

THE EXPERIENCES OF MIDDLE EASTERN AND NORTH AFRICAN (MENA) LGBTQ STUDENTS IN U.S. SECONDARY SCHOOLS

RESEARCH BRIEF

Over the past 20 years, GLSEN’s research has established that schools are not safe or welcoming spaces for LGBTQ youth, who face hostile school climates due to their sexual orientation, gender, gender expression, and race/ethnicity.¹ LGBTQ youth often report experiencing hostile school climate, such as feeling unsafe at school, hearing biased remarks from other students, and experiencing harassment, and many LGBTQ students do not have access to in-school resources that may improve school climate and students’ experiences, such as Gender and Sexuality Alliances (GSAs) and supportive educators. There has been little research on the school experiences of Middle Eastern and North African (MENA) students in general. MENA students in the U.S. are diverse not only in nationalities, where they represent over 20 countries in the Middle East and Northern Africa, but they are also diverse in ethnicities and religions, including religions such as Judaism and Islam.² However, MENA students have been perceived as a monolithic population in the U.S., whereby Arab, Middle Eastern, and Muslim identities tend to be conflated.³ Given the rise in Islamophobia and the high rates in anti-Semitism in the U.S.,⁴ MENA students also experience racism and religious discrimination at school. Specifically regarding MENA Muslim students, research from the Council of American-Islamic Relations-California indicated that about 40% of MENA Muslim students in California experienced bullying because of their religion, and nearly a third (29.4%) of MENA Muslim students heard school staff make offensive comments about Muslims or Islam.⁵ GLSEN’s research has recently examined the school experiences of LGBTQ youth of color, specifically Black, Latinx, Asian American and Pacific Islander, and Native and Indigenous youth in our Erasure and Resilience series.⁶ Given that less is known about the school experiences of MENA LGBTQ students in general, and how they might differ from the school experiences of other LGBTQ students, it is also important to examine the school experiences of MENA LGBTQ students.⁷ To this end, this research brief describes the school experiences of MENA LGBTQ students in secondary schools in the U.S. by examining: 1) MENA students’ feelings of safety at school based on personal characteristics, hearing biased remarks from other students, experiences with victimization based on personal characteristics, and experiences with school

discipline; 2) changes in hearing biased remarks and experiences with victimization over time for MENA students; 3) the impact of experiences with victimization based on personal characteristics on MENA students’ school engagement, educational outcomes, and psychological well-being; 4) MENA students’ access to school supports; and 5) whether these supports provide benefits to MENA students. Further, this brief explores whether there are differences between MENA LGBTQ students and other LGBTQ students in hostile school climate experiences, school engagement, educational outcomes, psychological well-being, and access to resources at school.

Hostile School Climate Indicators

FEELINGS OF SAFETY, HEARING BIASED REMARKS, AND VICTIMIZATION EXPERIENCES

For MENA LGBTQ students, school can be an unsafe place for a variety of reasons. As documented in the *2019 National School Climate Survey* report, most MENA LGBTQ students (61.0%) felt unsafe regarding their sexual orientation, and over a third (40.5%) felt unsafe based on their gender expression (see Figure 1).⁸ A quarter (26.2%) felt unsafe at school based on their race/ethnicity and nearly a quarter (23.3%) felt unsafe based on their actual or perceived religion (see also Figure 1). For some, feeling unsafe at school may even result in avoiding school altogether. Over a third of MENA LGBTQ students (39.8%) reported missing at least one day of school in the last month because they felt unsafe or uncomfortable, and over one-tenth (11.4%) missed four or more days in the last month.

The majority of MENA LGBTQ students reported having heard often or frequently “gay” used in a negative way (76.2%), other homophobic remarks (such as “faggot” or “dyke”) (51.6%), and racist remarks (54.9%), as shown in Figure 2. Many MENA LGBTQ students reported often or frequently hearing negative gender expression remarks, such as remarks about not acting “masculine” enough (50.7%), remarks about not acting “feminine” enough (34.0%), and negative remarks about transgender people (45.5%).

In addition to hearing biased language in school, many LGBTQ students in general also face victimization at school (also referred to as harassment or assault in this research brief). As documented in the 2019 *National School Climate Survey* report, the majority of MENA LGBTQ students reported experiencing harassment or assault based on their sexual orientation (67.5%) and based on their gender expression (64.7%), and nearly half (46.9%) reported experiencing harassment or assault based on their race/ethnicity (see Figure 3).⁹

MENA students may be presumed to be Muslim, regardless of their actual religion, and may then be subject to name-calling, harassment or assault regarding religion. Although the majority of MENA LGBTQ students in our sample identified as something other than Muslim, 7.4% did identify as Muslim. Further,

17.6% of MENA LGBTQ students identified their religion as Jewish, which may also make them a target at school due to religious intolerance. Regardless, MENA students may be targeted at school because of their actual or perceived religion. As mentioned above, many MENA Muslim students in general experience bullying because of their religion, as well as hear school staff make offensive comments about Muslims or Islam.¹⁰ We found that for MENA LGBTQ students specifically, nearly a quarter (23.3%) reported feeling unsafe at school based on their actual or perceived religion (see Figure 1), over a third (35.9%) reported having heard negative remarks about religion from other students often or frequently (see Figure 2), and nearly half (44.5%) experienced harassment or assault at school because of their religion (see Figure 3).¹¹

Figure 1. MENA LGBTQ Students Who Felt Unsafe at School Because of Actual or Perceived Personal Characteristics

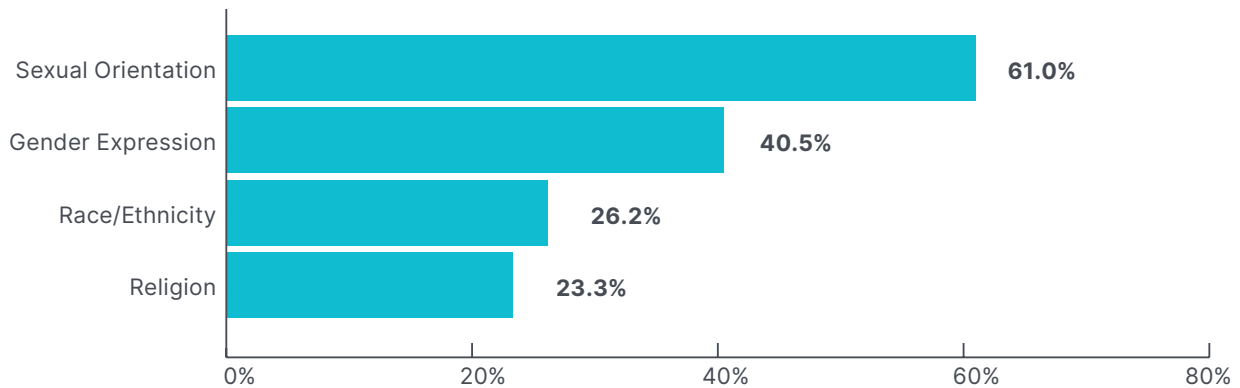


Figure 2. Frequency of Hearing Biased Remarks at School Among MENA LGBTQ Students

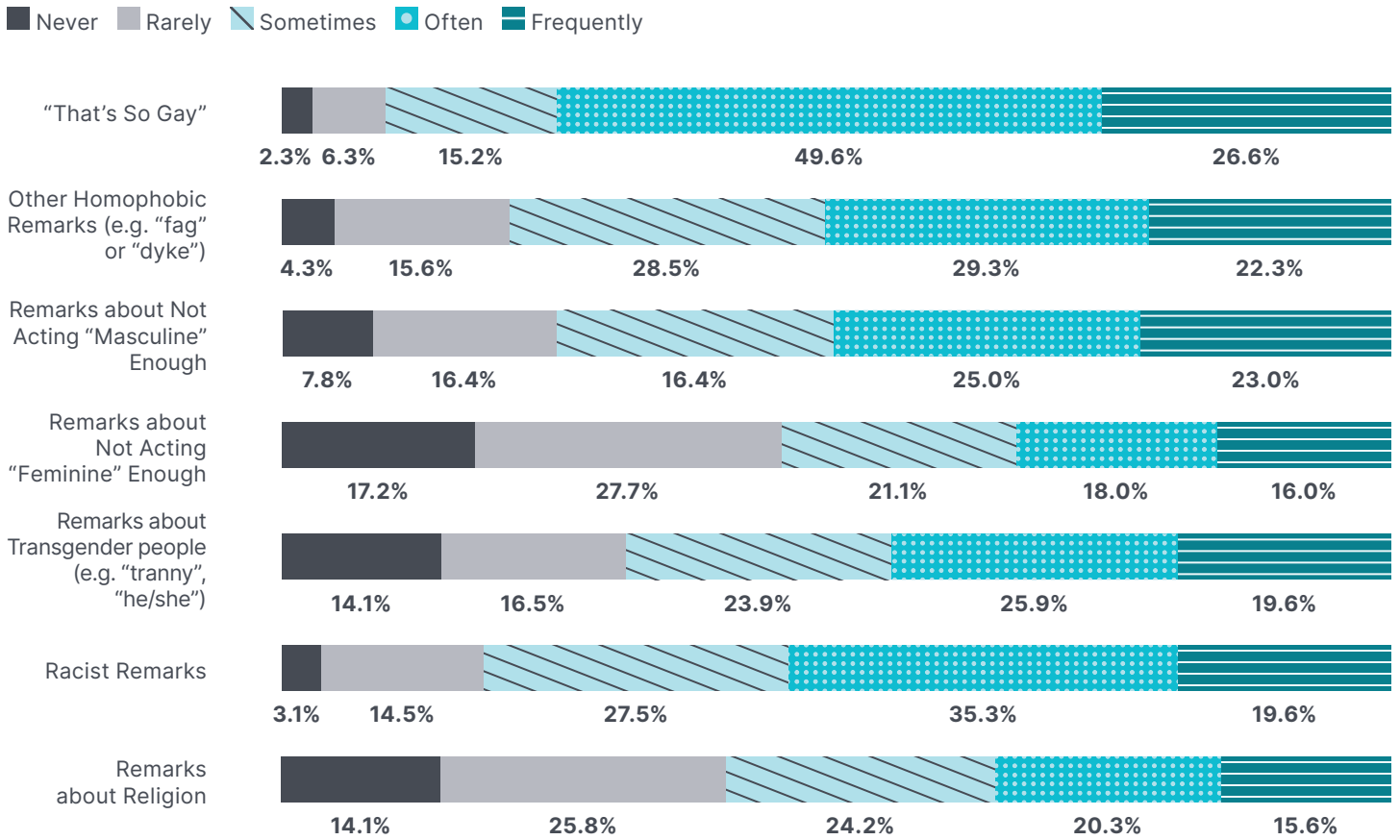
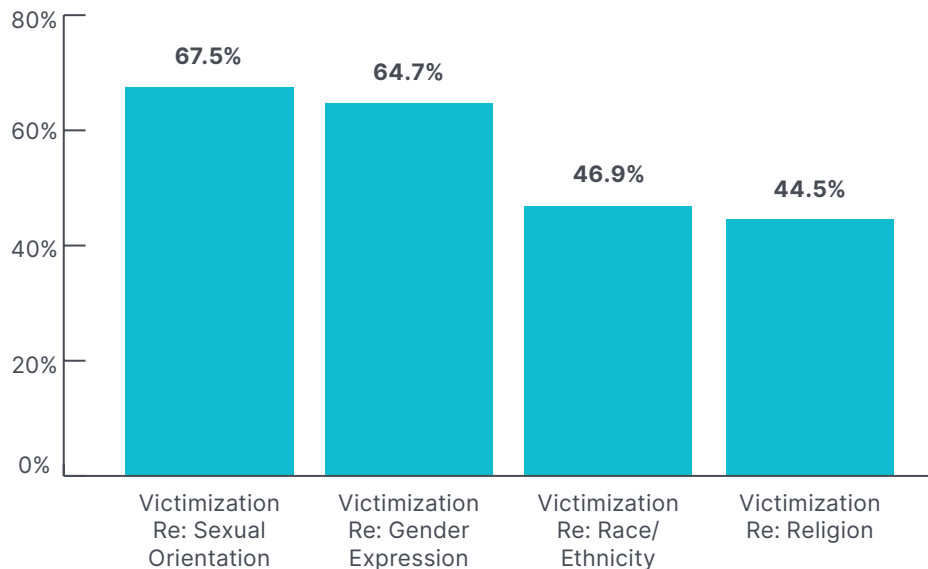


Figure 3. Percentages of Experiencing Victimization Based on Personal Characteristics Among MENA LGBTQ Students

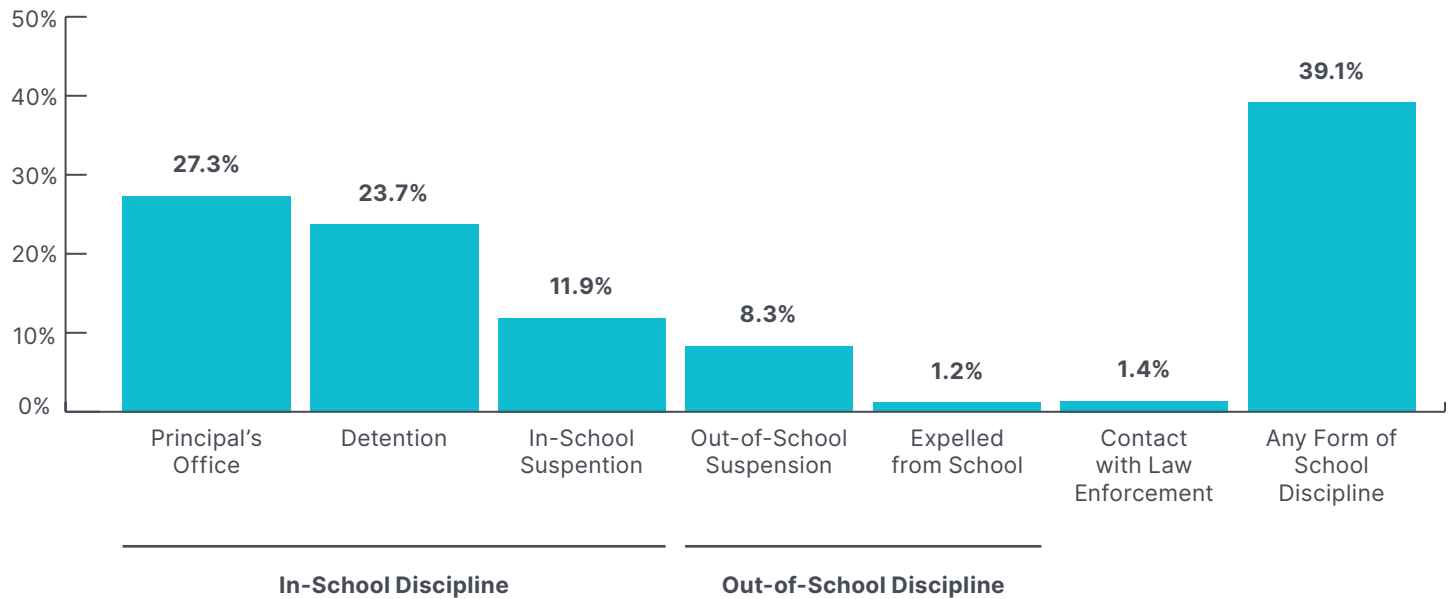


EXPERIENCES WITH SCHOOL DISCIPLINE

Schools often have disciplinary practices that contribute to hostile school climate, and LGBTQ students in general may be unfairly targeted by these disciplinary practices. As shown in Figure 4, about 4 in 10 MENA LGBTQ students (39.1%) reported having ever been disciplined at school, most commonly in-school discipline (being sent to the principal’s office, detention, or in-school suspension). Further, 1.4% had contact with law enforcement as a result of school discipline. Prior research has shown that LGBTQ students of color

who experience anti-LGBTQ discriminatory school policies and practices are more likely to experience school discipline.¹² As documented in the *2019 National School Climate Survey* report, nearly two-thirds of MENA LGBTQ students (63.3%) experienced anti-LGBTQ discrimination at school.¹³ Among MENA LGBTQ students, experiencing anti-LGBTQ discriminatory school policies and practices was related to a greater likelihood of in-school discipline, but was not related to out-of-school discipline or involvement with law enforcement.¹⁴

Figure 4. Percentage of MENA LGBTQ Students who Experienced School Discipline



Do MENA LGBTQ students differ from other LGBTQ students on experiences with victimization at school?

MENA LGBTQ students were more likely to experience victimization based on sexual orientation, gender expression, and race/ethnicity than non-MENA LGBTQ students.¹⁵ Specifically, as we have documented in our *2019 National School Climate Survey* report, MENA students were more likely to experience victimization based on sexual orientation and gender expression than Black students (67.5% vs. 58.6%; and 64.7% vs. 46.0%, respectively) and Asian American and Pacific Islander students (67.5% vs. 55.7%; and 64.7% vs. 43.5%, respectively).¹⁶ Regarding victimization based on race/ethnicity, MENA students were more likely to experience this type of victimization than White students (46.9% vs. 11.0%). However, MENA LGBTQ students did not differ from any of the LGBTQ students of color groups (Black, Asian American and Pacific Islander, Native and Indigenous, Latinx, and Multiracial) in their experiences of victimization based on race/ethnicity.¹⁷

We also examined, in this brief, whether MENA LGBTQ students differed from other LGBTQ students on experiences with victimization based on religion. Overall, MENA LGBTQ students were more likely to experience victimization based on religion than other LGBTQ students.¹⁸ Specifically, MENA students were more likely to experience religion-based victimization than nearly all other racial/ethnic groups (44.5% vs. 27.5% for Multiracial, 23.4% for White, 19.1% for Latinx, 17.3% for Asian American and Pacific Islander, and 13.3% for Black), with the exception of Native and Indigenous students, where there were no differences.¹⁹ Even after accounting for students' religious affiliation, MENA students continued to be more likely to experience religion-based victimization than nearly all other racial/ethnic groups, with the exception of Native and Indigenous students.²⁰

Changes in Hearing Biased Remarks and Experiences with Victimization Over Time

During the previous federal administration, new regulations that contributed to discrimination against LGBTQ students in K-12 schools were implemented, such as granting religious exemptions to federally funded programs across nine federal agencies that make it easier for schools to qualify for Title IX exemptions as religious schools. Such regulations made it more difficult for states to protect students from discrimination carried out in institutions with public funds.²¹ Therefore, it was important to examine whether there had been any recent changes in the frequency of MENA LGBTQ students hearing racist and anti-religious remarks in school and experiencing victimization based on race/ethnicity and victimization based on religion.²²

With regard to hearing racist and anti-religious remarks, although not statistically significant, there

was a pattern of increase in racist remarks and anti-religious remarks, such that hearing racist remarks and anti-religious remarks were higher over time.²³ Also with regard to victimization, there were only marginal differences in racist victimization among MENA LGBTQ students over time,²⁴ such that there was a decreased trend in experiences with racist victimization, which is consistent with our previous findings about LGBTQ students of color in general.²⁵ Specifically, MENA LGBTQ students' experiences with racist victimization was lower in 2019 than in 2011 and 2015.²⁶

Effects of Victimization on School Engagement, Educational Outcomes, and Psychological Well-Being

Among LGBTQ students in general, experiences with anti-LGBTQ victimization at school is negatively related to school engagement, such as missing school and lowered school belonging, negatively related to

educational outcomes, such as lowered educational aspirations, and negatively related to psychological well-being, including lowered self-esteem and greater depression.²⁷ We wanted to examine whether these findings also hold true for MENA LGBTQ students. As shown in Figure 5, experiencing higher levels of victimization based on sexual orientation and higher levels of victimization based on gender expression were both related to missing school due to feeling unsafe and lower levels of school belonging.²⁸ Regarding educational aspirations, experiencing higher levels of victimization based on gender expression was related to being less likely to plan to graduate high school or to get a GED,²⁹ but victimization based on sexual orientation was not.³⁰ Regarding psychological well-being, higher levels of victimization based on sexual orientation and higher levels of victimization based on gender expression were both related to higher levels of depression and lower levels of self-esteem (see Figure 6).³¹

Given that some MENA LGBTQ students experience victimization based on their race/ethnicity and victimization based on their actual or perceived religion, these experiences may also negatively affect their school engagement, educational outcomes, and psychological well-being. We found, in fact, that higher levels of victimization based on race/ethnicity and higher levels of victimization based on religion were both related to missing school due to feeling unsafe and lower levels of school belonging (see Figure 7).³² Further, regarding psychological well-being, we found that higher levels of victimization based on race/ethnicity, and higher levels of victimization based on religion were both related to higher levels of depression and lower levels of self-esteem (see Figure 8).³³ However, we found that victimization based on race/ethnicity and religion were not related to educational aspirations.³⁴

Figure 5. Anti-LGBTQ Victimization and MENA LGBTQ Students' Missing School and School Belonging

■ Higher Victimization ■ Lower Victimization

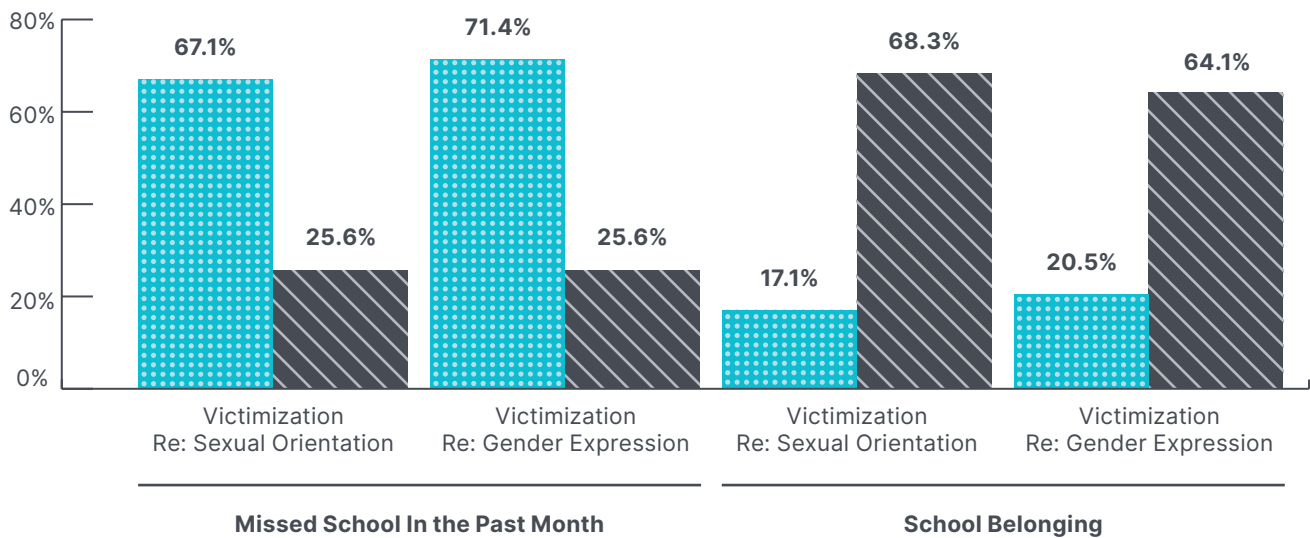


Figure 6. Anti-LGBTQ Victimization and MENA LGBTQ Students' Psychological Well-Being

Higher Victimization Lower Victimization

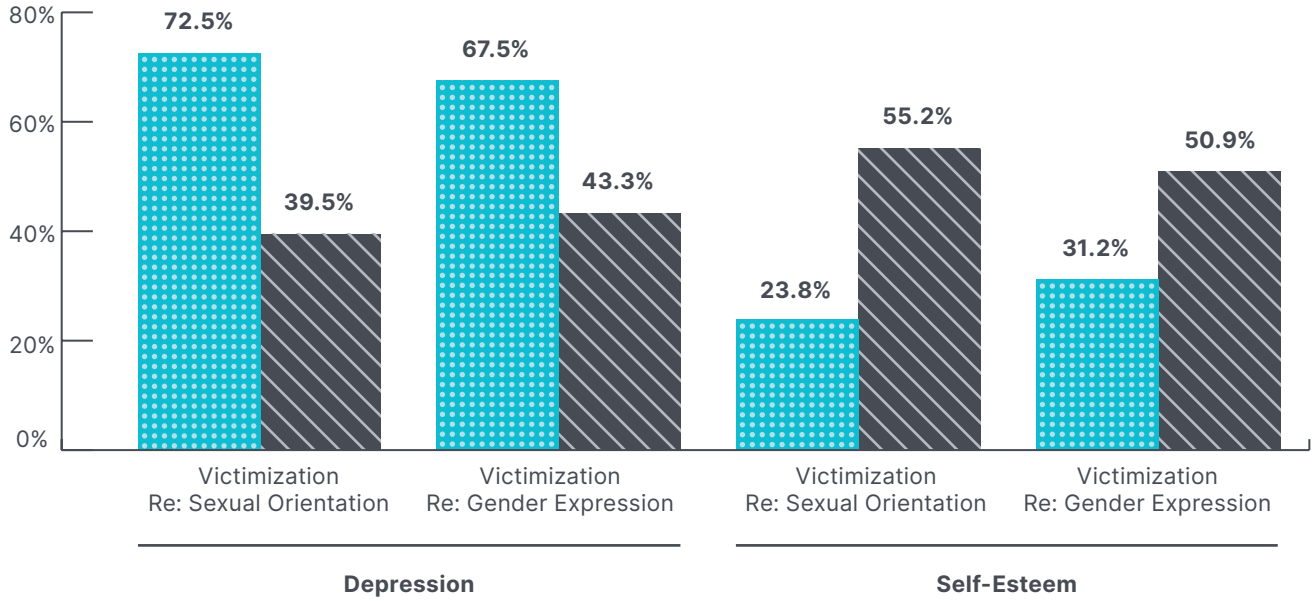


Figure 7. Victimization Based on Race/Ethnicity and Religion and MENA LGBTQ Students' Missing School and School Belonging

Higher Victimization Lower Victimization

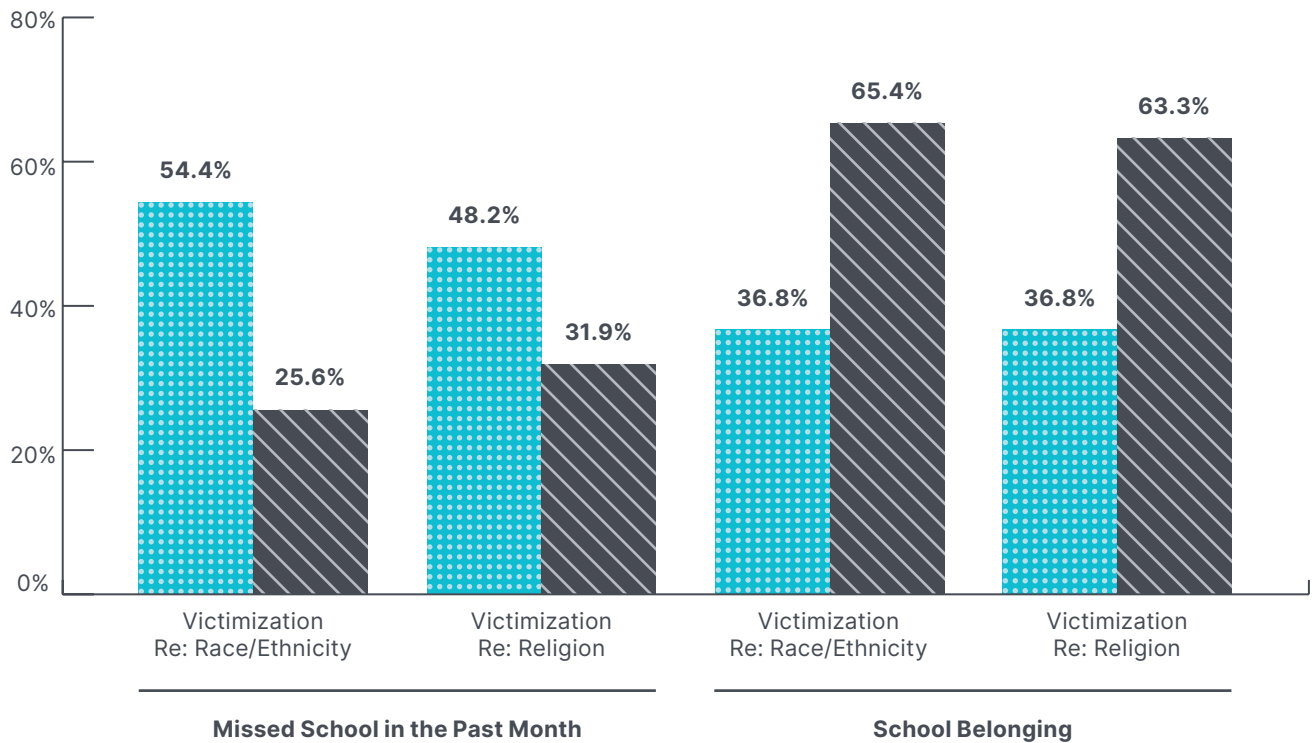
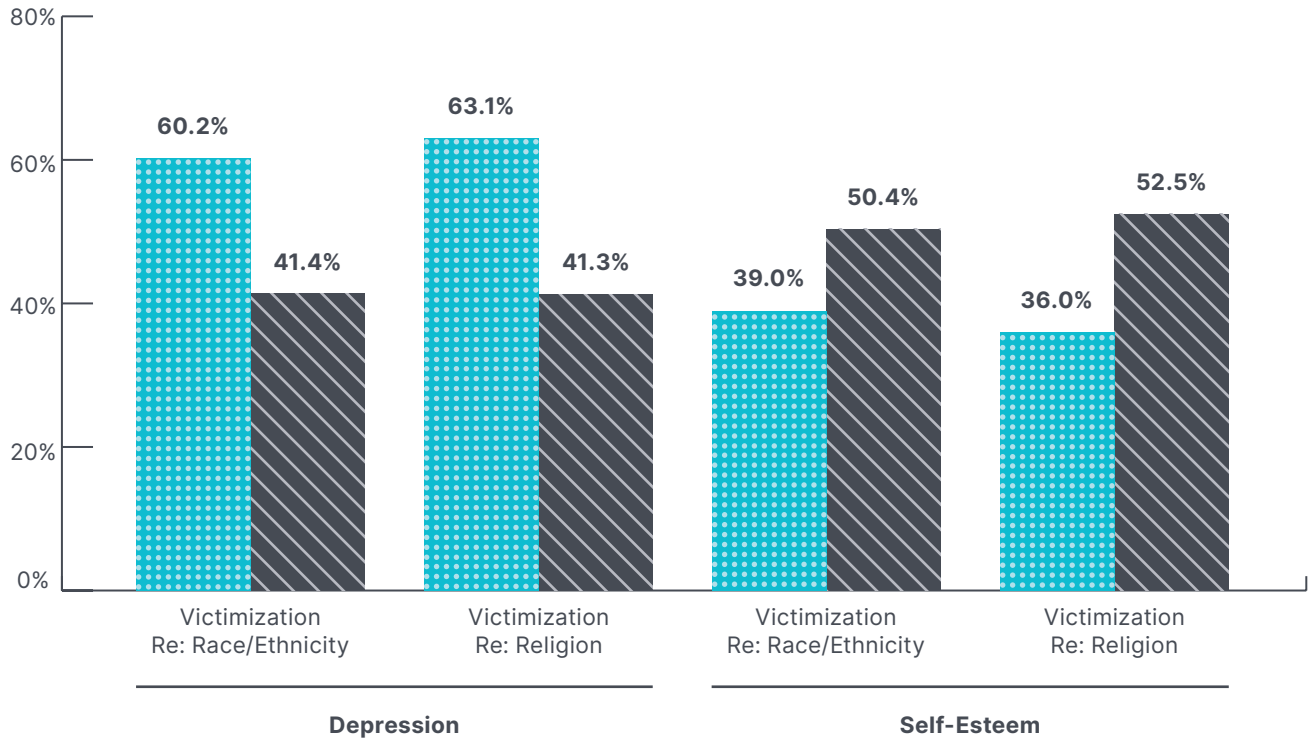


Figure 8. Victimization Based on Race/Ethnicity and Religion and MENA LGBTQ Students' Psychological Well-Being

Higher Victimization Lower Victimization



Do MENA LGBTQ students' school engagement, educational outcomes, and psychological well-being differ from other LGBTQ students on how they are affected by experiences with victimization at school?

MENA LGBTQ students did not differ from other LGBTQ students on the effects of victimization based on sexual orientation, victimization based on gender expression, victimization based on race/ethnicity, and victimization based on religion on missing school and school belonging.³⁵ Similarly, the negative effects of victimization on educational aspirations³⁶ and psychological well-being³⁷ were similar for MENA LGBTQ students as they were for other LGBTQ students.

Supports and Resources

SUPPORTIVE STUDENT CLUBS

Supportive student clubs for LGBTQ students, often known as Gay-Straight Alliances or Gender and Sexuality Alliances (GSAs), can provide LGBTQ students with a

safe and affirming space within a school environment that they may otherwise experience as unwelcoming or hostile. The majority of MENA LGBTQ students (70.8%) reported having a GSA at their school (see Table 1). Among MENA LGBTQ students with a GSA in their school, about half (51.4%) said that they attended club meetings at least sometimes (see also Table 1).

Students who have a GSA may be more engaged with school, such as feeling more connected to school and being less likely to miss school, and may be less likely to feel unsafe at school because they have supportive groups for LGBTQ students. As shown in Figure 9, with regard to school engagement, MENA LGBTQ students with a GSA at school felt more connected to their school community (58.7% vs. 33.8%),³⁸ and they were less likely to miss school due to feeling unsafe (36.3% vs. 46.6%).³⁹ MENA LGBTQ students who had a GSA at school were also less likely to feel unsafe because of their sexual orientation compared to those without a GSA (55.6% vs 75.7%).⁴⁰ However, having a GSA was not related to feeling unsafe due to gender expression for the MENA LGBTQ students in our sample (see also Figure 9).⁴¹

We also examined whether having a GSA at school was associated with feelings of safety related to their MENA identity, specifically feelings of safety due to race/ethnicity and religion, among MENA LGBTQ students. Having a GSA at school was not related to feeling unsafe due to race/ethnicity or religion for MENA LGBTQ students.⁴² Because GSAs may be perceived as focusing only on LGBTQ-related issues, it may not have an effect on feelings of safety regarding race/ethnicity or religion among MENA LGBTQ students.

Ethnic/cultural clubs that bring together students of a particular racial, ethnic, and/or cultural background can offer a supportive space in school for those students. As such, the presence of these clubs, regardless of participation in them, may offer MENA LGBTQ students a network of peer support with other MENA LGBTQ students that may be more difficult to find in the general student population. About three-quarters of MENA LGBTQ students (76.3%) reported that their school had an ethnic or cultural club (see Table 1). However, only 11.0% of those with such a club attended meetings (see also Table 1). Although the percentage of those participating in these clubs is relatively low, it is important to note that some may have an ethnic/cultural club at their school for an ethnic or cultural community with which they do not identify.

MENA LGBTQ students who have an ethnic/cultural club may be less likely to feel unsafe related to their MENA identity, specifically feelings of safety due to

race/ethnicity and religion, and may be more engaged with school, such as feeling more connected to school. Similar to the presence of a GSA, having an ethnic/cultural club at their school was not related to feelings of safety due to race/ethnicity or religion, or feelings of school belonging.⁴³ Further, participating in an ethnic/cultural club at their school was also not related to feelings of safety due to race/ethnicity or religion, or feelings of school belonging.⁴⁴ This may be in part due to some MENA LGBTQ students who have an ethnic/cultural club at their school for an ethnic or cultural community that they do not identify, and therefore these clubs may not address the unique needs of these students.

Table 1. Availability of and Participation in GSAs and Ethnic Cultural Clubs Among MENA LGBTQ Students

Have a GSA at School		%
Yes		70.8%
No		29.2%
Frequency of GSA Meeting Attendance		%
Frequently		27.9%
Often		6.7%
Sometimes		16.8%
Rarely		11.7%
Never		36.9%
Have an Ethnic/Cultural Club at School		%
Yes		76.3%
No		23.7%
Attended Ethnic/Cultural Club Meetings		%
Yes		11.0%
No		89.0%

Figure 9. Missing School, Feeling Unsafe Due to Sexual Orientation and Gender Expression, and School Belonging by GSA Presence Among MENA LGBTQ Students

■ Have a GSA ■ Does Not Have a GSA

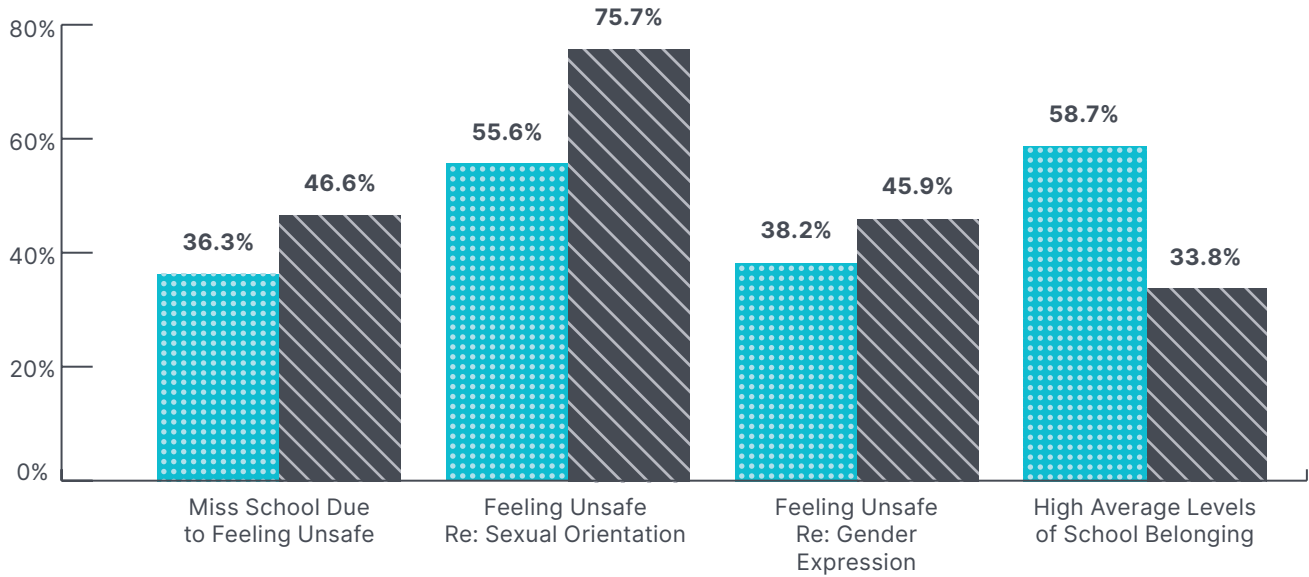


Figure 10. MENA LGBTQ Students' Reports on the Number of Teachers and Other School Staff Who Are Supportive of LGBTQ Students

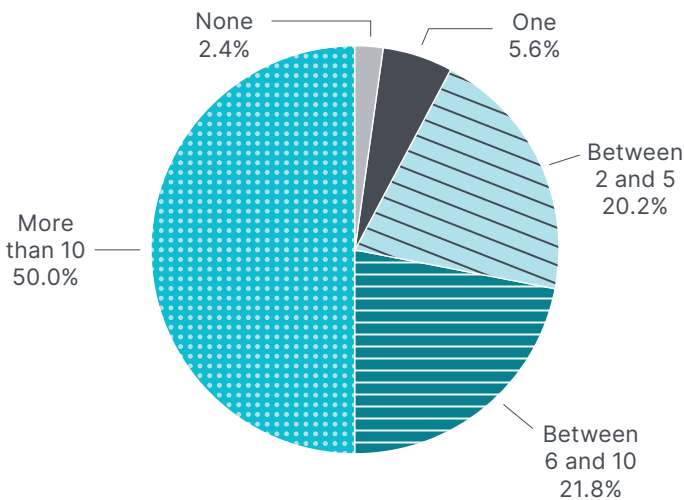
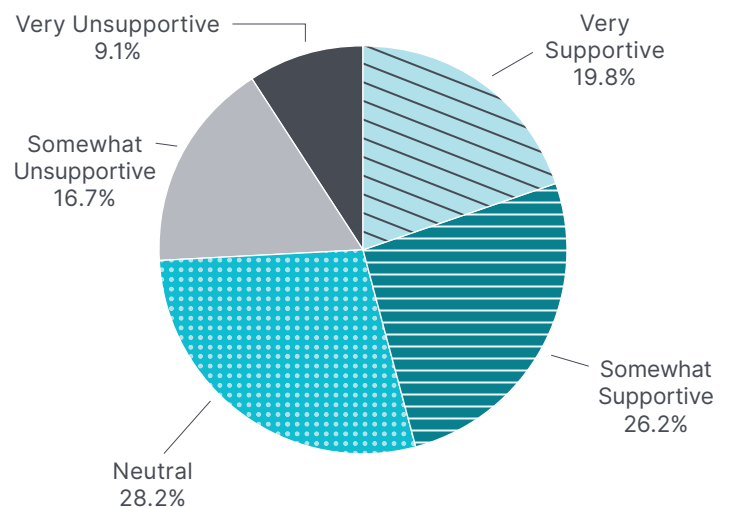


Figure 11. MENA LGBTQ Students' Reports on How Supportive Their School Administration is of LGBTQ Students



SUPPORTIVE SCHOOL PERSONNEL

Supportive teachers, principals, and other school staff serve as another important resource for LGBTQ students. As shown in Figure 10, almost all MENA LGBTQ students (97.6%) could identify at least one school staff member whom they believed was supportive of LGBTQ students at their school, and nearly three-fourths (71.8%) could identify six or more supportive school staff. Less than half of MENA LGBTQ students (46.0%) reported that their administration was very or somewhat supportive of LGBTQ students, and about a quarter (25.8%) reported that their administration was very or somewhat unsupportive (see Figure 11).

Having supportive teachers and school staff can have a positive effect on the educational experiences of any student, and for LGBTQ students, having more staff supportive of LGBTQ students has been related to feeling safer in school, missing fewer days of school, greater educational aspirations, higher GPAs, and higher levels of school belonging.⁴⁵ Given that MENA LGBTQ students often experience victimization in school, having access to supportive school personnel may be critical in creating better learning environments for these students. Therefore, we examined the relationships between the presence of staff who are supportive of LGBTQ students and several indicators of school climate, including: feelings of safety due to personal characteristics, school engagement, educational outcomes, and psychological well-being.

Regarding feelings of safety, for MENA LGBTQ students, having more supportive school personnel was related to feeling less unsafe because of their sexual orientation, their gender expression, their race/ethnicity, and their actual or perceived religion (see Figure 12).⁴⁶ For example, as shown in Figure 12, 55.0% of MENA LGBTQ students who had more school personnel that were supportive of LGBTQ students (six or more) felt unsafe because of their sexual orientation compared to 78.9% of MENA LGBTQ students who had fewer supportive school personnel (zero to five).

Regarding school engagement, educational outcomes, and psychological well-being for MENA LGBTQ students, having more school personnel who were supportive of LGBTQ students was related to missing school less due to feeling unsafe,⁴⁷ greater feelings of connectedness to their school community,⁴⁸ higher self-esteem,⁴⁹ and lower depression⁵⁰ (see Figure 13). For example, as shown in Figure 13, 30.6% of MENA LGBTQ students who had more supportive school personnel (six or more) missed school due to feeling unsafe compared to 62.0% of MENA LGBTQ students who had fewer supportive staff (zero to five). In addition, having more supportive school personnel was also related to better academic achievement⁵¹ — MENA LGBTQ students who had more supportive school personnel (six or more) had an average GPA of 3.4 compared to an average GPA of 3.1 for MENA LGBTQ students who had fewer supportive school personnel (zero to five). The number of supportive staff was not, however, related to planning on pursuing post-secondary education.⁵²

Figure 12. Feeling Unsafe Due to Personal Characteristics by Number of Supportive Staff Among MENA LGBTQ Students

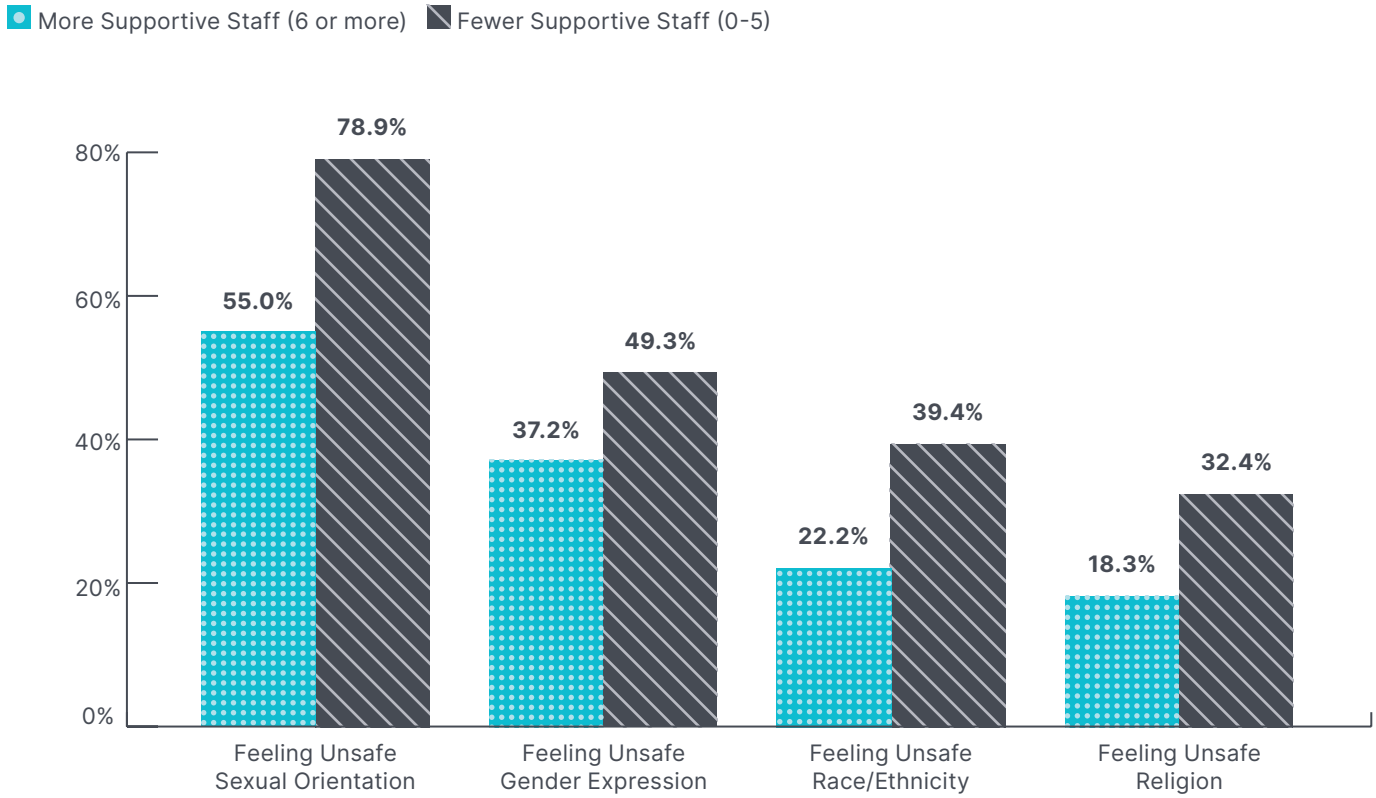
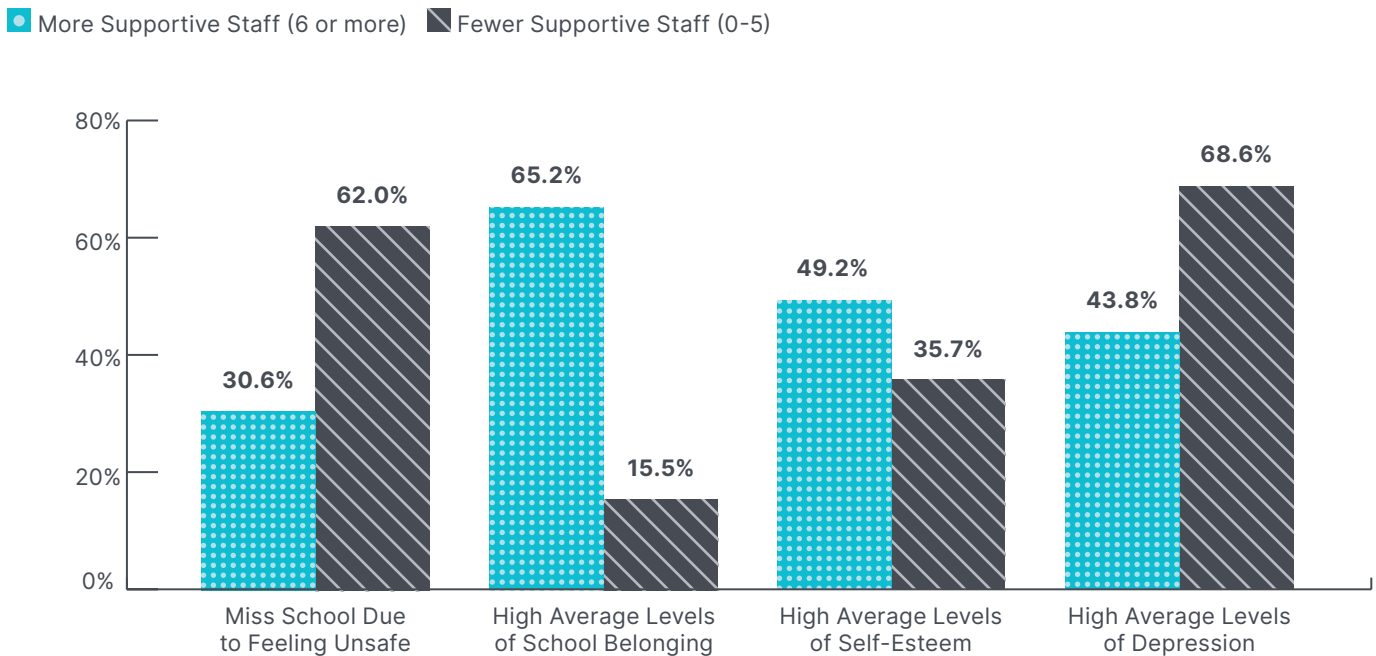


Figure 13. Missing School, School Belonging, and Psychological Well-Being by Number of Supportive Staff Among MENA LGBTQ Students



Do MENA LGBTQ students differ from other LGBTQ students on LGBTQ-related school supports and resources?

MENA LGBTQ students were more likely to attend schools that had a GSA compared to other LGBTQ students (70.8% vs. 61.5%, respectively).⁵³ However, MENA students were also more likely to live in areas where GSAs are more common. For example, MENA LGBTQ students were more likely to live in the Northeast than other LGBTQ students (27.3% vs. 21.5%, respectively), and were also more likely to be in urban schools (30.2% vs. 23.9%, respectively),⁵⁴ and in general, LGBTQ students report having GSAs more often in those locations than in other locations.⁵⁵ However, MENA LGBTQ students did not differ from other LGBTQ students in their frequency of participating in their school's GSA.⁵⁶

MENA LGBTQ students did not differ from other LGBTQ students on having an ethnic or cultural club

at their school. However, they were more likely to participate in ethnic or cultural clubs at their school than other LGBTQ students,⁵⁷ which is not surprising given the majority of the non-MENA sample was predominately White. When compared to other LGBTQ students of color, MENA LGBTQ students did not, in fact, differ on participation in ethnic or cultural clubs at their school.⁵⁸

Regarding access to supportive school personnel, MENA LGBTQ students did not differ from other LGBTQ students on the number of supportive school staff who are supportive of LGBTQ students, nor did they differ on how supportive their school administration was of LGBTQ students.⁵⁹

CONCLUSION

The majority of MENA LGBTQ students experienced victimization related to their LGBTQ identities, and many also experienced victimization related to their race/ethnicity and their actual or perceived religion. These forms of victimization result in poorer psychological well-being and lower sense of school belonging. MENA LGBTQ students were also more likely to experience anti-LGBTQ victimization than other LGBTQ students. Educators, school administrators, and advocates should make efforts to ensure that all LGBTQ students feel safe and inclusive at their school, not only based on their LGBTQ identity, but also based on their other identities, including race/ethnicity and religion.

Overall, MENA LGBTQ students who had access to affirming LGBTQ school supports and resources reported greater school safety, more school engagement, better educational outcomes, and better psychological well-being. However, it is important to note that LGBTQ-related supports may not necessarily affect school climate for these students when it comes to their race/ethnicity or religion. For example, we found that there was no relationship between availability of a GSA and

feelings of safety due to race/ethnicity and religion among MENA LGBTQ students. These findings suggest that GSAs may not be seen as a safe haven for MENA LGBTQ students who experience racism or religion-based victimization at school.

With regard to school supports specifically for students of color, most MENA LGBTQ students did not participate in an ethnic or cultural club at their school, perhaps because there are no ethnic/cultural clubs specifically for them, such as a Middle Eastern Club. It is also possible that MENA students do not attend such clubs when available because of their comfort level being openly LGBTQ in these groups. In addition, we did not find that the availability of and participation in ethnic or cultural clubs was related to feelings of safety due to race/ethnicity and religion. Schools should support not only GSAs, but also ethnic/cultural clubs that MENA LGBTQ students can identify with ethnically and culturally. By doing so, organizations that work with GSAs and these ethnic/cultural clubs can come together to address MENA LGBTQ students' needs related to their multiple marginalized identities, including sexual orientation, gender, race/ethnicity, and religion.

As educators, advocates, and others concerned with issues of educational equity and access continue to address the myriad forms of oppression found in schools, such as racism, negative religious sentiment, heterosexism, homophobia, and transphobia, they must also account for the intersections of these forms of oppression. Schools must ensure that school spaces are welcoming and safe for all students, including MENA LGBTQ students, and enact and implement policies and practices to ensure that MENA LGBTQ students have equal access to supportive school resources.

ABOUT THE RESEARCH

Data used for this brief comes from the 2019 National School Climate Survey (NSCS). The 2019 NSCS was conducted online from April through August 2019. To obtain a representative national sample of lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth, we conducted outreach through national, regional, and local organizations that provide services to or advocate on behalf of LGBTQ youth, and advertised and promoted on social media sites, such as Instagram, Facebook, and Snapchat.

The final sample consisted of a total of 16,713 LGBTQ secondary school students between the ages of 13 and 21. Students were from all 50 states, the District of Columbia, Puerto Rico, American Samoa, and Guam. Just over two-thirds of the full sample (69.2%) was White, two-fifths (41.6%) was cisgender female, and 40.4% identified as gay or lesbian. The average age of students in the sample was 15.5 years and they were in grades 6 to 12, with the largest numbers in grades 9, 10 and 11. For more information about the methods and sample, see the full 2019 NSCS report.

Of this full sample, 256 students identified as Middle Eastern and North African (MENA) LGBTQ students, and 16,457 students identified as other LGBTQ students.⁶⁰ Among MENA LGBTQ students, 82.4% only identified as MENA (n=211) and 17.6% identified as MENA as well as one or more other racial/ethnic group(s) (n=45). Also among MENA LGBTQ students, the breakdown for religious affiliation was: 21.9% agnostic or unsure, 14.8% atheist, 17.6% Jewish, 7.4% Muslim, 7.8% Christian, 17.2% other religions (Buddhist, Catholic, Christian, Greek/Orthodox, Hindu, Protestant, another religion), and 13.3% no religious affiliation.

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7. Kosciw, J. G., Clark, C. M., Truong, N. L., & Zongrone, A. D. (2020). *The 2019 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
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9. Kosciw, J. G., Clark, C. M., Truong, N. L., & Zongrone, A. D. (2020). *The 2019 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
For purposes of analysis, we measured anti-LGBTQ victimization by creating composite weighted variables for both types of victimization (victimization based on sexual orientation and victimization based on gender expression) based on the severity of harassment with more weight given to more severe forms of harassment. Physical assault received the most weight, followed by physical harassment, and verbal harassment.
For purposes of displaying the frequency of race-based victimization experienced by LGBTQ students, a dichotomous variable was created for race-based victimization (Yes, No), whereby participants who responded that they Rarely, Sometimes, Often, or Frequently experienced race-based victimization at school were coded as 1=Yes, and participants who responded that they Never experienced race-based victimization were coded as 0=No.
10. Council of American-Islamic Relations-California (2019). Singled out: Islamophobia in the classroom and the impact of discrimination on Muslim students. *CAIR California*. https://ca.cair.com/sacval/wp-content/uploads/sites/9/2019/10/Anti-Bully-Report_2019.pdf?x62983
11. For purposes of displaying the frequency of religion-based victimization experienced by MENA LGBTQ students, a dichotomous variable was created for religion-based victimization (Yes, No), whereby participants who responded that they Rarely, Sometimes, Often, or Frequently experienced religion-based victimization at school were coded as 1=Yes, and participants who responded that they Never experienced religion-based victimization were coded as 0=No.

12. Truong, N. L., Zongrone, A. D., & Kosciw, J. G. (2020). *Erasure and resilience: The experiences of LGBTQ students of color, Black LGBTQ youth in U.S. schools*. New York: GLSEN.
- Truong, N. L., Zongrone, A. D., & Kosciw, J. G. (2020). *Erasure and resilience: The experiences of LGBTQ students of color, Asian American and Pacific Islander LGBTQ youth in U.S. schools*. New York: GLSEN.
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13. Kosciw, J. G., Clark, C. M., Truong, N. L., & Zongrone, A. D. (2020). *The 2019 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
14. We conducted separate chi-square tests of independence to determine whether experiencing in-school discipline (Yes, No), out-of-school discipline (Yes, No), and contact with law enforcement (Yes, No) differed by experiencing any anti-LGBTQ discrimination (Yes, No) for MENA LGBTQ students. The chi-square test was significant for in-school discipline at $p < .001$: $\chi^2(1) = 16.21$, $\Phi = .253$. MENA students who experienced anti-LGBTQ discrimination at school were more likely to experience in-school discipline than those who did not experience anti-LGBTQ discrimination at school. No other differences were found.
15. To test differences in victimization based on sexual orientation between MENA LGBTQ and other LGBTQ students, an independent samples t-test was conducted with race/ethnicity (MENA vs. other LGBTQ students) as the independent variable and experiences with victimization based on sexual orientation (weighted) as the dependent variable. The effect was significant: $t(250.096) = 2.96$, $p < .01$. MENA students experienced more sexual orientation based victimization than other LGBTQ students.
- To test differences in victimization based on gender expression between MENA LGBTQ and other LGBTQ students, an independent samples t-test was conducted with race/ethnicity (MENA vs. other LGBTQ students) as the independent variable and experiences with victimization based on gender expression (weighted) as the dependent variable. The effect was significant: $t(249.734) = 3.13$, $p < .01$. MENA students experienced more gender expression based victimization than other LGBTQ students.
- To test differences in victimization based on race/ethnicity between MENA LGBTQ and other LGBTQ students, an independent samples t-test was conducted with race/ethnicity (MENA vs. other LGBTQ students) as the independent variable and experiences with victimization based on race/ethnicity as the dependent variable. The effect was significant: $t(258.823) = 7.56$, $p < .001$. MENA students experienced more racist victimization than other LGBTQ students.
16. Kosciw, J. G., Clark, C. M., Truong, N. L., & Zongrone, A. D. (2020). *The 2019 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
17. Kosciw, J. G., Clark, C. M., Truong, N. L., & Zongrone, A. D. (2020). *The 2019 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
18. To test differences in victimization based on religion between MENA LGBTQ and other LGBTQ students, an independent samples t-test was conducted with race/ethnicity (MENA vs. other LGBTQ students) as the independent variable and experiences with victimization based on race/ethnicity as the dependent variable. The effect was significant: $t(256.74) = 6.72$, $p < .001$. MENA students experienced more victimization based on religion than other LGBTQ students.
19. To test differences in victimization based on religion between MENA LGBTQ and other LGBTQ student racial/ethnic groups, a multiple regression analysis was conducted with race/ethnicity (MENA, White, Black, Latinx, Native/Indigenous, Asian American and Pacific Islander, Multiracial) as the independent variable, experiences with victimization based on religion as the dependent variable. Race was dummy coded (MENA as reference group). The overall model was significant: $F(6, 16515) = 26.01$, $p < .001$. MENA LGBTQ students were more likely to experience victimization based on religion than White ($\beta = -.48$, $p < .001$), Black ($\beta = -.65$, $p < .001$), Asian American and Pacific Islander ($\beta = -.59$, $p < .001$), Latinx ($\beta = -.52$, $p < .001$), and Multiracial ($\beta = -.37$, $p < .001$) LGBTQ students. MENA and Native/Indigenous students did not differ on victimization based on religion. Percentages are shown for illustrative purposes.

20. To test differences in feeling unsafe based on religion between MENA LGBTQ and other LGBTQ student racial/ethnic groups while accounting for religious affiliation, a logistic regression analysis was conducted with race/ethnicity (MENA, White, Black, Latinx, Native/Indigenous, Asian American and Pacific Islander, Multiracial) as the independent variable, experiences with victimization based on religion as the dependent variable, and religious affiliation (Buddhist, Catholic non-denominational, Christian, Greek/Eastern Orthodox, Hindu, Jewish, Muslim, Protestant, Another Religion, No Religion, Atheist, and Agnostic/Not Sure) as the covariate. MENA was the reference group for the race/ethnicity variable, and Muslim was the reference group for the religious affiliation variable. The overall model was significant: Wald (1) = 7116.37, $p < .001$. MENA students were more likely to feel unsafe than Black students, after controlling for religious affiliation: odds ratio (OR) = .44, $\beta = -.82$, $p < .01$. MENA students were also more likely to feel unsafe than Asian American and Pacific Islander students, after controlling for religious affiliation: odds ratio (OR) = .35, $\beta = -1.05$, $p < .001$. MENA students did not differ from White, Latinx, Native/Indigenous, and Multiracial students, after controlling for religious affiliation.
- To test differences in victimization based on religion between MENA LGBTQ and non-MENA LGBTQ students while accounting for religious affiliation, a multiple regression analysis was conducted with race/ethnicity (MENA, White, Black, Latinx, Native/Indigenous, Asian American and Pacific Islander, Multiracial) as the independent variable, experiences with victimization based on religion as the dependent variable, and religious affiliation (Buddhist, Catholic non-denominational, Christian, Greek/Eastern Orthodox, Hindu, Jewish, Muslim, Protestant, Another Religion, No Religion, Atheist, and Agnostic/Not Sure) as the covariate. Race was dummy coded (MENA as reference group) and religious affiliation type was dummy coded (Muslim as reference group). The overall model was significant: $F(17, 16504) = 70.83$, $p < .001$. MENA LGBTQ students were more likely to experience victimization based on religion than White ($\beta = -.33$, $p < .001$), Black ($\beta = -.46$, $p < .001$), Asian American and Pacific Islander ($\beta = -.42$, $p < .001$), Latinx ($\beta = -.34$, $p < .001$), and Multiracial ($\beta = -.23$, $p < .001$) LGBTQ students, after controlling for religious affiliation. MENA and Native/Indigenous students did not differ on victimization based on religion, after controlling for religious affiliation.
21. Augustine-Adams, K. (June 22, 2021). What is the religious exemption to Title IX and what's at stake in LGBTQ students' legal challenge. *The Conversation*. <https://theconversation.com/what-is-the-religious-exemption-to-title-ix-and-whats-at-stake-in-lgbtq-students-legal-challenge-161079>
- U.S. Department of Education (June 16, 2021). U.S. Department of Education confirms Title IX protects students from discrimination based on sexual orientation and gender identity. <https://www.ed.gov/news/press-releases/us-department-education-confirms-title-ix-protects-students-discrimination-based-sexual-orientation-and-gender-identity>
22. Since 2011, the GLSEN *National School Climate Survey* has included questions assessing the frequency of MENA LGBTQ students' hearing racist and anti-religious remarks in school and their experiences with victimization based on race/ethnicity and victimization based on religion.
23. To examine differences across years among MENA LGBTQ students in hearing racist remarks and anti-religious remarks, two separate analyses of covariance (ANCOVAs) were conducted, with Survey Year as the independent variable, controlling for demographic and method differences across the survey years. The main effects for Survey Year were not significant. However, there was a pattern of increase in hearing racist remarks and anti-religious remarks: Hearing racist remarks: 2019 was higher than 2011, 2015, and 2017, marginal significance at $p < .10$; Hearing anti-religious remarks: 2017 was lower than 2015, 2017, and 2019, marginal difference at $p < .10$.
24. To examine differences across years among MENA LGBTQ students in experiences with victimization based on race/ethnicity, an analysis of covariance (ANCOVA) was performed, with Survey Year as the independent variable, controlling for demographic and method differences across the survey years. The main effect for Survey Year was marginally significant: $F(4, 764) = 1.90$, $p < .10$; 2019 was lower than 2011, $p < .05$; 2019 was lower than 2015, marginal difference at $p < .10$.
25. Kosciw, J. G., Clark, C. M., Truong, N. L., & Zongrone, A. D. (2020). *The 2019 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
26. To examine differences across years among MENA LGBTQ students in experiences with victimization based on race/ethnicity, an analysis of covariance (ANCOVA) was performed, with Survey Year as the independent variable,

controlling for demographic and method differences across the survey years. The main effect for Survey Year was marginally significant: $F(4, 764) = 1.90, p < .10$; 2019 was lower than 2011, $p < .05$; 2019 was lower than 2015, marginal difference at $p < .10$.

27. Kosciw, J. G., Clark, C. M., Truong, N. L., & Zongrone, A. D. (2020). *The 2019 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.

28. To test the association between victimization based on sexual orientation (weighted) and gender expression (weighted), and missing school due to feeling unsafe (0 days, 1 day, 2 or 3 days, 4 or 5 days, 6 or more days) among MENA LGBTQ students, Pearson's bivariate correlations were conducted. All correlations between victimization and missing school were significant: victimization based on sexual orientation, $r(246) = .59, p < .001$; victimization based on gender expression, $r(245) = .56, p < .001$. Percentages are shown for illustrative purposes.

To test association between victimization based on sexual orientation (weighted) and gender expression (weighted), and school belonging among MENA LGBTQ students, Pearson's bivariate correlations were conducted. All correlations between victimization and school belonging were significant: victimization based on sexual orientation, $r(246) = -.53, p < .001$; victimization based on gender expression, $r(245) = -.52, p < .001$. Percentages are shown for illustrative purposes.

29. To test the relationships between victimization based on sexual orientation (weighted) and gender expression (weighted), and educational aspirations (not sure about getting high school diploma or GED, plan to get high school diploma or GED, plan to go to vocational school, plan to get Associate's degree, plan to get Bachelor's degree, plan to get graduate degree) among MENA LGBTQ students, two separate ANCOVAs (Analysis of Covariance) were conducted, with levels of victimization based on sexual orientation and gender expression as the dependent variables, educational aspirations as the independent variable, and student grade level as a covariate. The main effect for gender expression based victimization was significant: $F(5, 235) = 2.57, p < .05, \eta^2 = .052$. Post-hoc comparisons showed that higher levels of gender expression based victimization was related to being less likely to plan to graduate high school or to obtain a GED ($p < .05$). The main effect for sexual orientation based victimization was not significant.

30. In the 2019 National School Climate Survey report, LGBTQ students who experienced higher levels of victimization based on sexual orientation had lower educational aspirations. However, in this brief, victimization based on sexual orientation was not related to educational aspirations for MENA LGBTQ students. The difference may be due to a smaller sample size with the MENA LGBTQ students, which affects power.

31. To test the association between victimization based on sexual orientation (weighted) and gender expression (weighted), and self-esteem and depression among MENA LGBTQ students, Pearson's bivariate correlations were conducted. All correlations between victimization and self-esteem were significant: victimization based on sexual orientation, $r(243) = -.22, p < .001$; victimization based on gender expression, $r(242) = -.30, p < .001$. All correlations between victimization and depression were significant: victimization based on sexual orientation, $r(242) = .41, p < .001$; victimization based on gender expression, $r(241) = .38, p < .001$. Percentages are shown for illustrative purposes.

32. To test the association between victimization based on race/ethnicity and religion, and missing school due to feeling unsafe (0 days, 1 day, 2 or 3 days, 4 or 5 days, 6 or more days) among MENA LGBTQ students, Pearson's bivariate correlations were conducted. All correlations between victimization and missing school were significant: victimization based on race/ethnicity, $r(254) = .31, p < .001$; victimization based on religion, $r(252) = .21, p < .01$. Percentages are shown for illustrative purposes.

To test association between victimization based on race/ethnicity and religion, and school belonging among MENA LGBTQ students, Pearson's bivariate correlations were conducted. All correlations between victimization based on personal characteristic and school belonging were significant: victimization based on race/ethnicity, $r(255) = -.34, p < .001$; victimization based on religion, $r(253) = -.33, p < .001$. Percentages are shown for illustrative purposes.

33. To test the association between victimization based on race/ethnicity and religion, and self-esteem and depression among MENA LGBTQ students, Pearson's bivariate correlations were conducted. All correlations between victimization and self-esteem were significant: victimization based on race/ethnicity, $r(252) = -.22, p < .001$; victimization based on religion, $r(252) = -.19, p < .01$. All correlations between victimization and depression were significant: victimization based on race/ethnicity, $r(251) = .28, p < .001$; victimization based on religion, $r(249) = .25, p < .001$. Percentages are shown for illustrative purposes.

34. To test the relationships between victimization based on race/ethnicity and religion, and educational aspirations (not sure about getting high school diploma or GED, plan to get high school diploma or GED, plan to go to vocational school, plan to get Associate's degree, plan to get Bachelor's degree, plan to get graduate degree) among MENA LGBTQ students, two separate ANCOVAs (Analysis of Covariance) were conducted, with levels of victimization based on race/ethnicity and religion as the dependent variables, educational aspirations as the independent variable, and student grade level as a covariate. No significant differences were found.

35. We conducted a logistic regression to determine whether MENA students differed from other LGBTQ students on the impact of sexual orientation victimization and gender expression victimization on missing school in the past month (missed at least one day of school vs. did not miss school), with missing school as the dependent variable, race/ethnicity (MENA vs. other LGBTQ students), sexual orientation based victimization, and gender expression based victimization as the independent variables, and sexual orientation victimization X race/ethnicity and gender expression victimization X race/ethnicity as the interaction terms. The sexual orientation victimization X race/ethnicity interaction term and gender expression victimization X race/ethnicity interaction term were not significant at $p < .01$ for missing school.

We conducted a logistic regression to determine whether MENA students differed from other LGBTQ students on the impact of racist victimization on missing school in the past month (missed at least one day of school vs. did not miss school), with missing school as the dependent variable, race/ethnicity (MENA vs. other LGBTQ students) and racist victimization as the independent variables, and racist victimization X race/ethnicity as the interaction term. The racist victimization X race/ethnicity interaction term was not significant at $p < .01$ for missing school.

We conducted a logistic regressions to determine whether MENA students differed from other LGBTQ students on the impact of victimization based on religion on missing school in the past month (missed at least one day of school vs. did not miss school), with missing school as the dependent variable, race/ethnicity (MENA vs. other LGBTQ students) and victimization based on religion as the independent variables, religion based victimization X race/ethnicity as the interaction term, and religious affiliation as the covariate. The religion based victimization X race/ethnicity interaction term was not significant at $p < .01$ for missing school.

We conducted a multiple regression to determine whether MENA students differed from other LGBTQ students on the impact of sexual orientation victimization and gender expression based victimization on school belonging, with school belonging as the dependent variable, race/ethnicity (MENA vs. other LGBTQ students), sexual orientation based victimization, and gender expression based victimization as the independent variables, and sexual orientation victimization X race/ethnicity and gender expression victimization X race/ethnicity as the interaction terms. The sexual orientation victimization X race/ethnicity and gender expression victimization X race/ethnicity interaction terms were not significant at $p < .01$ for school belonging.

We conducted a multiple regression to determine whether MENA students differed from other LGBTQ students on the impact of racist victimization on school belonging, with school belonging as the dependent variable, race/ethnicity (MENA vs. other LGBTQ students) and racist victimization as the independent variables, and racist victimization X race/ethnicity as the interaction term. The racist victimization X race/ethnicity interaction term was not significant at $p < .01$ for school belonging.

We conducted a multiple regression to determine whether MENA students differed from other LGBTQ students on the impact of victimization based on religion on school belonging, with school belonging as the dependent variable, race/ethnicity (MENA vs. other LGBTQ students) and victimization based on religion as the independent variables, and religion based victimization X race/ethnicity as the interaction term. The religion based victimization X race/ethnicity interaction term was not significant at $p < .01$ for school belonging.

36. We conducted a logistic regression to determine whether MENA students differed from other LGBTQ students on the impact of sexual orientation victimization and gender expression victimization on educational aspirations (plan to pursue vs. do not plan to pursue post-secondary education), with educational aspirations as the dependent variable, race/ethnicity (MENA vs. other LGBTQ students), sexual orientation based victimization, and gender expression based victimization as the independent variables, and sexual orientation victimization X race/ethnicity and gender expression victimization X race/ethnicity as the interaction terms. The sexual orientation victimization X race/ethnicity interaction term and gender expression victimization X race/ethnicity interaction term were not significant at $p < .01$ for educational aspirations.

We conducted a logistic regression to determine whether MENA students differed from other LGBTQ students on the impact of racist victimization on educational aspirations (plan to pursue vs. do not plan to pursue post-secondary education), with educational aspirations as the dependent variable, race/ethnicity (MENA vs. other LGBTQ students) and racist victimization as the independent variables, and racist victimization X race/ethnicity as the interaction term. The racist victimization X race/ethnicity interaction term was not significant at $p < .01$ for educational aspirations.

We conducted a logistic regression to determine whether MENA students differed from other LGBTQ students on the impact of victimization based on religion on educational aspirations (plan to pursue vs. do not plan to pursue post-secondary education), with educational aspirations as the dependent variable, race/ethnicity (MENA vs. other LGBTQ students) and victimization based on religion as the independent variables, religion based victimization X race/ethnicity as the interaction term, and religious affiliation as the covariate. The religion based victimization X race/ethnicity interaction term was not significant at $p < .01$ for educational aspirations.

37. We conducted two separate multiple regressions to determine whether MENA students differed from other LGBTQ students on the impact of sexual orientation victimization and gender expression victimization on depression and on self-esteem, with depression and self-esteem as the dependent variables, race/ethnicity (MENA vs. other LGBTQ students), sexual orientation based victimization and gender expression based victimization as the independent variables, and sexual orientation victimization X race/ethnicity and gender expression victimization X race/ethnicity as the interaction terms. The sexual orientation victimization X race/ethnicity and gender expression victimization X race/ethnicity interaction terms were not significant at $p < .01$ for both depression and self-esteem.

We conducted two separate multiple regressions to determine whether MENA students differed from other LGBTQ students on the impact of racist victimization on depression and on self-esteem, with depression and self-esteem as the dependent variables, race/ethnicity (MENA vs. other LGBTQ students) and racist victimization as the independent variables, and racist victimization X race/ethnicity as the interaction term. The racist victimization X race/ethnicity interaction term was not significant at $p < .01$ for both depression and self-esteem.

We conducted two separate multiple regressions to determine whether MENA students differed from other LGBTQ students on the impact of victimization based on religion on depression and on self-esteem, with depression and self-esteem as the dependent variables, race/ethnicity (MENA vs. other LGBTQ students) and victimization based on religion as the independent variables, and religion based victimization X race/ethnicity as the interaction term. The religion based victimization X race/ethnicity interaction term was not significant at $p < .01$ for both depression and self-esteem.

38. To test differences in school belonging between MENA students with a GSA and MENA students who do not have a GSA at their school, an independent samples t-test was conducted with GSA presence (Yes, No) as the independent variable and school belonging as the dependent variable. The effect was significant: $t(251) = 4.45$, $p < .001$, Cohen's $d = -.62$.
39. We conducted a chi-square test of independence to determine whether missing school due to feeling unsafe (0 day, 1 day, 2 or 3 days, 4 or 5 days, 6 or more days) differed between MENA students with a GSA and MENA students without a GSA at their school. The chi-square test was significant at $p < .05$: $\chi^2(4) = 12.53$, Cramer's $V = .223$.
40. We conducted a chi-square test of independence to determine whether feeling unsafe due to sexual orientation (Yes, No) differed between MENA students with a GSA and MENA students without a GSA at their school. The chi-square test was significant at $p < .01$: $\chi^2(1) = 8.88$, $\Phi = -.19$.
41. We conducted a chi-square test of independence to determine whether feeling unsafe due to gender expression (Yes, No), differed between MENA students with a GSA and MENA students without a GSA at their school. The chi-square test was not significant at $p < .05$.
42. We conducted two separate chi-square test of independence to determine whether feeling unsafe due to race/ethnicity (Yes, No) and feeling unsafe due to religion (Yes, No) differed between MENA students with a GSA and MENA students without a GSA at their school. The chi-square tests were not significant at $p < .05$.
43. We conducted two separate chi-square test of independence to determine whether feeling unsafe due to race/ethnicity (Yes, No), and feeling unsafe due to religion (Yes, No) differed between MENA students who had an ethnic/cultural club and MENA students who did not have

an ethnic/cultural club at their school. The chi-square tests were not significant at $p < .05$.

To test differences in school belonging between MENA students who had an ethnic/cultural club and MENA students who did not have an ethnic/cultural club at their school, an independent samples t-test was conducted with ethnic/cultural club presence (Yes, No) as the independent variable and school belonging as the dependent variable. The effect was not significant at $p < .05$.

44. We conducted two separate chi-square test of independence to determine whether feeling unsafe due to race/ethnicity (Yes, No), and feeling unsafe due to religion (Yes, No) differed between MENA students who participated in an ethnic/cultural club and MENA students who did not participate in an ethnic/cultural club at their school. The chi-square tests were not significant at $p < .05$.

To test differences in school belonging between MENA students who participated in an ethnic/cultural club and MENA students who did not participate in an ethnic/cultural club at their school, an independent samples t-test was conducted with participation in an ethnic/cultural club (participated, did not participate) as the independent variable and school belonging as the dependent variable. The effect was not significant at $p < .05$.

45. Kosciw, J. G., Clark, C. M., Truong, N. L., & Zongrone, A. D. (2020). *The 2019 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
46. We conducted four separate chi-square tests of independence to determine whether feeling unsafe due to sexual orientation (Yes, No), feeling unsafe due to gender expression (Yes, No), feeling unsafe due to race/ethnicity (Yes, No), and feeling unsafe due to religion (Yes, No) differed by number of supportive school staff (none, one, between 2 and 5, between 6 and 10, more than 10). The chi-square tests were significant: Feeling unsafe due to sexual orientation: $\chi^2(4) = 14.75$, Cramer's $V = .24$, $p < .01$; Feeling unsafe due to gender expression: $\chi^2(4) = 14.82$, Cramer's $V = .24$, $p < .01$; Feeling unsafe due to race/ethnicity: $\chi^2(4) = 11.05$, Cramer's $V = .21$, $p < .05$; Feeling unsafe due to religion: $\chi^2(4) = 14.70$, Cramer's $V = .24$, $p < .01$.
47. We conducted a chi-square tests of independence to determine whether missing school due to feeling unsafe (missed 0 days, missed at least 1 day) differed by number of supportive school staff (none, one, between 2 and 5,

between 6 and 10, more than 10). The chi-square test was significant: $\chi^2(4) = 29.78$, Cramer's $V = .34$, $p < .001$.

48. The relationship between number of supportive educators and feelings of school belonging was examined through a Pearson correlation. Students who have more supportive staff had significantly greater levels of school belonging: $r(252) = .52$, $p < .001$; Self-esteem: $r(249) = .24$, $p < .001$; Depression: $r(248) = -.34$, $p < .001$.
49. The relationship between number of supportive educators and psychological well-being (self-esteem, depression) were examined through Pearson correlations. Students who have more supportive staff had significantly higher levels of self-esteem, and lower levels of depression: Self-esteem: $r(249) = .24$, $p < .001$; Depression: $r(248) = -.34$, $p < .001$.
50. The relationship between number of supportive educators and psychological well-being (self-esteem, depression) were examined through Pearson correlations. Students who have more supportive staff had significantly higher levels of self-esteem, and lower levels of depression: Self-esteem: $r(249) = .24$, $p < .001$; Depression: $r(248) = -.34$, $p < .001$.
51. The relationship between number of supportive educators and GPA was examined through a Pearson correlation. Students who have more supportive staff had significantly greater GPAs: $r(252) = .22$, $p < .001$.
52. We conducted a chi-square test of independence to determine whether educational aspirations (planning on pursuing post-secondary education) differed by number of supportive school staff (none, one, between 2 and 5, between 6 and 10, more than 10). The chi-square test was not significant at $p < .05$.
53. We conducted a chi-square test of independence to determine whether access to a GSA at school (present vs. not present) differed between MENA and other LGBTQ students. The chi-square test was significant at $p < .01$: $\chi^2(1) = 9.01$, $\phi = .02$. MENA students were more likely to have a GSA at their school than other LGBTQ students.
54. To test differences in region and locale between MENA LGBTQ students and other LGBTQ students, two separate chi-square tests of independence were conducted for region (Northeast, West, Midwest, South) and locale (urban, suburban, rural). Both tests were significant at

$p < .01$: Region: $\chi^2 (3) = 14.76$, Cramer's $V = .03$; Locale: $\chi^2 (2) = 15.43$, Cramer's $V = .03$. For region, MENA LGBTQ students were more likely to live in the Northeast and were less likely to live in the Midwest than compared to other LGBTQ students. For locale, MENA LGBTQ students were more likely to live in urban areas and were less likely to live in rural areas than compared to other LGBTQ students. No other differences were found.

55. Kosciw, J. G., Clark, C. M., Truong, N. L., & Zongrone, A. D. (2020). *The 2019 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools*. New York: GLSEN.
56. To test differences in GSA participation between MENA LGBTQ and other LGBTQ students, an independent samples t-test was conducted with race/ethnicity (MENA vs. other LGBTQ students) as the independent variable and how often they attended GSA meetings (never, rarely, sometimes, often, or frequently) as the dependent variable. The effect was not significant at $p < .01$.
57. We conducted a chi-square test of independence to determine whether access to an ethnic/cultural at school (present vs. not present) differed between MENA and other LGBTQ students. The chi-square test was not significant at $p < .01$.

We conducted a chi-square test of independence to determine whether participation in their ethnic/cultural club at school (attended meetings vs. did not attend meetings) differed between MENA and other LGBTQ students. The chi-square test was significant at $p < .01$: $\chi^2 (1) = 9.48$, $\Phi = .03$. MENA students were more likely to attend ethnic/cultural club meetings at their school than other LGBTQ students.

58. We conducted a chi-square test of independence to determine whether participation in their ethnic/cultural club at school (attended meetings vs. did not attend meetings) differed between MENA students and other students of color. The chi-square test was not significant at $p < .01$. MENA students and other students of color did not differ on participation in ethnic/cultural clubs at their school.
59. We conducted a chi-square test of independence to determine whether number of supportive school staff (none, one, between 2 and 5, between 6 and 10, more than 10) differed between MENA and other LGBTQ students. The chi-square test was not significant at $p < .01$.
- To test differences in how supportive their school

administration were of LGBTQ students between MENA and other LGBTQ students, an independent samples t-test was conducted with race/ethnicity (MENA vs. other LGBTQ students) as the independent variable and supportive their school administration was of LGBTQ students (very supportive, somewhat supportive, neutral, somewhat unsupportive, very unsupportive) as the dependent variable. The effect was not significant at $p < .01$.

60. Race/ethnicity was assessed with a single multi-check question item (i.e., African American or Black; Asian or South Asian; Native Hawaiian or other Pacific Islander; Native American, American Indian, or Alaska Native; White or Caucasian; Hispanic or Latino/ Latina/Latinx; and Arab American, Middle Eastern, or North African) with an optional write-in item for race/ethnicities not listed. Participants who selected more than one race category were coded as multiracial, with the exception of participants who selected either "Hispanic or Latino/ Latina/Latinx" or "Arab American, Middle Eastern, or North African" as their ethnicity. Participants who selected either one ethnicity were coded as that ethnicity, regardless of any additional racial identities they selected. Participants who selected both ethnicities were coded as multiracial.

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