - 26%)	9% (7% - 12%)
Female	40% (36% - 43%)	46% (40% - 52%)	65% (62% - 69%)	61% (56% - 66%)	55% (50% - 60%)	48% (43% - 52%)	27% (23% - 31%)
Disabled young people	33% (28% - 37%)	56% (50% - 62%)	72% (66% - 77%)	68% (63% - 73%)	65% (59% - 70%)	57% (51% - 63%)	35% (30% - 40%)
Rainbow	29% (23% - 34%)	64% (55% - 72%)	79% (73% - 85%)	76% (70% - 82%)	75% (69% - 81%)	69% (62% - 76%)	43% (35% - 51%)

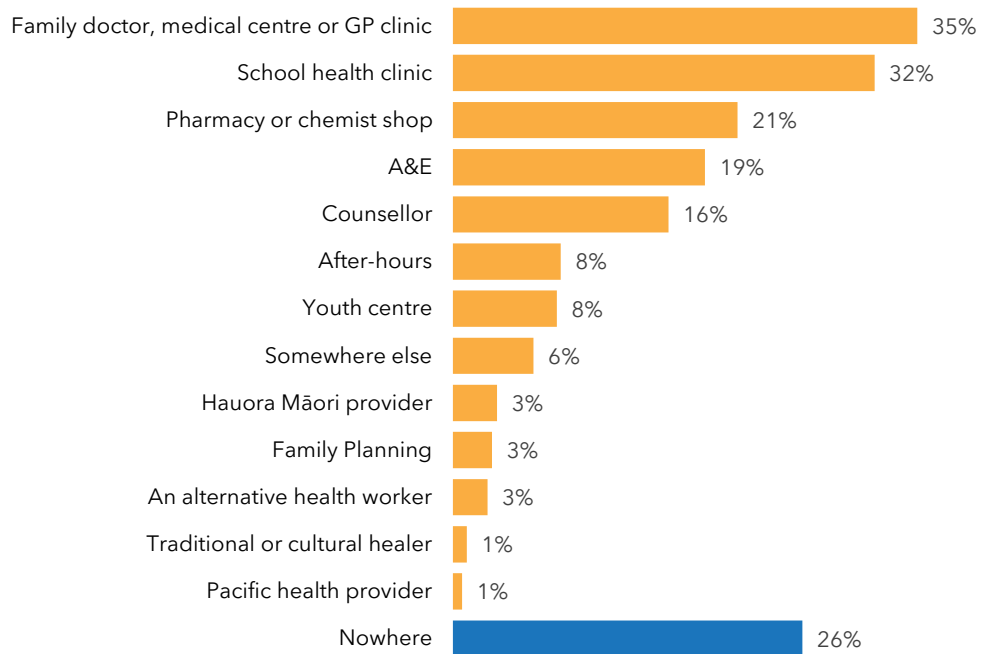


11.3. Physical health

Most (82%) rangatahi Māori considered their health good, very good or excellent on a scale running from 1 (poor) to 5 (excellent) (Table 34). Male students were more positive about their health than females.

Primary care providers in the community, school health clinics and pharmacies were the most common healthcare providers rangatahi Māori had used in the last 12 months (Figure 25). One-quarter (26%) of rangatahi Māori had not accessed healthcare in the last year.

Figure 25. Percentage of rangatahi Māori who had used different types of healthcare provider in the last 12 months (note: respondents could select as many as they wanted)



One-quarter (25%) of rangatahi Māori had not been able to see a doctor or nurse when they have wanted or needed to in the last 12 months.

Disabled and rainbow rangatahi Māori were less likely to rate their health in general as very good or excellent. They were also more likely to have been unable to access healthcare.





	In general my health is good, very good or excellent <i>(Five point scale from poor to excellent)</i>	In the last 12 months, there has been a time I wanted or needed to see a doctor or nurse or other healthcare worker about my health but I wasn't able to <i>(percentage yes)</i>
All Māori	82% (79% - 85%)	25% (22% - 27%)
Māori only	84% (78% - 89%)	26% (18% - 34%)
Māori and Pacific	80% (75% - 85%)	23% (19% - 28%)
Urban Māori	81% (78% - 84%)	24% (21% - 27%)
Rural Māori	89% (81% - 97%)	30% (26% - 34%)
Junior	84% (80% - 87%)	25% (22% - 29%)
Senior	80% (75% - 85%)	24% (19% - 28%)
Male	89% (87% - 92%)	19% (15% - 24%)
Female	77% (73% - 82%)	28% (23% - 33%)
Disabled young people	67% (62% - 73%)	35% (30% - 41%)
Rainbow	63% (55% - 71%)	38% (31% - 44%)



11.4. Sexual health

By year 13, 59% of rangatahi Māori said they had had consensual sex. A smaller percentage of rangatahi Māori in year 9 (13%) and year 10 (19%) said they had had consensual sex (Table 35).

Table 35. Age rangatahi Māori first had consensual sex by school year

	Year 9	Year 10	Year 11	Year 12	Year 13
Ever had consensual sex	13%	19%	39%	46%	59%
Median age first had consensual sex	13 years old	14 years old	14 years old	15 years old	15 years old

Use of a condom or dam to protect against sexually transmitted infections (STI) was lower (42%) than for protection to stop pregnancy (65%) (Table 36).

Rangatahi Māori identified their friends (42%), adults (30%) and online sources (15%) as places they would go to for advice on sex and relationships. A smaller percentage (8%) said they would go to a health professional and 35% said they would not go to anyone.



	I have had sex I consented to (Percentage yes)	Last time I had sex, I/my partner used a condom (or dam) against STD/STI (Percentage yes)	Last time I had sex, I/my partner used contraception or protection to stop getting pregnant (Percentage yes excl. not applicable)
All Māori	31% (29% - 34%)	42% (35% - 49%)	65% (60% - 71%)
Māori only	30% (25% - 34%)	42% (28% - 57%)	65% (53% - 78%)
Māori and Pacific	37% (29% - 45%)	41% (31% - 52%)	58% (46% - 70%)
Urban Māori	31% (28% - 34%)	40% (33% - 47%)	64% (59% - 70%)
Rural Māori	36% (29% - 44%)	61% (39% - 84%)	78% (47% - 109%)
Junior	15% (11% - 20%)	47% (34% - 59%)	59% (44% - 74%)
Senior	46% (43% - 49%)	41% (32% - 49%)	67% (61% - 74%)
Male	33% (27% - 38%)	47% (37% - 57%)	73% (63% - 82%)
Female	30% (27% - 34%)	37% (29% - 45%)	60% (52% - 68%)
Disabled young people	38% (33% - 43%)	41% (31% - 51%)	61% (51% - 71%)
Rainbow	31% (25% - 37%)	30% (19% - 40%)	51% (40% - 63%)



11.5. Differences across school decile groups

Across decile groupings rangatahi Māori were equally as likely to say their health in general was good to excellent (Table 37). They also gave similar ratings to using protection against STI/STDs and pregnancy as well as for the WHO-5 indicating good wellbeing and the Kessler-6 indicating serious mental illness.

Rangatahi Māori from low decile schools were more likely to have attempted suicide than those attending a high decile school.

Table 37. Overview of results across the decile groups in the feeling good physically and mentally theme

Question	Decile 1-3	Decile 4-7	Decile 8-10
Feeling good physically and mentally			
Health in general (percentage good to excellent)	77% (74% - 81%)	84% (79% - 89%)	84% (81% - 88%)
Used protection - STI/STD (% Yes)	40% (35% - 45%)	46% (36% - 55%)	39% (22% - 55%)
Used protection - pregnancy (% Yes)	63% (55% - 71%)	62% (52% - 73%)	72% (59% - 86%)
WHO-5 wellbeing score 13+ indicating good wellbeing	53% (48% - 59%)	52% (45% - 59%)	56% (47% - 64%)
Kessler-6 score 13+ indicating high risk	40% (32% - 48%)	38% (32% - 44%)	27% (20% - 34%)
Attempted suicide (% Yes)	30% (23% - 36%)	19% (16% - 23%)	12% (7% - 17%)



11.6. What do we know from other surveys?

The percentage of young people who had accessed healthcare through their family doctor, medical centre or GP clinic was far lower than past surveys (Table 38). However, the percentage of young people who had wanted to see a healthcare worker and not been able to in the last twelve months was steady.

The percentages of young people seriously thinking about suicide and attempting suicide were both higher than past surveys. The WHO-5 measure of overall wellbeing also gave a poorer result.

Use of contraception to prevent pregnancy was higher than Youth'12 and Youth'19. Use to protect from STIs was consistent with Youth'12 and Youth'19 but lower than Youth'07.

Table 38. Comparison of selected results to past surveys focusing on youth wellbeing

Question from <i>What About Me?</i>	2007 Youth2000 series	2012 Youth2000 series	2019 Youth2000 series	2021 <i>What About Me?</i>
In general would you say your health is? <i>Good, very good or excellent</i>	89% (88% - 91%)	89% (88% - 91%)	-	82% (79% - 85%)
In the last 12 months, which of the following places have you used for healthcare <i>Family doctor, medical centre, or GP clinic</i>	85% (83% - 87%)	72% (70% - 75%)	69%	35% (31% - 39%)
In the last 12 months, which of the following places have you used for healthcare <i>School health clinic</i>	5% (3% - 6%)	19% (16% - 21%) Where do you usually go for healthcare	22% Where do you usually go for healthcare	32% (27% - 37%)
WHO-5 Wellbeing Scale <i>Score ≥13 indicating good wellbeing</i>	-	75% (73% - 77%)	67% (65% - 70%)	53% (50% - 57%)
In the last 12 months have you seriously thought about killing yourself (attempting suicide)?	17% (15% - 19%)	19% (16% - 21%)	-	37% (33% - 42%)
In the last 12 months have you attempted suicide tried to kill yourself (attempted suicide)?	7% (6% - 8%)	6% (5% - 7%)	13% (10% - 15%)	20% (17% - 23%)



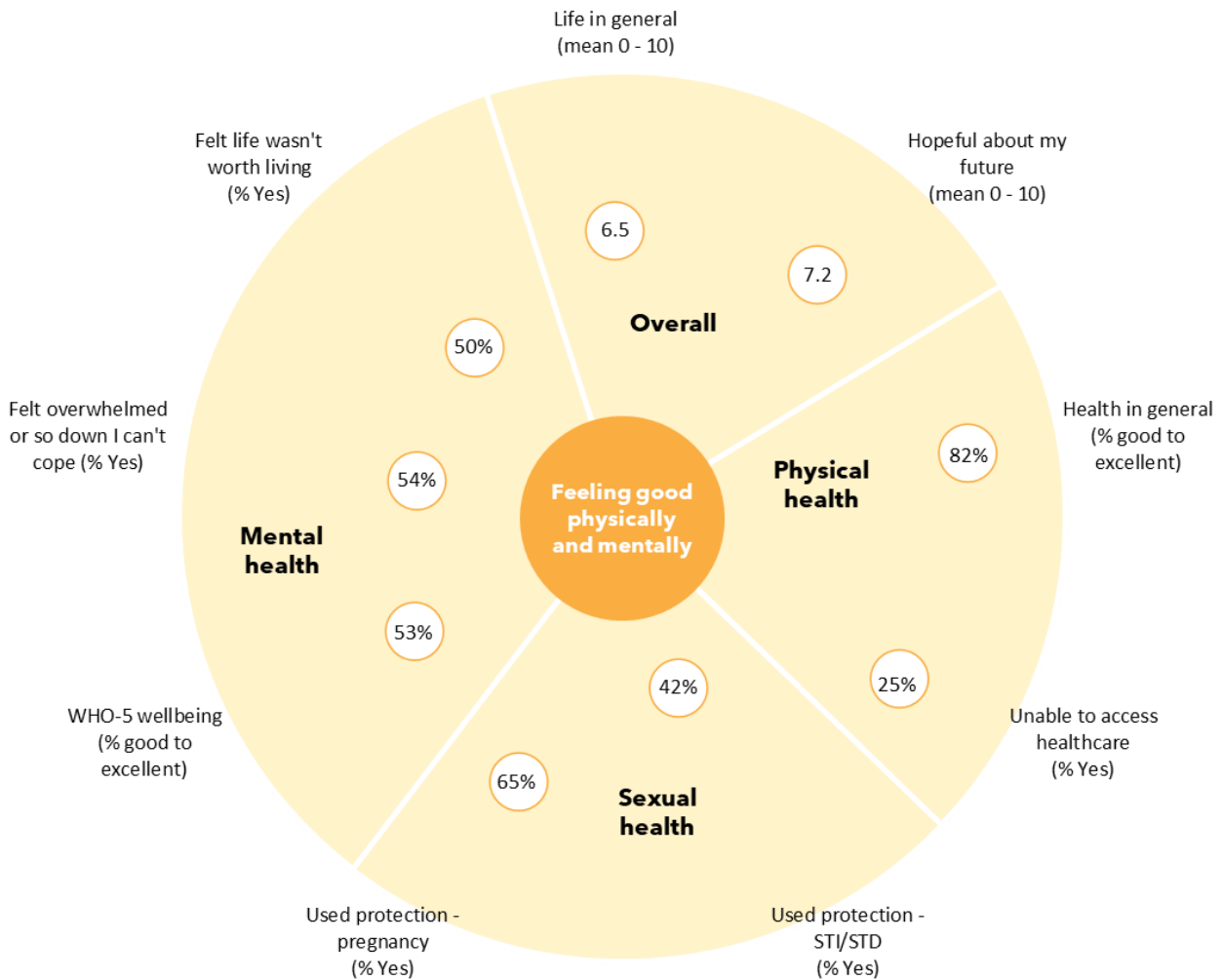
Question from <i>What About Me?</i>	2007 Youth2000 series	2012 Youth2000 series	2019 Youth2000 series	2021 <i>What About Me?</i>
In the last 12 months, has there been any time when you wanted or needed to see a doctor or nurse (or other healthcare worker) about your health, but you weren't able to?	23% (21% - 25%)	22% (20% - 24%)	27% (24% - 30%)	25% (22% - 27%)
Thinking about the last time you had sex, did you or your partner use contraception or protection to stop getting pregnant? <i>Yes, excluding not applicable</i>	74% (71% - 77%)	48% (43% - 54%)	42% (37% - 48%)	65% (60% - 71%)
Thinking about the last time you had sex, did you or your partner use a condom (or dam) against sexually transmitted disease (STD) or infection (STI)? <i>Percentage yes</i>	60% (56% - 63%)	44% (38% - 50%)	37% (31% - 43%)	42% (35% - 49%)



11.7. Overview: Feeling good physically and mentally

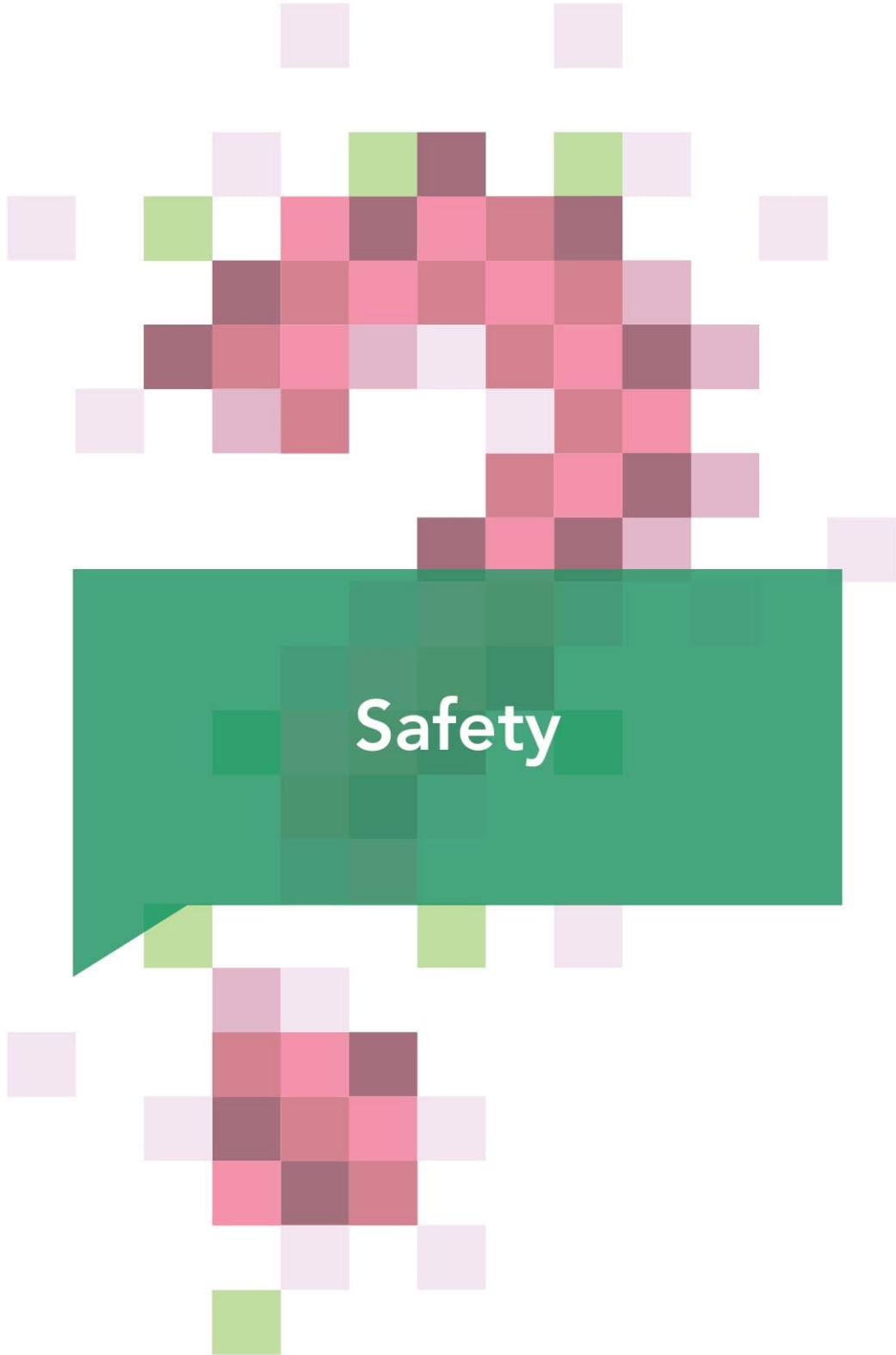
Figure 26 provides an overview of results for the feeling good physically and mentally theme for all rangatahi Māori.

Figure 26. Overall results for the feeling good physically and mentally theme



The outer edge of the circle represents the best possible result and the centre represents the worst possible result.





Safety

12.1. Feeling safe where young people spend time

Rangatahi Māori from all groups rated the place they usually lived as the place they felt safest (Table 39). Māori male students felt safer than females in all settings and disabled and rainbow rangatahi Māori gave lower scores across all settings except safety at work.

What would help you
have a good life, now
and in the future

Safety:

"A safe schooling environment for youth. Cameras should be put up around school especially patrolling teachers who have had former complaints."

"A safe household to live in."

"Being away from toxic people who had caused me psychological harm."



I feel safe ... (mean score on scale of 0 disagree to 10 agree)

	At work	At school/kura I attend	Where I usually live	In the community where I live
All Māori	7.9 (7.7 - 8.1)	7.3 (7.1 - 7.5)	8.6 (8.5 - 8.7)	7.6 (7.4 - 7.8)
Māori only	7.9 (7.6 - 8.2)	7.5 (7.2 - 7.9)	8.7 (8.5 - 9.0)	7.9 (7.5 - 8.3)
Māori and Pacific	7.9 (7.3 - 8.4)	7.3 (7.0 - 7.6)	8.7 (8.5 - 8.9)	7.6 (7.3 - 7.9)
Urban Māori	7.9 (7.7 - 8.1)	7.4 (7.1 - 7.6)	8.6 (8.5 - 8.7)	7.7 (7.4 - 7.9)
Rural Māori	7.4 (6.9 - 8.0)	7.1 (6.1 - 8.1)	8.6 (8.2 - 8.9)	7.4 (6.8 - 8.0)
Junior	8.0 (7.7 - 8.3)	7.2 (6.9 - 7.5)	8.6 (8.4 - 8.8)	7.7 (7.4 - 8.0)
Senior	7.8 (7.5 - 8.1)	7.4 (7.2 - 7.7)	8.7 (8.5 - 8.8)	7.6 (7.4 - 7.8)
Male	8.3 (8.1 - 8.6)	7.9 (7.6 - 8.1)	9.0 (8.8 - 9.2)	8.1 (7.8 - 8.3)
Female	7.4 (7.1 - 7.8)	7.0 (6.8 - 7.2)	8.3 (8.2 - 8.5)	7.3 (7.0 - 7.6)
Disabled young people	7.3 (6.9 - 7.7)	6.7 (6.5 - 7.0)	8.1 (7.9 - 8.3)	6.9 (6.6 - 7.2)
Rainbow	7.3 (6.7 - 7.8)	6.4 (6.1 - 6.7)	7.7 (7.4 - 8.1)	6.7 (6.2 - 7.1)



12.2. Safety in personal relationships

Rangatahi Māori from all groups felt safe with their girlfriend, boyfriend or partner and also gave high scores for feeling safe with their friends (Table 40).

I feel safe ...

(mean score on scale of 0 disagree to 10 agree)

	With my friends	With my girlfriend, boyfriend or partner (For those with one)
All Māori	8.4 (8.3 - 8.5)	9.1 (9.0 - 9.3)
Māori only	8.6 (8.3 - 8.8)	9.0 (8.6 - 9.4)
Māori and Pacific	8.4 (8.2 - 8.6)	9.4 (9.0 - 9.7)
Urban Māori	8.4 (8.3 - 8.5)	9.2 (9.0 - 9.4)
Rural Māori	8.5 (8.3 - 8.7)	8.3 (7.3 - 9.3)
Junior	8.4 (8.2 - 8.6)	9.0 (8.7 - 9.4)
Senior	8.4 (8.3 - 8.6)	9.2 (9.0 - 9.4)
Male	8.7 (8.6 - 8.8)	9.0 (8.6 - 9.4)
Female	8.2 (8.0 - 8.4)	9.2 (9.0 - 9.5)
Disabled young people	8.1 (7.9 - 8.3)	8.8 (8.5 - 9.2)
Rainbow	8.2 (8.0 - 8.5)	9.0 (8.5 - 9.6)



12.3. Differences across school decile groups

Rangatahi Māori across decile groupings gave similar ratings to feelings of safety in different settings (Table 41).

Table 41. Overview of results across the decile groups in the safety theme

Question	Decile 1-3	Decile 4-7	Decile 8-10
Safety			
I feel safe at work (mean 0 - 10)	7.6 (7.3 - 7.9)	7.8 (7.6 - 8.1)	8.1 (7.7 - 8.5)
I feel safe at school/kura (current) (mean 0 - 10)	7.1 (6.8 - 7.5)	7.3 (6.9 - 7.6)	7.7 (7.4 - 7.9)
I feel safe in the community (mean 0 - 10)	7.6 (7.2 - 8.0)	7.6 (7.3 - 8.0)	7.6 (7.3 - 7.9)
I feel safe with my friends (mean 0 - 10)	8.4 (8.3 - 8.5)	8.4 (8.2 - 8.6)	8.4 (8.3 - 8.6)



12.4. What do we know from other surveys?

Results for feeling safe at school and where young people lived were lower than past surveys, but there were differences in the response scales (Table 42).

Table 42. Comparison of selected results to past surveys focusing on youth wellbeing

Question from <i>What About Me?</i>	2007 Youth2000 series	2012 Youth2000 series	2021 <i>What About Me?</i>
I feel safe there (... about your kura, school, alternative education or teen parent unit, education or training provider)	84% (82% - 86%) All/most of the time	86% (84% - 88%) All/most of the time	69% (66% - 72%) ≥7/10 on 0-10 scale



12.5. Overview: Safety

Figure 27 provides an overview of results in the safety theme for all rangatahi Māori.

Figure 27. Overall results for the safety theme



The outer edge of the circle represents the best possible result and the centre represents the worst possible result.





Reduced harm

13.1. Harm at home

Thirty-three percent of rangatahi Māori had not been exposed to an adult yelling or swearing at them or someone else in their home in the last twelvemonths. Most (79%) had not been physically hurt or hit by an adult, seen another child or someone else physically hurt or hit.

Disabled rangatahi Māori were more likely to experience yelling/swearing in the places they usually live (Table 43).

Rangatahi Māori were more likely to report yelling/swearing and physical hurt/hitting directed at them than at another adult or child in their house.

Table 43. Rangatahi Māori who have not experienced harm at home

	In the last 12 months adults in the places where you usually live HAVE NOT...	
	Yelled or sworn at me/another child/each other (Percentage who have not)	Physically hurt me/another child/each other (Percentage who have not)
All Māori	33% (30% - 36%)	79% (77% - 81%)
Māori only	37% (31% - 43%)	73% (66% - 80%)
Māori and Pacific	36% (30% - 43%)	77% (71% - 84%)
Urban Māori	33% (30% - 36%)	80% (78% - 82%)
Rural Māori	26% (16% - 37%)	71% (63% - 79%)
Junior	34% (28% - 39%)	77% (74% - 81%)
Senior	32% (28% - 36%)	81% (78% - 84%)
Male	39% (33% - 44%)	83% (79% - 87%)
Female	29% (26% - 32%)	77% (74% - 80%)
Disabled young people	24% (18% - 29%)	72% (66% - 78%)
Rainbow	26% (19% - 33%)	77% (72% - 82%)





In the last 12 months have adults in the places where you usually live yelled or sworn at ...
(Percentage yes)

In the last 12 months have adults in the places where you usually live hit/physically hurt ...
(Percentage yes)

	Another child	Each other	Me	Another child	Each other	Me
All Māori	31% (28% - 33%)	39% (36% - 42%)	52% (48% - 55%)	8% (7% - 10%)	7% (6% - 8%)	14% (12% - 16%)
Māori only	27% (22% - 32%)	38% (33% - 43%)	44% (37% - 52%)	13% (7% - 18%)	10% (7% - 14%)	18% (12% - 25%)
Māori and Pacific	32% (27% - 38%)	33% (28% - 39%)	47% (39% - 54%)	9% (6% - 13%)	7% (1% - 13%)	14% (9% - 18%)
Urban Māori	30% (28% - 33%)	39% (36% - 42%)	52% (47% - 56%)	8% (6% - 10%)	7% (6% - 8%)	14% (12% - 16%)
Rural Māori	33% (29% - 38%)	45% (40% - 49%)	52% (43% - 61%)	10% (3% - 17%)	6% (3% - 10%)	22% (17% - 28%)
Junior	31% (28% - 34%)	34% (29% - 38%)	53% (47% - 59%)	9% (6% - 12%)	9% (6% - 12%)	15% (12% - 18%)
Senior	30% (27% - 34%)	44% (40% - 48%)	51% (46% - 55%)	8% (6% - 10%)	6% (4% - 7%)	14% (11% - 17%)
Male	27% (23% - 31%)	33% (26% - 39%)	43% (38% - 49%)	6% (3% - 8%)	6% (3% - 8%)	12% (9% - 15%)
Female	33% (28% - 37%)	44% (41% - 47%)	57% (52% - 62%)	10% (7% - 13%)	8% (6% - 10%)	16% (12% - 19%)
Disabled young people	33% (28% - 38%)	47% (41% - 53%)	59% (54% - 65%)	10% (5% - 14%)	9% (6% - 12%)	19% (15% - 24%)
Rainbow	38% (32% - 44%)	48% (40% - 56%)	59% (54% - 65%)	11% (6% - 16%)	10% (7% - 13%)	17% (12% - 22%)



13.2. Unwanted sexual contact

One-quarter (26%) of rangatahi Māori reported being touched in a sexual way or made to do sexual things they didn't want to (Table 45). The percentage experiencing unwanted sexual contact was higher for females, disabled and rainbow rangatahi Māori.

Rangatahi Māori gave an average rating of 8.5 on a scale running from 0 very often to 10 not at all for how often they had been pressured to do things they or someone else saw in porn.



I have ...

	Been touched in a sexual way or made to do sexual things I didn't want to (Percentage yes)	Been pressured to do things I or someone saw in porn (mean score on scale of 0 very often to 10 not at all)
All Māori	26% (23% - 28%)	8.5 (8.4 - 8.7)
Māori only	26% (22% - 30%)	8.7 (8.3 - 9.0)
Māori and Pacific	24% (18% - 30%)	8.1 (7.8 - 8.5)
Urban Māori	26% (23% - 29%)	8.5 (8.4 - 8.7)
Rural Māori	22% (16% - 27%)	8.9 (8.2 - 9.6)
Junior	22% (19% - 26%)	8.6 (8.3 - 8.8)
Senior	28% (24% - 32%)	8.5 (8.3 - 8.8)
Male	11% (8% - 15%)	8.6 (8.4 - 8.8)
Female	35% (31% - 39%)	8.5 (8.3 - 8.8)
Disabled young people	37% (31% - 42%)	8.2 (7.8 - 8.5)
Rainbow	45% (39% - 51%)	8.1 (7.8 - 8.4)



13.3. Bullying

Forty percent of rangatahi Māori said they had experienced bullying in the last 12 months. The most common way rangatahi Māori were bullied was by being teased or verbally abused. However, approximately one-quarter had been physically hit or harmed or been pushed and shoved around (Table 46).

Māori Pacific young people were less likely to be bullied than other rangatahi Māori sub-groups. However, higher percentages of disabled and rainbow rangatahi Māori said they had experienced bullying.



Percentage of young people experiencing bullying who experienced the following types of bullying in the last 12 months ... (Percentage yes)

	I have experienced bullying in the last 12 months (Percentage yes)	A message, or a message I got online	A rumour about me e.g. on social media	Pushed or shoved around	Teased or verbally abused	Physically hit or harmed
All Māori	40% (37% - 44%)	40% (36% - 43%)	45% (41% - 50%)	23% (19% - 26%)	57% (52% - 61%)	25% (21% - 29%)
Māori only	39% (31% - 47%)	45% (33% - 56%)	46% (33% - 60%)	21% (12% - 31%)	50% (42% - 59%)	31% (22% - 40%)
Māori and Pacific	28% (23% - 34%)	34% (25% - 43%)	35% (25% - 46%)	30% (20% - 40%)	51% (38% - 63%)	36% (25% - 47%)
Urban Māori	40% (36% - 43%)	40% (37% - 44%)	45% (40% - 51%)	21% (17% - 25%)	58% (53% - 62%)	24% (20% - 27%)
Rural Māori	46% (32% - 61%)	36% (23% - 49%)	45% (30% - 60%)	42% (24% - 61%)	47% (27% - 66%)	41% (21% - 62%)
Junior	47% (43% - 52%)	41% (35% - 47%)	45% (37% - 53%)	25% (19% - 31%)	60% (55% - 65%)	28% (22% - 34%)
Senior	34% (31% - 38%)	39% (32% - 45%)	46% (39% - 53%)	20% (15% - 25%)	53% (45% - 61%)	22% (17% - 27%)
Male	34% (28% - 40%)	36% (29% - 42%)	33% (26% - 41%)	26% (18% - 34%)	61% (51% - 72%)	35% (27% - 43%)
Female	45% (41% - 48%)	42% (37% - 47%)	53% (47% - 59%)	21% (16% - 26%)	54% (48% - 60%)	21% (17% - 25%)
Disabled young people	54% (49% - 59%)	40% (32% - 47%)	46% (40% - 52%)	24% (19% - 30%)	55% (50% - 60%)	24% (17% - 30%)
Rainbow	57% (50% - 64%)	43% (36% - 50%)	49% (40% - 58%)	30% (22% - 39%)	60% (52% - 68%)	23% (16% - 30%)



13.4. Other harm

Just over half of rangatahi Māori (52%) had never been in a serious physical fight (Table 47).

Table 47. Percentage of rangatahi Māori who have been in a serious physical fight

	Never	Not in the last 12 months	Once or twice	Three or four times	Five or more times
All Māori	52%	15%	20%	5%	8%
Māori only	48%	10%	21%	8%	12%
Māori Pacific	50%	14%	22%	5%	10%
Urban Māori	53%	15%	20%	5%	8%
Rural Māori	43%	14%	22%	9%	12%
Junior	48%	16%	21%	4%	11%
Senior	56%	14%	19%	6%	6%
Male	44%	19%	21%	6%	10%
Female	58%	12%	19%	4%	7%
Disabled young people	43%	18%	24%	7%	7%
Rainbow	55%	18%	18%	2%	8%

In the last 12 months 24% of rangatahi Māori had been hit or physically harmed by a person they did not live with. There were minor differences between different groups of rangatahi Māori.

A small percentage (12%) had gambled for money or precious things in the last four weeks. It was lower for female Māori students than males.

One-fifth (18%) of rangatahi Māori had been in trouble with the police in the last twelve months (Table 48).



I have ... (Percentage yes)

	Been hit or physically harmed on purpose by a person I don't live with in the last 12 months	Gambled for money or bet precious things in the last 4 weeks	Been in trouble with the police in the last 12 months
All Māori	24% (21% - 27%)	12% (10% - 15%)	18% (16% - 20%)
Māori only	26% (18% - 34%)	14% (9% - 19%)	21% (16% - 26%)
Māori and Pacific	23% (19% - 27%)	18% (14% - 23%)	17% (14% - 20%)
Urban Māori	24% (21% - 27%)	13% (10% - 16%)	17% (15% - 20%)
Rural Māori	30% (23% - 36%)	9% (0% - 17%)	25% (16% - 34%)
Junior	29% (24% - 34%)	14% (9% - 18%)	19% (15% - 23%)
Senior	20% (16% - 24%)	11% (9% - 14%)	17% (14% - 20%)
Male	27% (22% - 32%)	18% (12% - 23%)	20% (15% - 24%)
Female	22% (19% - 25%)	8% (6% - 11%)	16% (14% - 19%)
Disabled young people	30% (24% - 35%)	16% (12% - 20%)	22% (18% - 25%)
Rainbow	28% (22% - 33%)	13% (8% - 18%)	17% (12% - 22%)



13.5. Smoking and vaping

One-third (35%) of rangatahi Māori had smoked a whole cigarette, tobacco or roll-your-owns (Table 49). Of those who had smoked, 27% were worried about how much they smoked.

A higher percentage of rangatahi Māori (68%) had ever vaped or used e-cigarettes than smoked cigarettes, tobacco or roll-your-owns. Many (42%) were worried about how much they vaped or used e-cigarettes. Around half (47%) had smoked ordinary cigarettes when they first began vaping.

Rates of smoking and vaping were higher for seniors than juniors. Rural Māori students were more likely to have smoked than urban Māori students. Females were more likely to have ever smoked and vaped than males.

What would help you have a good life, now and in the future

Reduced harm:

"If Meth didn't exist, if I could be happier and more content with myself instead of feeling like I'm never enough."

"Stop smoking, and be happy don't care about anything."

"Maybe more support when it comes to abuse. I don't think you guys get it. It changes you and you don't seem to get that to be honest."



	I have ever smoked a whole cigarette e.g. cigarettes, tobacco, roll-your-owns (Percentage yes)	(Of those who have smoked a cigarette) Have worried about how much I smoke cigarettes (Percentage yes)	Have ever vaped e.g. vaporisers, e-cigarettes (Percentage yes)	I smoked ordinary cigarettes (tobacco) when I first began vaping or using e-cigarettes (Percentage yes)	(Of those who have vaped) Have worried about how much I use e-cigarettes or vapes
All Māori	35% (30% - 39%)	27% (23% - 31%)	68% (64% - 72%)	47% (41% - 53%)	42% (37% - 47%)
Māori only	35% (27% - 42%)	33% (24% - 42%)	70% (64% - 76%)	53% (38% - 68%)	44% (34% - 54%)
Māori and Pacific	34% (27% - 42%)	31% (21% - 41%)	67% (59% - 76%)	50% (42% - 57%)	43% (34% - 52%)
Urban Māori	33% (29% - 37%)	27% (23% - 32%)	67% (62% - 71%)	47% (41% - 54%)	42% (36% - 47%)
Rural Māori	52% (39% - 65%)	20% (7% - 34%)	81% (71% - 91%)	42% (18% - 67%)	42% (28% - 56%)
Junior	26% (21% - 30%)	30% (22% - 37%)	60% (54% - 65%)	53% (44% - 62%)	42% (35% - 49%)
Senior	43% (38% - 49%)	25% (21% - 29%)	76% (71% - 81%)	43% (36% - 49%)	41% (36% - 47%)
Male	28% (25% - 31%)	28% (22% - 34%)	60% (55% - 65%)	40% (31% - 49%)	44% (39% - 49%)
Female	40% (34% - 46%)	25% (20% - 30%)	75% (69% - 80%)	50% (43% - 56%)	41% (33% - 49%)
Disabled young people	43% (37% - 49%)	32% (24% - 40%)	73% (65% - 81%)	51% (43% - 59%)	43% (36% - 51%)
Rainbow	40% (34% - 47%)	35% (23% - 47%)	68% (61% - 75%)	64% (53% - 75%)	36% (26% - 46%)



13.6. Alcohol and cannabis

Two-thirds of rangatahi Māori (66%) were not worried about drug use or drinking by anyone they live with (Table 50). Female rangatahi Māori were more likely to be worried about drug use by someone they live with than males.

Table 50. Percentage of rangatahi Māori worried about drug use or drinking by anyone they live with

	Yes	Sometimes	No	Not applicable
All Māori	11%	17%	66%	5%
Māori only	13%	17%	67%	3%
Māori Pacific	10%	13%	68%	9%
Urban Māori	11%	18%	66%	5%
Rural Māori	11%	14%	68%	7%
Junior	11%	17%	66%	5%
Senior	11%	18%	66%	5%
Male	8%	14%	71%	7%
Female	14%	20%	62%	4%
Disabled young people	15%	18%	62%	5%
Rainbow	18%	18%	60%	4%

Seventy-seven percent of rangatahi Māori had drunk alcohol (Table 51). Binge drinking, defined as consuming five or more drinks on an occasion for men or four or more drinks on an occasion for women, is associated with many health problems. Just over half (55%) of rangatahi Māori who had drunk alcohol had drunk five or more drinks in a four-hour period at least once in the past four weeks.

Having ever used cannabis was less common (42%). Having used alcohol or cannabis increased with age.





I have ... (Percentage yes)

	Drunk alcohol (ever)	(Of those who have drunk alcohol) Had 5+ drinks within 4 hours (during the past four weeks)	Used cannabis (ever)
All Māori	77% (75% - 80%)	55% (52% - 58%)	42% (38% - 46%)
Māori only	76% (71% - 82%)	57% (50% - 63%)	44% (37% - 51%)
Māori and Pacific	74% (69% - 80%)	54% (48% - 59%)	41% (32% - 51%)
Urban Māori	77% (74% - 80%)	55% (52% - 59%)	41% (37% - 45%)
Rural Māori	86% (77% - 94%)	50% (39% - 60%)	56% (41% - 71%)
Junior	68% (65% - 72%)	45% (41% - 49%)	28% (24% - 32%)
Senior	86% (82% - 90%)	62% (58% - 67%)	55% (49% - 61%)
Male	71% (65% - 76%)	51% (47% - 56%)	31% (27% - 36%)
Female	83% (80% - 86%)	57% (53% - 62%)	51% (45% - 56%)
Disabled young people	80% (75% - 85%)	60% (54% - 66%)	49% (43% - 54%)
Rainbow	76% (72% - 81%)	55% (49% - 62%)	46% (40% - 52%)



13.7. Other drugs

One-quarter of rangatahi Māori (24%) had huffed or sniffed glue, bleach, petrol, aerosol cans or similar (Table 52). A smaller proportion had used synthetic cannabis (12%). Around one-quarter (28%) of those who had used other drugs were worried about how much they used.

Senior students were more likely to have used other drugs to get high than junior students. Disabled and rainbow rangatahi Māori were more likely to have misused prescription drugs.



I have ... (Percentage yes)

	Smoked synthetic cannabis (ever)	Used prescription drugs in a way they were not intended to be used (ever) e.g. Ritalin	Used other drugs that can cause a high or trip (ever) e.g. acid (tabs), P, speed, ecstasy (MDMA), homebake, etc.	Huffed or sniffed glue, bleach, petrol, aerosol cans or similar (ever)	(Of those who used other drugs) Worried about how much I use other drugs (sometimes or yes)
All Māori	12% (10% - 14%)	13% (11% - 16%)	14% (12% - 16%)	24% (21% - 27%)	29% (24% - 33%)
Māori only	12% (8% - 17%)	11% (8% - 14%)	13% (9% - 17%)	25% (20% - 30%)	31% (22% - 40%)
Māori and Pacific	12% (9% - 15%)	12% (9% - 16%)	16% (12% - 19%)	24% (20% - 29%)	25% (19% - 32%)
Urban Māori	12% (10% - 14%)	14% (11% - 16%)	13% (11% - 15%)	23% (20% - 26%)	29% (24% - 34%)
Rural Māori	12% (8% - 16%)	11% (3% - 19%)	17% (14% - 21%)	37% (26% - 48%)	18% (9% - 28%)
Junior	9% (7% - 12%)	10% (8% - 13%)	9% (7% - 12%)	28% (23% - 32%)	25% (18% - 33%)
Senior	14% (10% - 18%)	16% (13% - 19%)	18% (15% - 21%)	20% (17% - 23%)	30% (24% - 37%)
Male	9% (7% - 11%)	10% (7% - 14%)	13% (11% - 16%)	20% (16% - 24%)	26% (21% - 32%)
Female	14% (11% - 16%)	15% (12% - 19%)	14% (11% - 16%)	26% (23% - 30%)	29% (22% - 36%)
Disabled young people	16% (14% - 19%)	23% (18% - 28%)	20% (16% - 23%)	30% (25% - 35%)	35% (27% - 42%)
Rainbow	13% (9% - 17%)	26% (18% - 33%)	18% (14% - 22%)	28% (21% - 34%)	36% (27% - 46%)



13.8. Differences across school decile groups

There were few clear differences across decile groups for reduced harm (Table 53). However, rangatahi Māori from high decile schools were more likely to say they had not been hit or hurt themselves or seen someone physically hit or hurt compared to those in low decile schools.

Table 53. Overview of results across the decile groups in the experience of harm theme

Question	Decile 1-3	Decile 4-7	Decile 8-10
Reduced harm			
Yelled/sworn at someone else or me (% no)	32% (28% - 37%)	32% (27% - 38%)	34% (28% - 40%)
Physically hit or hurt someone else or me (% no)	77% (74% - 80%)	77% (73% - 81%)	86% (83% - 89%)
Touched in a sexual way or made to do sexual things I didn't want to (% yes)	27% (23% - 31%)	25% (21% - 30%)	24% (19% - 30%)
Experienced bullying (% yes)	40% (34% - 45%)	41% (35% - 41%)	40% (35% - 45%)
Gambled for money or bet precious things (% yes)	26% (19% - 33%)	29% (22% - 35%)	18% (13% - 23%)
I have smoked a whole cigarette (% yes)	35% (29% - 41%)	35% (29% - 41%)	34% (23% - 45%)
Vaped (% yes)	69% (62% - 76%)	66% (61% - 72%)	70% (60% - 80%)
Drunk alcohol (% yes)	78% (73% - 82%)	75% (70% - 81%)	80% (77% - 84%)



13.9. What do we know from other surveys?

Young people's own exposure physical harm at home was consistent with Youth'12 (Table 54). Exposure to physical harm directed at other children or adults in the home was lower. Experience of unwanted sexual contact was higher than past surveys. Results for alcohol consumption and cannabis use were steady.

Table 54. Comparison of selected results to past surveys focusing on youth wellbeing

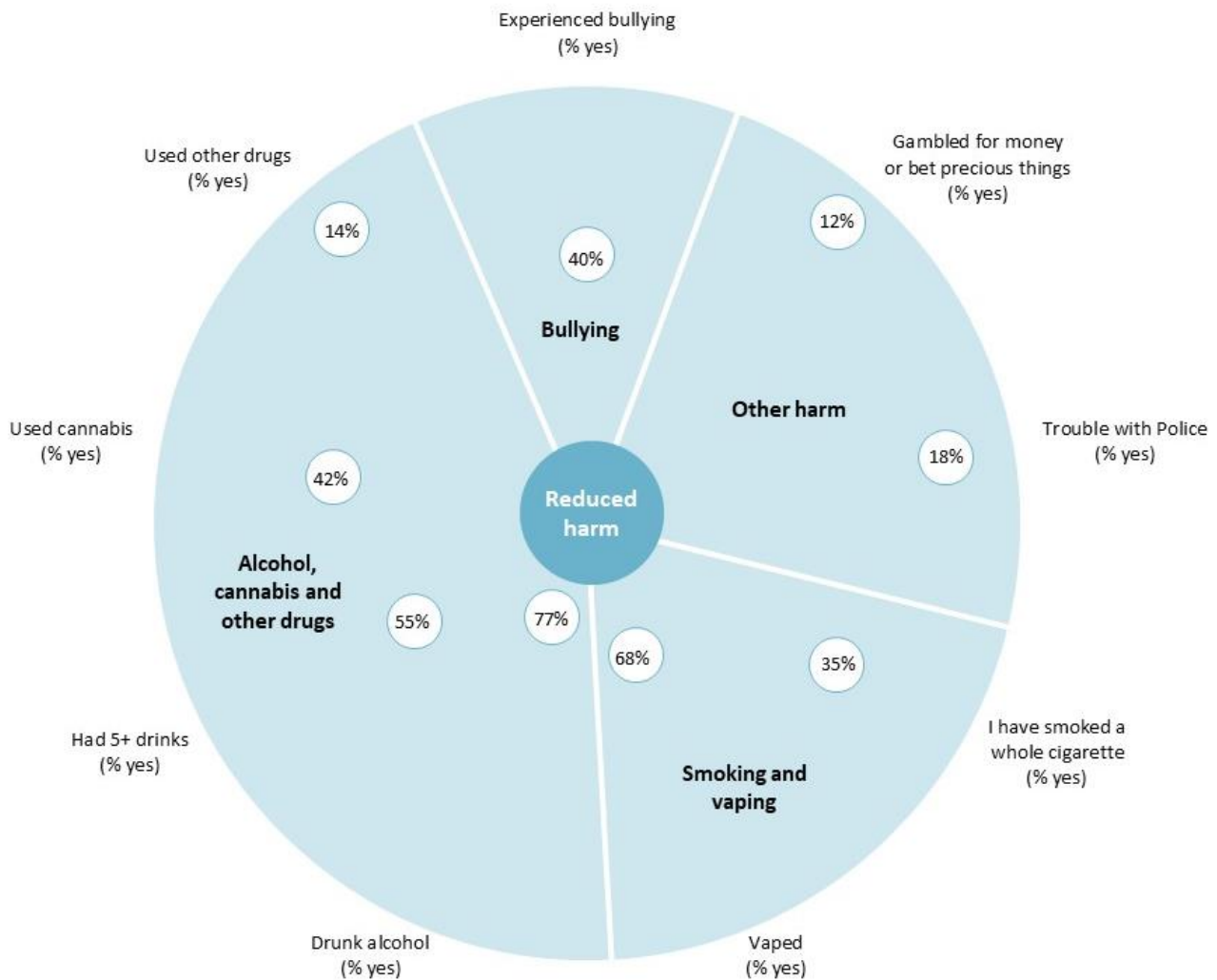
Question from <i>What About Me?</i>	2007 Youth2000 series	2012 Youth2000 series	2021 <i>What About Me?</i>
In the last 12 months have adults in the places where you usually live hit or physically hurt you? <i>Percentage yes</i>	-	16% (13% - 18%)	14% (12% - 16%)
In the last 12 months have adults in the places where you usually live hit or physically hit a child (other than yourself)? <i>Percentage yes</i>	23% (21% - 25%)	17% (15% - 19%)	8% (7% - 10%)
In the last 12 months have adults in the places where you usually live hit or physically hurt each other? <i>Percentage yes</i>	15% (13% - 17%)	10% (8% - 12%)	7% (6% - 8%)
Have you ever been touched in a sexual way or made to do sexual things that you didn't want to? <i>Percentage yes</i>	17% (15% - 19%)	18% (15% - 20%)	26% (23% - 28%)
Have you ever smoked a whole cigarette e.g. cigarettes, tobacco, roll-your-owns? <i>Percentage yes</i>	50% (47% - 53%)	36% (33% - 40%)	35% (30% - 39%)
Have you ever drunk alcohol (e.g. beer, wine, spirits, pre-mixed drinks, etc.)? <i>Percentage yes</i>	84% (82% - 87%)	71% (68% - 74%)	77% (74% - 80%)
During the past four weeks, how often did you drink 5 or more alcoholic drinks in one session (within 4 hours)? <i>Once or more, percentage of all respondents</i>	51% (48% - 54%)	32% (30% - 35%)	42% (40% - 45%)
Have you ever used cannabis (e.g marijuana, weed, pot, hash, grass etc.)? <i>Percentage yes</i>	48% (45% - 51%)	38% (35% - 40%)	42% (38% - 46%)



13.10. Overview: Experience of harm

Figure 28 shows an overview of the results in the experience of harm theme for all rangatahi Māori.

Figure 28. Overall results for the experience of harm theme



The outer edge of the circle represents the best possible result and the centre represents the worst possible result.



Appendix 1:

Approaches to participant safety

The survey was reviewed by the Health and Disability Ethics Committee in 2019 and approval was granted for participation by year 9 to 13 students. An extensive safety process was clearly defined and included a pilot study to assess if any additional safety considerations were required.

The table below provides an overview of the plan to support the safety of rangatahi participating in the survey (Table 55).

Table 55. Components of the safety plan

Safety plan components	Details
Project design	
Team training	The research team was trained by Youthline to identify and respond to signs of distress. A youth worker was included in the data collection alongside a researcher both for additional safety and to introduce survey participants to someone they could contact locally.
Ethics review	The study protocol has been extensively reviewed by the Health and Disability Ethics committee and the Health Research Council in addition to review from experts in working with at-risk young people.
Pilot study	A pilot study with eight schools was undertaken to assess if there were any additional safety considerations for the main data collection.
School and organisation planning	
Safety and operational plan development	An operational and safety plan was filled out with each participating school and community organisation. The plans ensured each aspect of the approach to managing risk had been agreed with schools/ community organisations in advance and were in place during data collection.
Identification of at-risk young people	Part of the planning process was identifying students who were at higher risk of requiring support during or after completing the survey. Once the sampled school classes were identified, the researchers and school staff consulted teachers and school counsellors to identify any students who were at higher risk. Community organisations identified young people at higher risk based on their professional expertise and/or knowledge of each young person. Individual safety plans were created for these young people.
Whānau were advised of the survey	Whānau were advised of the survey through school newsletter inserts and whānau information sheets sent home through the school's usual communication channels. Young people were encouraged to discuss the survey with their whānau. They were able to opt-out of the survey in advance by contacting the school or the research team directly. In the community settings, young people were encouraged to share the survey information sheet with their whānau.



Safety plan components	Details
Safety during survey completion	
Pastoral care available on-site during data collection	<p>We confirmed with schools that pastoral care staff would be available when survey data collection took place. A process for connecting any young people who become distressed or made a disclosure to the pastoral care team was developed and agreed with the team.</p> <p>Similarly, in the community setting, the organisation confirmed there would be clinical and/or youth/social worker staff present when data collection was taking place.</p>
Verbal briefing before survey starts	<p>Before commencing the survey consent process, we conducted a verbal briefing to young people about what support was available and how to access it. That included talking to young people about local services and introducing the youth worker in the room and in some cases pastoral care staff.</p>
Youth workers in data collection teams	<p>Our research staff were complemented by a youth worker. Where feasible the youth worker was from the school or a local organisation. The youth worker was qualified and experienced in working with at-risk young people, including how to respond to disclosures or safety concerns. Youth workers were responsible for responding to participants who become distressed or made disclosures.</p>
'Where to get help' cards	<p>Every young person was given a 'Where to get help' card which had contact details for Youthline, school support and other support services. These contact details included phone, text, email and web-based modes. Copies can be seen on the website www.whataboutme.nz.</p>
Help form in survey	<p>A 'get help' button was visible on every page of the survey. Clicking the 'get help' button exited young people from the survey and to a 'help' form. This was not connected to the survey data. Completing the form generated an email to one of the school's pastoral care staff so they could follow-up with the student. The email contact and process were agreed and tested before data collection and details recorded in the school's operational and safety plan. The young person could not re-enter the survey.</p>

