The Impact of School Climate and Enculturation and Bullying among First Nations Youth

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Abstract

Enculturation is thought to be an individual and culturally-specific promotive factor of resilience among Indigenous youth, while school climate is seen as a contextual and cross-cultural protective factor against aggression and victimization. Examining the direct relationship between enculturation and victimization/aggression allows for a culture-based approach and allows for a more nuanced understanding of the enculturation dimensions involved in protecting Indigenous youth against these anti-social behaviours. The participants included 69 Indigenous students living in Kawawachikamach, a reserve in Northern Quebec, Canada. Self-report ratings of enculturation, school climate and engagement in aggression and victimization were obtained. Identity attitudes, a component of enculturation, was linked to less frequent reports of aggression toward other students. Additionally, identity attitudes were linked to the perception of a more positive school climate, which was in turn linked to fewer reports of aggression towards others. These findings offer general support for examining the different parts of enculturation independently and more specific support for the "indigenist" coping model (Walters et al., 2002). Additionally, these findings furthermore confirm that in addition to being relevant to physical and mental health outcomes, the "indigenist" model can also be used when considering social outcomes among Indigenous peoples.

Keywords: First Nations, enculturation, school climate, victimization, aggression

Résumé

L'identitée culturelle est considérée comme étant un facteur qui promouvoit la résilience individuelle et culturelle chez les jeunes autochtones. Le climat scolaire semble avoir un effet protecteur interculturel contre l'intimidation et la victimisation. L'examen du lien entre l'identité culturelle et l'intimidation permet une compréhension plus nuancée des dimensions de l'identité culturelle impliquées dans la protection des jeunes autochtones contre les comportements d'intimidation. Soixante neuf étudiants vivant à Kawawachikamach, une réserve des Premières Nations au Québec, Canada ont complétés des auto-évaluations portant sur leur l'identitée culturelle, leur perception du climat scolaire et la fréquence dans laquelle ils ont étés intimidés ou ont participés à l'intimidation d'autres élèves. Les élèves qui reportaient des attitudes identitaires positives reportaient une agressivité moins fréquente envers les autres élèves. Les attitudes identitaires étaient aussi liés à la perception d'un climat scolaire plus positif, qui était à son tour lié à une moindre agressivité envers les autres étudiants. Ces résultats offrent un soutien général pour l'examen indépendant des différentes composantes de l'identité culturelle et un soutien plus spécifique pour le modèle d'adaptation «indigéniste» (Walters et al., 2002). De plus, ces résultats confirment que le modèle «indigéniste» est non seulement pertinent pour la santé physique et mentale des peoples autochtones mais peut aussi être pertinent sur le plan social.

Chapter 1

Introduction

Background Rationale for Doctoral Dissertation

The Indigenous peoples of North America have been exposed to numerous historical traumas (e.g. physical, mental and sexual abuse) inflicted by the dominant portion of Western society for the past two centuries (Bombay et al., 2014; Whitbeck et al., 2004). Along with the legacy of abuse (Aboriginal Healing Foundation, 2002; Indian and Northern Affairs Canada, 2004) and exposure to diseases, violence, and resource theft (Gone, 2013), the American and Canadian governments have subjected Indigenous peoples to forced relocation and family separation. This was largely done in an effort to suppress their practice of religion, use of language, and maintenance of traditions. Despite this oppression, the Indigenous peoples demonstrate continued success and well-being (Burack et al., 2014).

This demonstration of success and well-being in the face of adversity might best be understood through the framework of risk and resilience (Luthar et al., 2000; Masten et al., 1999; Rutter et al., 1999; Zigler & Rutter, 2011). Resilience is a dynamic process where individuals who experience significant adversity or trauma display adaptive outcomes. Adversity is characterized by negative life circumstances typically associated with adjustment difficulties (Garbarino, 1995; Lynch & Cicchetti, 1998; Osofsky, 1995; Richters & Martinez, 1993), while positive adaptation usually involves social competence or succeeding in stage-salient developmental tasks (Luthar & Zigler, 1991; Masten & Coatsworth, 1998; Masten et al., 1990; Waters & Sroufe, 1983).

The ability to which one can display positive adaptation when presented with adversity can be influenced by an individual's personal resources, such as a use of humor, social resources, including the support of close friends and family members as well as environmental resources, for example, the participation in prosocial activities. While these resources remain relevant for minority youth, Walters et al. (2002) argued that resilience research conducted with minority youth should also take into consideration the role of cultural resources. In particular, the "indigenist" coping model they developed showcases the role of enculturation as a protective factor against the negative physical and mental health outcomes linked to the adversity that Indigenous peoples experience (Walters et al., 2002).

Walters et al. (2002) define enculturation as "the process by which members of a minority group learn about and identify with their cultural heritage, norms, and traditional values" (p.113). Enculturation is typically measured in relation to various aspects of cultural involvement, such as identity attitudes and involvement in cultural behaviours. This broad multi-component approach to enculturation is necessary as Indigenous persons may not identify with all Indigenous norms and values but might still participate in specific Indigenous traditional practices. Conversely, an Indigenous person could strongly identify with Indigenous norms and values without necessarily taking part in traditional Indigenous practices. Accordingly, Walters et al. (2002) included identity attitudes, engagement in traditional practices, and involvement in Indigenous spirituality to capture the multidimensional nature of enculturation in their "indigenist model". They proposed that Indigenous persons who experience an overall higher level of enculturation may be less likely to experience negative health outcomes

such as HIV and morbidity; negative mental health outcomes such as depression, anxiety and PTSD; as well as alcohol and drug abuse. The enculturation variables featured as protective factors within the "indigenist" coping model including identity attitudes, engagement in traditional practices, and involvement in Indigenous spirituality, have been linked to a wide range of positive physical and mental health outcomes among Indigenous youth of varying ages. For example, a strong connection to ancestral culture has been associated to higher levels of self-esteem among Indigenous elementary students (Corenblum & Armstrong, 2012), increased emotional well-being among Indigenous elementary and high school students (Lafromboise et al., 2006), reduced internalizing problems among Indigenous high school students (Blacklock et al., 2019) and less substance use among Indigenous university students (Currie et al., 2011).

These same cultural resources may also play a key role in promoting positive social outcomes among Indigenous youth. Social outcomes may be especially important to examine among Indigenous youth as First Nations youth living on reserves have been shown to experience significantly more bullying as compared to the national Canadian average (Lemstra et al., 2011). In addition, American Indian youth living in a large metropolitan area were more likely to be bullied and/or to bully others as compared to their White counterparts (Carlyle & Steinman, 2007).

Bullying is typically defined as repeated, aggressive behavior that is intentional and that involves an imbalance of power between the perpetrator, the individual(s) carrying out the bullying, and the victim, the individual(s) experiencing the bullying (Olweus et al., 1999). The power imbalance component can be due to differences in physical advantages, such as size and/or strength, social status, such as popularity, size

of peer groups, and/or systemic power such as economic status or racial and cultural groups. Perpetrators can also capitalize on victim vulnerabilities, such as being overweight or underweight, sexuality as well as having learning problems (Craig & Pepler, 2007). However, this definition of bullying excludes peer aggression that has only occurred once or peer aggression that does not stem from a pre-existing power differential (Finkelhor et al., 2011). Peer victimization is defined as harm caused by peers due to inappropriate conduct, whereas aggression is defined as acts intended or perceived as intended to cause harm (Finkelhor, 2009). Various forms of victimization and aggression have been identified. Physical aggression can involve acts such as hitting or kicking, while verbal aggression can include name-calling or threatening. Social aggression can include shunning or spreading rumors while cyber aggression can involve targeting others via text message, email, social media or through other technological means.

The increased rates of victimization experienced by Indigenous youth may be due to being victimized both the same way that majority youth are victimized and due to their ethnicity and cultural heritage (Hare & Pidgeon, 2011; Schumann et al., 2013; Whitbeck et al., 2001). While being Indigenous may lead to being victimized by youth of other cultures, perhaps somewhat ironically, comfort in and enjoyment of Indigenous culture has been reported to be an important protective factor against physical and relational aggression for Indigenous youth living in an Indigenous community (Flanagan et al., 2011).

Although enculturation seems to be an important protective factor among Indigenous youth at the individual level, the context in which bullying takes place is

essential to consider as bullying is thought to be maintained within the environment in which it exists (Lee & Song, 2012). Among youth, schools are considered to be an environment that can either perpetuate and promote bullying or can reduce and discourage bullying (Henry et al., 2011). School climate, an important part of the school environment, has been defined as the quality and character of school life based on four broad factors, including safety, teaching and learning, relationships, and environment (Cohen et al., 2009). The perception of a positive school climate among students has emerged as one of the most salient environmental protective factors against bullying at the school level (Bandyopadhyay et al., 2009; Klein et al., 2012).

Thus, enculturation is thought to be an individual and culturally-specific promotive factor of resilience among Indigenous youth while school climate is seen as a contextual and cross-cultural protective factor against aggression and victimization. Examining the direct relationship between enculturation and victimization/aggression allows for a culture-based approach and will allow for a more nuanced understanding of the enculturation dimensions involved in protecting Indigenous youth against anti-social behaviours. While the impact of enculturation alone may be protective against victimization and aggression, the interaction between enculturation and school climate may prove to be even more protective than enculturation alone. This type of synergy was demonstrated by Benard (1991) who suggested that aspects of enculturation such as cultural identity may provide a unique means of protection against distinct communal challenges, both as mechanisms of coping and by strengthening universal youth protective factors, such as a positive school climate. Accordingly, the focus of this study was the impact of enculturation alone and the interaction between it and school climate

on the prevalence of aggression and victimization behaviours among the Naskapi youth living in their community of Kawawachikamach, Quebec.

This study represents part of an ongoing two-decade long collaboration between the Naskapi Nation of Kawawachikamach, Jimmy Sandy Memorial School (JSMS) and the McGill Youth Study Team (MYST). Kawawachikamach is located 10 km northeast of Schefferville, near the border of Labrador, and is only accessible by plane or by train. In 2017, a total of 904 Naskapi (446 women and 458 men) resided in Kawawachikamach while 338 Naskapi resided in Schefferville (Swappie, 2017). Between 1986 and 2016, the Naskapi population grew by 3.65% and over 60% of the Naskapi population is under 30 years of age, representing an overall youthful community (Naskapi Community Website, n.d.). Although this community resides in Quebec, English is considered to be the second language most commonly spoken after Naskapi, the community's native language (Swappie, 2017).

Consistent with its affiliation with the Central Quebec School Board, the language of instruction at the JSMS, the only school in Kawawachikamach, is mostly English from grades 3 to Secondary V (grade 11). However, Naskapi is the primary language of instruction in grades 1 and 2, and students can take Naskapi classes until Secondary 1 (grade 7). The school was named after Jimmy Sandy, a Naskapi boy who died at aged 13 years in a tragic house fire (Naskapi Nation of Kawawachikamach, n.d.), and has approximately 270 students with students from junior kindergarten to secondary 5 (grade 11). While most students at JSMS are Naskapi, students from the Montagnais community, who reside in Schefferville, also attend. Both the Montagnais and the Naskapi people belong to the Algonkian linguistic group (Blumberg et al., 1964).

However, the Montagnais differ from the Naskapi in their degree of acculturation into Quebecois society. For example, historically many Montagnais people have identified as Roman Catholic and have spoken fluent French while most Naskapi members do not speak French and have identified as Protestant or Anglican (Blumberg et al., 1964; Statistics Canada, 2011).

Similarly to many Indigenous communities in Canada, the Naskapi people were historically a nomadic community which followed the movements of the herds of migratory caribou. The Naskapi particularly valued caribou hunting as it provided them with food, clothing and tools (Ministry of Indigenous Affairs: Naskapi, n.d.). Their traditional territory spanned from the Lower North Shore area of Québec up to Ungava Bay to the North and included a large portion of New Québec, Nunavik, and the Labrador Peninsula (Cooke, 2012). Beginning in 1831, the Naskapi became involved with the Hudson Bay Company which had set up a trading post at Old Fort Chimo (now referred to as Kuujjuaq). Between 1831 and 1956, the Hudson Bay Company imposed several relocations on the Naskapi people in order to benefit their own commercial interests. The Naskapi settled in Fort McMurray from 1916 to 1948 and in Fort Chimo (now referred to as Kuujjuaq) after 1948. This forced relocation led to starvation and deaths among the Naskapi community as they found themselves living in areas that did not offer as many possibilities for the harvest of fish and game. The Naskapi received relief from the Federal Government in 1949 in order to help mitigate the damages done to their community by the Hudson Bay Company (Naskapi Community Website, n.d.). In 1956, virtually all of the Naskapi community had moved to the mining town of Schefferville and settled near the Montagnais people. Communication difficulties

between the two groups due to dialect divergence were eventually overcome (Blumberg et al., 1964).

In the mid-1960s, approximately 25 Naskapi youths were taken from their families to be sent to residential schools 1000 kilometers away (Memorandum of the Naskapi Nation of Kawawachikamach, 2018). The long-lasting negative impacts of residential schools are now generally recognized as especially profound. Residential schools were created as part of an explicit government policy of assimilation and resulted in the widespread neglect and abuse the children (Matheson et al., 2016). This forceful removal of Naskapi youth created childhood disruption, changed family dimensions, and the loss of culture and ultimately led to intergenerational trauma that continues to impact the Naskapi community (Memorandum of the Naskapi Nation of Kawawachikamach, 2018).

In early 1975, the Naskapi people were involved in negotiations leading to the James Bay and Northern Québec Agreement (JBNQA). The Naskapi decided not to sign the agreement after realizing that their interests were not being adequately represented. Instead, the Naskapi negotiators retained their own non-Indigenous advisors and started to function as an independent negotiating body. On January 31st 1978, this body negotiated the execution of the Northeastern Québec Agreement (NEQA), an agreement with similar principal features as the JBNQA. Under the NEQA, the Naskapi people relocated to the present site of Kawawachikamach. This agreement further gave rise to the Cree-Naskapi of Quebec Act (CNQA) which proclaimed the Naskapi Nation to be largely self-governing. The Naskapi continue to maintain control over community

facilities such as their health clinic, fire and police services, recreation/community centers, and Naskapi-language radio station (Naskapi Community Website, n.d.).

The execution of the NEQA ultimately led to the development of the Naskapi Development Corporation (NDC) in June 1979. The NDC's objectives include receiving, investing and administering the compensation monies received from the signing of the NEQA; relieving poverty; encouraging education; improving living conditions and encouraging the development of Kawawachikamach as well assisting in the preservation of the Naskapi language, values, culture, and traditions (Naskapi Community Website, n.d.). For example, in collaboration with other Naskapi organizations, the NDC is involved in the Naskapi Traditional Knowledge Project, which focuses on the production of texts and diagrams describing aspects of life, travel and survival in the bush. In addition, the NDC is producing a collection of Naskapi legends and interviews with Elders of the community who remember life prior to the relocation to Schefferville. The aim of these cultural projects is to ensure that the knowledge accumulated by the Naskapi people is readily accessible to all of the community members in order to ensure that their history and way of life will be shared with the younger generations. Despite experiencing their history of forced relocations, famines and overall adversity, the Naskapi people continue to band together to preserve and promote their unique history, culture, and language fostering resilience and success among its community members.

Given the positive association between Indigenous culture and positive physical and mental health outcomes, the Naskapi Nation of Kawawachikamach expressed interest in determining whether these same cultural resources may have a similar

beneficial effect on the social well-being of their youth. Much like students and educators from schools across the country, some of the students and educators in the community expressed concerns about the emergence of bullying at JSMS. As a result, members of the community requested that the ongoing collaborative program of research be adapted to better understand and address this troubling phenomenon.

Chapter 2

Literature Review

'Indigenist' Coping Model

The transactional model of coping is one of the most prominent models used to understand the interactions between stress, coping and emotions (Lazarus, 1999). According to this model, the relation between stress and coping as a dynamic process during which the individual evaluates the adversarial situation through primary and secondary appraisal (Lazarus, 1999). Primary appraisal involves the significance of the adversarial situation to the individual and how this situation in related to this individual's values, beliefs or intentions. Secondary appraisal involves the individual's evaluation of coping resources available to limit negative and increase positive outcomes (Lazarus & Folkman, 1984). It can depend on the individual's perceived available personal, social, and environmental resources. While these resources are certainly essential, cultural resources that may also be relevant to handling stress among minority groups are often left out.

As most coping models do not include the role of culture, Walters et al. (2002) developed a theoretical "indigenist" coping model to describe the role of enculturation in coping with historical trauma and the ongoing oppression of Native Americans (Walters

et al., 2002). Within this model, the construct of enculturation involves positive Indigenous identity attitudes, involvement in traditional practices, and Indigenous spirituality (see Figure 1). Walters et al. (2002) propose that Indigenous persons who experience a higher level of enculturation may be less likely to experience negative health outcomes (HIV and morbidity) and negative mental health outcomes (depression, anxiety, PTSD and substance abuse).

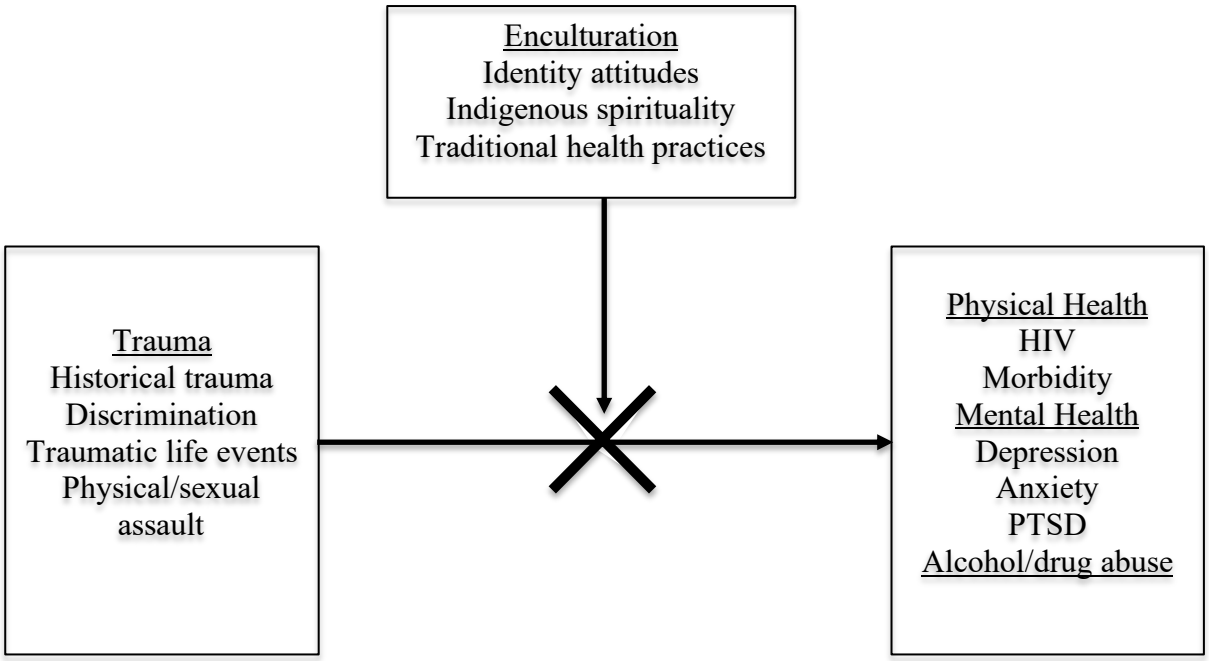

Figure 1. The "indigenist" coping model

The “indigenist” coping model is based on three types of cultural buffers including identity attitudes, Indigenous spirituality, and traditional health practices. Indigenous identity attitudes are formed based on the social environment in which the individual resides (urban, remote or reserve) as well as through historical relationships with the dominant group (Walters, 1999). According to the model, Indigenous peoples may move through a four-stage process in forming their identity attitudes (Walters, 1999). Internalization, the first stage, is characterized by internalizing negative self and

group identity attitudes stemming from centuries of colonization and oppression. Following internalization, some Indigenous peoples progress toward marginalization, the second stage, during which they become more conscious of being caught between Indigenous and non-Indigenous worlds. In the third stage of externalization, some Indigenous peoples become more aware of their marginalization and as a result are able to shed the stereotypes and colonizing attitudes they have internalized. In the final stage of actualization, some Indigenous peoples move toward achieving integrated identity attitudes and are more equipped to combat further internalization of colonizing attitudes.

Involvement in traditional practices, the second cultural buffer of the "indigenist" coping model, are considered to be separate from identity attitudes, as the two do not always coincide. For example, Indigenous peoples can hold negative attitudes about themselves and other Indigenous peoples/groups while still being involved in Indigenous customs and practices (Walters, 1999). For many Indigenous communities, involvement in traditional practices serves to revitalize their culture and provide sustenance during times of adversity and oppression. While the traditional practices of various Indigenous communities vary considerably, engagement in ceremonial dancing, singing, potlaching, curing with traditional medicines and healing as well as funerary rites are some examples of the types of traditional activities that continue to be practiced by many Indigenous communities throughout Canada and the United States.

Indigenous Spirituality, the last cultural buffer in the "indigenist" coping model, has been described as different from Judeo-Christian spirituality as it is focused on the natural world as opposed to the heavenly world (Walters et al., 2002). This signifies that

land, animals, birds, plants, rocks and water are all connected, and are filled with spirit and tribal-specific meanings (Fletcher & La Flesche, 1968). While Indigenous tribes differ in their interpretation of spirituality, many communities believe that spiritual health is as essential to overall well-being as physical, mental and emotional health (Duran & Duran, 1995; Lowery, 1998; Torres Stone et al., 2006).

Peer Relationships: Victimization and Aggression

The "indigenist" coping model has generally been utilized to examine physical and mental health outcomes as evidence of well-being (Walters et al., 2002). Examining this model in relation to social outcomes, which are also crucial to the well-being of Indigenous peoples, may also prove fruitful and important. Social outcomes are especially important during childhood and adolescence as the peer group yields much influence over the individual's positive or negative choices (Dickens et al., 2012; Yu & Stiffman, 2007). A significant proportion of Indigenous youth experience difficulties in establishing prosocial friendships due to their victimization and/or their involvement in bullying other children (Carlyle & Steinman, 2007; Lemstra et al., 2011).

Victimization and aggression seem to differ based on the age and gender of youth. Age seems to be negatively related to victimization and aggression, suggesting that these behaviors decrease as students leave middle school and enter high school (Nansel et al., 2001). Nevertheless, Crick et al. (2002) argued that a more nuanced approach is required, as the relationship between age and victimization and aggression seems to differ by type. For example, while physical victimization and aggression tend to decrease from childhood into adolescence, relational victimization and aggression increase from childhood into adolescence.

As with age, the link between gender and aggression is unclear. Some evidence suggests that aggression is more common among boys than girls (Carlyle & Steinman, 2007; Haynie et al., 2001). Boys appear to report aggression more extensively than girls (Griezel, 2012) and are more likely to engage in more overt forms of aggression such as physical aggression, whereas girls may engage in more covert aggression such as gossip and social exclusion (Van der Wal et al., 2003). Thus, the question becomes whether boys engage in more aggressive behaviours as compared to girls or whether their forms of aggression are simply more noticeable. Pepler et al. (2004) found that while girls and boys may differ in their self-reported aggression, observational data suggests more similarities than differences in boys' and girls' engagement in social and physical aggression. Overall, the findings for gender and aggression are mixed and reinforce the importance of examining physical, social, relational and cyber aggression separately when looking at gender and age differences rather than examining aggression as a single construct.

While victimization and aggression are often examined separately, the two are at times related when being victimized leads to victimizing others. This cycle of victimization was documented by Matheson et al. (2016) who interviewed 43 health and social service providers who worked with survivors of the Indian Residential Schools (IRS). They concludes that victimization was so widespread within the IRS that some Indigenous youth turned to victimizing some of their peers as a way to feel a fleeting moment of control and to ensure their survival. As one service provider explained (Matheson et al., 2016):

> Because of the restrictive and abusive environments in the schools, the kids often were forced to identify with their aggressors and displace and release their hurt and anger on their younger and weaker peers .... It is human nature. In any kind of situation like that... not just residential school. The students stealing the apple off the younger ones... at least for a couple of minutes it made them feel that they had a little bit of power over themselves and over their life (pp. 560-561).

This cycle of victimization has also been found outside of the IRS system among Indigenous youth. For example, in the United States, Turanovic and Pratt (2017) found that approximately 30% of 582 Native American youth selected from a nationally representative sample of high schools and middle schools throughout the United States reported experiencing at least one form of violent victimization. These youth were more likely to experience a number of negative outcomes, including physically assaulting others, as compared to their peers who had not experienced violent victimization. The link between victimization and aggression may be especially relevant to explore among Indigenous youth who tend to experience particularly high incidences of violent victimization (Truman et al., 2014; TRC, 2012).

Cultural Identity and Peer Relationships

The link between victimization and aggression and cultural identity has been examined primarily in the context of comparing the experiences of minority versus majority youth. Individuals typically favor their "in-group", defined as the group they belong to, in order to maintain a sense of belongingness (Tajfel, 1978). Although this in-group favoritism acts as a means of preserving group identity by defending the group against real or perceived threats (McGlothlin & Killen, 2010; Nesdale & Scarlett, 2004),

it may also result in prejudice or discrimination against other groups.

One of the most salient markers in distinguishing between one's group and outside groups, ethnicity, seems to influence how children view each other. For example, in Australia, Anglo-Australian children reported more positive attitudes toward children in their in-group than toward children in either the Pacific Islander or the Indigenous Australian out-groups (Griffiths & Nesdale, 2006). Conversely, both Pacific Islander and Indigenous Australian ethnic-minority groups reported similarly favorable attitudes toward their in-groups as compared to the Anglo-Australian out-group. In this instance, the ethnic majority may hold more positive attitudes toward their in-group than toward out-groups as they perceive ethnic minority individuals as a threat to their position of power in society (Griffiths & Nesdale, 2006).

Positive in-group attitudes and negative out-group attitudes may be translated into racially-motivated victimization, especially when there is a large power imbalance between majority and minority youth. For example, Hoglund and Hosan (2013) found that middle schools in western Canada with little ethnic diversity also had higher levels of ethnic victimization. As the ethnic minority students were far outnumbered by the ethnic majority students, a power imbalance was created which led to racially-motivated victimization. In addition to experiencing racially-motivated victimization, ethnic minority students may also take part in the racially-motivated victimization of others (Larochette et al., 2010). This somewhat counterintuitive finding may be explained by the historical and social biases that serve to create and perpetuate power differentials across ethnic groups. As such, ethnic minorities may be taking part in the racially-motivated victimization of others as a way of attempting to assert the dominance of their

own group over other ethnic groups.

In Canada, First Nations youth report increased bullying compared to other youth. For example, Lemstra et al. (2011) reported that 35.8% of the First Nations youth who lived on reserves in Saskatoon, Saskatchewan were physically bullied, 47.5% were socially bullied, and 30.3% were electronically bullied at least once or twice in the previous four weeks. This pattern was also found among Indigenous youths in the United States, as Carlyle and Steinman's (2007) found that 31% of American Indian middle and high school students from Franklin County in Ohio reported bullying others and 27.5% were victims of bullying at least 4 times in the past year.

The higher prevalence of bullying among Indigenous youth is worrisome as bullying has been linked to a wide variety of negative outcomes such as depression (Bell et al., 2014; Bond et al., 2001), anxiety (Bond et al., 2001), lower self-esteem (Bell et al., 2014), suicide attempts (Patchin & Hinduja, 2010), externalizing difficulties and antisocial tendencies (Olweus, 1993), somatic problems such as headaches, stomachaches, sleep problems (Knack et al., 2011), truancy, and lower grades (Srabstein & Piazza, 2008). Additionally, the negative outcomes associated with bullying may be especially pronounced among Indigenous youth. For example, Hoglund and Hosan (2013) examined the effects of bullying and victimization in grade 6 and grade 7 classrooms among European/Caucasian, South and Southeast Asian, and Indigenous students. They argued that the Indigenous students who experienced more ethnic victimization showed higher levels of depression and anxiety as compared to non-Indigenous students, and posited that the Indigenous students may have been particularly distressed by this ethnic victimization as they may have limited access and connection to

community cultural resources to help them manage their feelings of peer stress and related hopelessness or worthlessness.

While being Indigenous may expose youth to increased victimization in schools where they are considered to be the minority, this may not be the case when it is the only prevalent culture. For example, identification with ancestral culture was found to occupy an important role in promoting healthy peer relationships and prosocial behavior among Naskapi students between grades 6 and 11 in Kawawachikamach, Quebec, as Flanagan et al. (2011) reported that the youth who reported a strong cultural identity were less likely to view themselves or be viewed by others as relationally or physically aggressive. Similarly Lafromboise et al. (2006) found that participation in traditional activities and spiritual involvement were also linked to more frequent prosocial behavior among 212 adolescents living in moderate to high adversity households in Native American reservations in the Midwest.

The link between Indigenous identity and positive and/or prosocial relationships found by Lafromboise et al. (2006) may be partly explained by the historically collectivist nature of most Indigenous groups. Collectivist cultures are characterized by interdependence and group cohesion, such that the individual's social identity is defined by the role they play within their community rather than by their individual characteristics (Yeo, 2003). In the context of this person-community orientation, the emphasis on interdependence and group cohesion may promote both deeper bonds with extended family and community members and a stronger affiliation with culture of heritage (Okpik, 2005).

While the impact of collectivist values and norms on victimization and

aggression has not been examined among Indigenous youth, it has been examined among other collectivism-oriented societies such as China (Bergeron & Schneider, 2005; Forbes et al., 2009; Li et al., 2010) and India (Wright et al., 2015). To demonstrate the relationship between collectivism/individualism and peer victimization, Zhang (2002) noted that the prevalence rates of peer victimization were significantly lower in rural areas of China where collectivism is more common than in urban areas where individualistic values are more encouraged. Similarly, in the Karnataka district of India where approximately 40% of the population live in urban cities and 60% of the population live in rural dwellings, cyber aggression and cyber victimization were positively associated with individualism, but negatively associated with collectivism among 480 adolescents between the ages of 13 to 15 years (Wright et al., 2015). These findings suggest that in individualism-oriented societies which value independence, bullying may be viewed as a method to achieve this self-reliance, whereas among collectivism-oriented societies, bullying threatens interdependence and group cohesion (Li et al., 2010). Therefore, collectivist norms and values may be related to fewer acts of aggression and experiences of victimization and should be examined among other cultures with a historically collectivist nature, such as the Indigenous communities in Canada.

School Climate and Victimization/Aggression

While individual traits, such as enculturation, are relevant in the prevalence of victimization and aggression, researchers have also emphasized the need to take contextual factors into account as victimization and aggression are maintained within a social context (Lee & Song, 2012). School climate, an important part of social context,

has been defined, measured, and studied from multiple perspectives. The early focus of school climate was on the observable characteristics of schools (e.g., physical resources), which evolved to an emphasis on utilization of resources, followed by a shift to organizational behavior. The current emphasis is on students' and teachers' perceptions of the social climate of the school. Positive school climate has been linked to many positive student outcomes, including decreased school-based aggression (Nansel et al., 2001) and student victimization (Gottfredson et al., 2005; Welsh, 2000), as well as improved positive peer interactions and social development (Loukas & Murphy, 2007).

School safety. Social, intellectual, and physical school safety are significant contributors to school climate (Thapa et al., 2013). School safety involves perceptions of safety when contributing in class, when socializing with peers at school, or when reporting aggression and victimization. Enforcement of rules, expectations, and norms of the school by teachers and principals is also an important component in promoting a sense of safety among students. For example, grade 10 students from 635 public, Catholic, and private schools across the United States reported being more likely to report bullying when they perceived school enforcement to be fair and trusted school authorities (Gottfredson et al., 2005). Conversely, when a school's norms involve acceptance or lack of action against physical, verbal or relational aggression, students may be more likely to engage in bullying as a reaction of being fearful for their own safety (Elsaesser et al., 2013; Hong & Espelage, 2012). Thus, school environments that accept bullying may reinforce bullying as students may be fearful of becoming a target themselves if they are not aggressive toward others (Saarento et al., 2013). However,

aggression and victimization are less prevalent when students feel encouraged by their school to seek out nonviolent ways to resolve conflict (Henry et al., 2011).

Social relationships. One of the most frequently measured aspects of school climate is student perception about student–teacher and peer-to-peer relationships (Eliot et al., 2010; Hoy et al., 2002). Student-teacher relationships have been found to be one of the most important components of school climate in relation to the prevalence of bullying (Wang et al., 2010) as students are more likely to report these behaviours when they feel their teachers treat them fairly (Eliot et al., 2010). In addition, the prevalence of bullying has also been shown to be directly affected by students' perceptions of their teachers. For example, if students view their teachers as indifferent toward or inconsistently responsive to bullying, the likelihood of bullying increases (Saarento et al., 2013; Swearer et al., 2010).

Peer relationships have also been shown to impact the prevalence of bullying behaviours (Farmer et al., 2003). For example, receiving social support from peers and having friendships that emphasize caring, trustworthiness, and reliability appear to protect students against bullying (Hong & Espelage, 2012; Malecki & Demaray, 2003). Conversely, peer affiliations also appear to influence both aggression and victimization. Farmer et al. (2003) found that rural African American students who affiliated with bullies during fifth and sixth grade were more likely to continue aggressing others while students who affiliated with victims were more likely to experience continued victimization (Farmer et al., 2003). Thus, both peer and teacher relationships are important in maintaining a positive school climate leading to less victimization and aggression.

School connectedness. School connectedness is another component of school climate that has been linked to aggression and victimization. For example, Soloman et al. (1996) found that elementary students from six urban and suburban school districts across the United States who felt connected to their school and felt a sense of belonging at their school were more likely to engage with peers in prosocial ways.

Reinforcing school belonging may be especially important among minority groups, such as Indigenous students, who may feel underrepresented in their school or in society at large. For example, Covarrubias and Fryberg (2015) found that Native American middle school students who listed many role models also reported higher school belonging as compared to students who listed a few or no role models. Additionally, students who were exposed to positive self-relevant Native American role models experienced increased school belonging as compared to when they were exposed to self-irrelevant role models, ethnically ambiguous role models, and no role models. Accordingly, Covarrubias and Fryberg (2015) suggested that positive, self-relevant representations can lead to stronger feelings of school belonging among Native American students.

Cultural Identity and School Climate

Students of varying ethnic or cultural backgrounds who attend the same school may perceive their school climate differently. For example, in a study of students between grades six through eight from 22 Midwestern schools, Way et al. (2007) found a link between students' racial minority status and their perceptions of several dimensions of school climate, including school staff-student relationships and opportunities for meaningful participation. Additionally, Voight et al. (2015) found that

Black and Hispanic middle school students in California experienced poorer safety, connectedness, relationships with school staff and opportunities for participation as compared to White students. These findings suggest generalizations about school climate across an entire school may be problematic and that a more accurate strategy would be to examine microclimates of unique experiences that take into account students' race or ethnicity (Voight et al., 2015).

The relationship between school climate and ethnic identity has largely been examined as unidirectional, with school climate acting as a shaping factor in the development of ethnic identity. In one example, Aldridge et al. (2016) found strong positive associations between the school climate and students' ethnic identity among Western Australian high school students. All six school climate scales including teacher support, peer connectedness, school connectedness, affirming diversity, rule clarity and reporting and seeking help were positively correlated to ethnic identity. Affirming diversity and school connectedness emerged as the two strongest predictors of ethnic identity. Additionally, Camacho et al. (2018) found that a school climate that was in support of cultural pluralism predicted greater exploration and resolution of ethnic and racial identities among Black, Latino and White middle school students in the Midwest of the United States. In addition, higher quality teacher-student relationships predicted greater engagement in ethnic and racial identity exploration among all the students.

The relationship between school climate and enculturation may change for students who all identify as being part of the same cultural background. For example, Indigenous students who attend school on a reserve may belong to different tribes but identify overall as Indigenous. For these students, feeling pride and valuing their cultural

identity may be related to increased feelings of school connectedness as their school is made up of students with the same cultural background (Stephens et al., 2012). Conversely, students who are Indigenous but whose cultural identity is more reflective of White mainstream culture may feel reduced feelings of school connectedness as they do not feel that they belong at this school or may not feel accepted by their fellow Indigenous peers.

Proposed Study

Enculturation has been identified as an important protective factor against negative outcomes among Indigenous peoples while school climate seems to be a universal key factor in the prevalence or absence of victimization and aggression in schools. Accordingly, the aims of this study were to determine the individual and collective contribution of both enculturation and school climate in protecting Indigenous youth against victimization and aggression.

To accomplish these aims, quantitative measures of aggression, victimization, school climate and enculturation were used. The Colorado Trust Student School Survey (SSS; Csuti, 2008) was selected to assess aggression, victimization, and school climate in the current study. The SSS questionnaire was selected to assess victimization and aggression for several reasons. One, this measure differentiates between types of victimization and aggression, which seems to be especially important when looking at age and gender differences. Two, the SSS includes items evaluating cyber-aggression, which seems to be increasingly relevant with the ever-increasing accessibility to technology both at school and at home, paired with the large amount of time youth spend online (Mishna et al., 2010). Three, the SSS includes a scale used to assess school

climate which helps to put experiences of aggression and victimization in context. Four, the SSS has been utilized in past studies to assess victimization and aggression among minority youth and has been determined to have good internal consistency (Low & Van Ryzin, 2014).

When examining enculturation among minority youth, measures that have been created and validated for that specific cultural group are essential. Thus, we used the Cultural Connectedness Scale (CCS; Snowshoe et al., 2015) which was developed and validated among First Nations youth. The CCS is comprised of three different dimensions of cultural connectedness including identity attitudes, engagement in traditional practices and involvement in Indigenous spirituality, which are representative of the enculturation variables found in the "indigenist" coping model.

Hypotheses. Through the use of these questionnaires, three hypotheses were evaluated. One, consistent with previous research, victimization and aggression were expected to be positively linked. Second, based on the "indigenist" coping model, enculturation variables such as identity attitudes, traditional practices and spiritual involvement were expected to be negatively linked to victimization and aggression. Three, based on the school climate literature, school climate was expected to intervene in the relationship between enculturation constructs (identity attitudes, spiritual involvement and traditional practices) and social constructs (victimization and aggression).

Chapter 3

Method

Participants

The participants were recruited as part of the ongoing collaboration between the

Naskapi Nation of Kawawachikamach, a First Nations community located in northern Quebec, and the McGill Youth Study Team. Seventy individuals indicated their interest in participating in the study. One participant was excluded from the study as they did not answer any of the survey questions. Thus, 69 out of approximately 90 students enrolled in grades 6 through secondary 5 (grade 11) at JSMS participated in the study. All of these students self-identified as a member of the First Nations community at-large or as part of their own First Nations community. Age was chosen, as opposed to grade, as a descriptive variable as the participants varied in age within the same grade. The mean age of the participants was 15.06 years (*SD* = 1.89). As indicated in Table 1, the participants included 69 students ranging in age from 11 to 19 years with a mean of 15.06 years (SD = 1.89).

Table 1
Frequencies and Percentages: Demographic Variables of Participants (n = 69)

Variable	*Frequency* *N*	*Percentage* *%*
Gender		
Male	36	52.2
Female	33	47.8
Age		
11	2	2.9
12	3	4.3
13	12	17.4
14	10	14.5
15	11	15.9
16	16	23.2
17	8	11.6
18	5	7.2
19	2	2.9

Measures

Demographics. A demographics questionnaire was administered to gain

information about each participant's gender, age, and ethnic background.

Enculturation. The *Cultural Connectedness Scale* (Snowshoe et al., 2015), a 29-item measure developed to examine enculturation among First Nations youth, was used to measure identity attitudes, spiritual involvement, and engagement in traditional practices. This measure was developed in collaboration with a group of 319 First Nations, Metis and Inuit youth from reserves and urban areas in Saskatchewan and Ontario to clearly define a conceptual model that organizes, explains, and leads to a better understanding of what cultural connectedness entails.

Through Exploratory Factor Analysis (EFA), Snowshoe et al. (2015) identified three different dimensions of cultural connectedness – identity attitudes, spiritual involvement, and engagement in traditional practices. Confirmatory Factor Analysis (CFA) were conducted as part of this study in order to *confirm* the relationship between the constructs and the items for the Naskapi youth specifically.

The *CCS* is used to assess three various dimensions of enculturation, including identity attitudes (11 items), engagement in traditional practices (11 items) and spiritual involvement (7 items) on a 6-point Likert scale format (*1= Strongly disagree* to *6 = Strongly agree*). Identity attitudes were measured with items including *"I have a strong sense of belonging to my Aboriginal community or Nation"* and "*I feel a strong attachment towards my Aboriginal community or Nation"*. Engagement in traditional practices was measured with items including *"I use tobacco for guidance*" and "*I have participated in a cultural ceremony (examples: Sweatlodge, Moon Ceremony, Sundance, Longhouse, Feast or Giveaway)*". Spiritual involvement was measured with items including "*When I am physically ill, I look to my Aboriginal culture for help*", "*When I*

am overwhelmed with my emotions, I look to my Aboriginal culture for help" and "*I know my cultural/spirit name*".

Snowshoe et al. (2015) found that the CCS demonstrated good reliability through Cronbach's alpha values of .872 for identity attitudes, .808 for Indigenous spirituality and .791 for engagement in traditional practices. Criterion validity was also demonstrated through significant positive correlations to life satisfaction, sense of self in the present, sense of self in the future and spiritual attendance (Snowshoe et al., 2015).

School climate, aggression and victimization. School climate, aggression and victimization were assessed with the Colorado Trust Student School Survey (Csuti, 2008), which was originally developed to evaluate bullying among 3000 students across 75 schools in Colorado. The Colorado Trust Student School Survey is a 70-item measure of social cohesion and trust, school climate, the perception of bullying as a problem at school, aggression, bystander behaviour, victimization, perceived peer support, self-esteem, moral approval of bullying, and informal social control. For the purposes of this study, only the school climate, aggression, and victimization subscales were included.

School climate (9 items) was measured with items such as *"my school is a good place to be"* and *"I feel like I belong at my school*" on a 4-point Likert scale ranging from *Really Disagree* to *Really Agree*. Aggression, made up of physical, verbal, social, and cyber aggression (4 items) were measured through items rating the frequency of involvement over the current school year in *"pushing, shoving, tripping, or picking fights with students who are weaker"*, *"teasing or saying mean things to certain students"*, *"spreading rumors about some students"* and *"telling lies or making fun of some students using the Internet (Email, instant messaging, cell phone text messaging or*

websites)" on a 4-point Likert scale ranging from *A Lot* to *Never*. Physical, verbal, social and cyber victimization (4 items) were measured through items rating the frequency of involvement in *"other students pushing, shoving, tripping, or picking fights with them"*, *"being teased or having mean things said to them"*, *"having rumors spread about them or being made fun of"* and *"other students telling lies or making fun of them using the Internet (Email, instant messaging, cell phone text messaging or websites)*" on a 4-point Likert scale ranging from *A Lot* to *Never*. Scores for physical, verbal, social, and cyber aggression and victimization were calculated separately to examine frequency as well as combined to make up overall aggression and victimization composite scores.

Analytic Plan

Numerous statistical tests were conducted to determine the psychometric strength of the CCS and SSS subscales. The first set of tests were conducted to determine the interclass correlation coefficients among the CCS and SSS subscales. The testing of the construct validity of the three CCS subscales involved a series of confirmatory factor analyses (CFAs), with the best fitting model presented for the CCS subscales and total scale. Structural equation modeling (SEM) was then conducted pertaining to the hypotheses and proposed models.

Confirmatory Factor Analysis

A series of confirmatory factor analyses (CFAs) were conducted to assess the factor structure of the CCS and to determine the psychometric soundness of the measurement model. Models can be made up of latent variables and observed variables. Latent variables are theoretical concepts that are inferred through mathematical models and are the opposite of observed variables which are measurable representatives of these

concepts (Prudon, 2015). Each observed variable has associated measurement error determined in the CFA analysis. Confirmatory factor analyses were conducted for the three CCS latent constructs of (a) identity attitudes, (b) involvement in Indigenous spirituality, and (c) engagement in traditional practices.

CFA and sample size. An ongoing methodological discussion regarding the use of CFA is the sample size needed to conduct this analysis (Awang, 2014; Schreiber et al., 2006; N. Zhao, 2009). Recommendations on the minimum sample size required for CFA have ranged from 100 to 500 participants, and participants to variables have ranged from 3:1 to 20:1 (Awang, 2014; Schreiber et al., 2006; J. Zhao, 2014). These recommendations, however, are considered to be "absolute" and are not necessarily based on empirical evidence. Empirical evidence suggests that CFAs may at times be successful with a smaller sample size (MacCallum et al., 1999; Wolf et al., 2013). For example, 100% convergence of data with 60 participants was obtained when EFA communalities averaged to .70 (MacCallum et al., 1999). Additionally, CFAs have successfully been conducted with 70 participants (Wolf et al., 2013) and with 50 participants (Furr, 2011) for simple CFA models. Findings by Furr (2011), MacCallum et al. (1999) and Wolf et al. (2013) coupled with the minimum 3:1 ratio of participants to variables suggest that the 69 participants represent an adequate sample size for the CFA analyses. In addition, the software used to conduct CFAs, AMOS, provides a warning if the sample size is too small to run CFA analyses (Field, 2013), which did not occur in the current study.

Significance of the CFA findings. Model fit indices are used to assess the quality of overall CFA measurement model while factor loadings are used to determine the

significance of the individual subscale items to the overall subscale. Both types of statistical results are presented below.

Model fit indices. Absolute and incremental fit indices are both important to assess the adequacy of the CFA measurement model (Jackson et al., 2009; Perry et al., 2015). The overall model chi-square (χ^2) is the first type of absolute fit indices to be reported. CFA scholars recommend that, in addition to the chi-square, one or two other absolute model fit indices be reported as indicator of measurement model fit such as the root mean square error of approximation (RMSEA) and the standardized root mean square residual (SRMR) (Jackson et al., 2009; Perry et al., 2015; Schreiber et al., 2006). Reporting incremental fit indices, such as the comparative fit index (CFI) and Tucker-Lewis Index (TLI), is also recommended (Jackson et al., 2009; Perry et al., 2015; Schreiber et al., 2006). The thresholds of these model fit indices are reported in Table 2.

Table 2

CFA: Absolute and Incremental Fit Indices

Absolute Fit Indices	Function	*Acceptable Thresholds*
Model chi-square (χ^2)	Determines the degree to which the (observed) sample covariance matrix aligns with the (expected) population covariance matrix; measures overall model fit	χ^2 is not significant, $p >$ .05, indicating agreement between sample and population covariance matrix
Root Mean Square Error of Approximation (RMSEA)	Determines the average discrepancy between the (observed) sample covariance matrix and the (expected) population model covariance matrix; calculates average of standardized residuals not explained in the proposed model	<=.08, preferably <=.05, indicating low average of unexplained residuals in proposed model
Standardized Root Mean	Determines the averaged standardized discrepancy between the (observed) sample	<=.08, preferably <=.06, indicating low

Square Residual (SRMR)	covariance matrix and the (expected) population model covariance matrix; calculated by squaring and then summing residuals, followed by computing the square root of the summed and averaged residuals	average of unexplained standardized residuals in proposed model
Incremental Fit Indices	*Function*	*Acceptable Thresholds*
Tucker Lewis Index (TLI)	Also known as the Non-normed Fit Index (NNFI), it analyzes the difference between the chi-square value of the hypothesized model and the chi-square value of the null model while adjusting for the negative bias seen in the Normed Fit Index (NFI)	>= .90, preferably >=.95
Comparative Fit Index (CFI)	Compares fit of sample covariance matrix to fit of null covariance matrix while adjusting for sample size; compares proposed latent variables to null model of (uncorrelated) latent variables	>= .90, preferably >=.95

Note. Information obtained from Jackson et al. (2009); Perry et al. (2015); Schreiber et al. (2006)

Factor loadings. Factor loadings in CFA range from -1.0 to 1.0 and are interpreted in a similar fashion to correlation coefficients (Santor et al., 2011, p. 83). Within the literature, acceptable factor loadings vary between .20 to .70 (Perry et al., 2015; Santor et al., 2011; Schreiber et al., 2006). Items with factor loadings of .25 or above were included in this study.

Modification indices. Modification indices are especially useful in the early stages of survey development as they provide meaningful information on a scale's structure and offer a statistically rigorous rationale for removing items (Newsom, 2017). Items with a modification index over 3.84, the critical value for a one degree of freedom chi-square (χ^2) test, are to be removed from the model (Newsom, 2017). These changes to the model are required to be done one at a time as the removal of each item impacts the overall model (Newsom, 2017). Furr (2010) recommends beginning by removing the item or items with the largest modification indices to improve scale structure.

The models included in this study were modified based on Newsom (2017) and Furr's (2010) recommended steps. First, a series of CFAs were conducted on each of the CCS subscales to examine their respective modification indices. Second, an item was selected for removal based on its shared largest modification index with another item (above 3.84, rounded up to 4.0 by AMOS). Third, after this removal, another CFA was performed and this process was repeated until model fit indices demonstrated a sound model. If an item shared a modification index with only one item, these items were correlated. Consistent with common usage and recommendations (Furr, 2010; Newsom, 2017), up to two correlations were conducted. Items that did not significantly load on the respective factor were removed from analysis and another CFA was conducted. The CFA model with the correlated items was the final CFA model for that specific subscale, and these CFA model fit indices were reported for this subscale.

CFA analyses were not conducted on the aggression, victimization, and perceived school climate scales for a variety of reasons. One key reason was the necessity to transform the severely skewed continuous aggression and victimization variables to categorical variables. Moreover, the inclusion of aggression, victimization, and perceived school climate as latent constructs in the SEM analyses increases the likelihood that the SEM is under-identified meaning there are more unknown as compared to known parameters in the model (Awang, 2014; Schreiber et al., 2006). The use of simpler SEM models with fewer parameters is recommended for smaller sample sizes (MacCallum et al., 1999; Wolf et al., 2013).

Following the CFAs, three SEM models were conducted to test the first and second hypotheses, while four SEM models were conducted to test the third hypothesis.

The SEMs were chosen as a statistical analysis as they are designed to handle observed (variables from questionnaires) and latent variables (calculated through CFAs), both of which are included in this study. The SEM findings included each pathway's (a) unstandardized regression coefficient beta (B), (b) the standard error of the unstandardized regression coefficient betas (SE B), (c) the standardized regression coefficient (β), and (d) the associated level of significance for each model variable pathway.

Procedure

The participants were recruited through JSMS, the only school in Kawawachikamach. The parents of the students under the age of 14 year were sent a letter through the school explaining the purpose of the study and asking them for their permission for their child(ren)'s participation. If the parents granted their permission, the student was then able to decide whether or not he/she would like to assent to participate. Data collection was conducted by research assistants who visited the school every school day for a one-week period in the spring. The research assistants met with the students in their respective classrooms and explained the research project to them as a study geared toward understanding the factors that allow them to succeed academically, socially, and personally. After the explanation, the students were provided the option of participating in the study or opting out. The students were also told that they could opt out of the study at any time and that their participation would not affect their position within the school.

All of the questionnaires were administered in English, as this is the most common language spoken by the students on the reserve, aside from Naskapi, their

native language. The participants completed the measures over a span of 2-4 days for the duration of one school period a day which ranged in length between 40 minutes to an hour and twenty minutes. The research assistants' roles were to read the questionnaires aloud for the younger grades (grade 6 - secondary 2) in order to prevent any confounds associated with reading difficulties and to answer any questions about the questionnaires or the research project in general. On the last day, the research assistants conducted a debriefing session with each classroom to ask the participants what they liked about participating in the study, what they disliked about it, and what they would change. The participants expressed an interest in relationships (i.e. familial relationships, peer relationships, and romantic relationships). This group likely strengthened the relevance of this research among students at JSMS. Each participant received a small gift as a thank you for their participation.

Chapter 4

Results

Preliminary Analysis

The variable items were examined for incomplete data, missing data, and data irregularities. The data file was visually inspected, and any data entry errors were corrected. The CCS subscales' missing data ranged from 5% (identity attitudes and traditional practices) to 23% (Indigenous spirituality). The school climate subscale of the SSS had 10% missing data, whereas the victimization and aggression subscales had 26% and 21% missing data respectively. The data file was then examined for missing data with Little's test computed to determine if item data are missing completely at random (MCAR) or missing not at random (MNAR). Little's MCAR test indicated that

we failed to reject the null hypothesis that the data from the *Student School Survey* (Williams & Guerra, 2007), χ^2 847 = 901.70, p =.094, and from the *Cultural Connectedness Scale* (Snowshoe et al., 2015), χ^2 288 = 296.15, p =.358 were missing completely at random. As such, Linear Interpolation imputation was used to replace the variable item data. The participant descriptive data were not replaced.

Descriptive Statistics: Cultural Connectedness Scale (CCS) Subscales and Student School Survey (SSS) Subscales

Descriptive statistics were calculated on the three CCS subscales and the four SSS subscales and are presented in Table 3. In terms of enculturation, the participants endorsed a higher degree of positive identity attitudes and involvement in Indigenous spirituality in comparison to their degree of engagement in traditional practices. The findings from the SSS suggest that the participants endorsed higher ratings of perceived positive school climate compared to their degree of involvement in victimization and aggression.

Table 3.

Descriptive Statistics: Cultural Connectedness Scale (CCS) Subscales and Student School Survey (SSS) Subscales (N = 69)

	M	*SD*	*Min*	*Max*	$Z_{skewness}$
Identity Attitudes[a]	3.54	1.00	1.00	5.00	-2.98
Traditional Practices[b]	2.86	0.97	1.00	5.00	0.57
Spiritual Involvement[c]	3.10	1.24	1.00	5.00	0.05
School Climate[d]	2.57	0.53	1.00	4.00	-2.45
Victimization[e]	1.59	0.70	1.00	4.00	4.20
Aggression[f]	1.49	0.68	1.00	4.00	6.56

Note. [a] The 11-item identity attitudes subscale had a possible range of scores from 1.00 to 5.00. [b] The 11-item engagement in traditional practices subscale had a possible range of scores from 1.00 to 5.00. [c] The 7-item spiritual involvement subscale had a possible range of scores from 1.00 to 5.00. [d] The 9-item school climate subscale had a possible range of scores from 1.00 to 4.00. [e] The 4-item victimization subscale had a possible range of scores from 1.00 to 4.00.[f] The 4-item aggression subscale had a possible range of scores from 1.00 to 4.00.

Independent-samples t-tests were conducted to determine differences on the three CCS subscales and the four SSS subscales between females and males. Traditional practices was the only subscale that differed by gender with the males (M = 3.06, SD = 1.04) engaging in more traditional practices compared to the females (M = 2.69, SD = .87); $t(69) = 2.00$, $p = .049$, Cohen's $d = .62$. Identity attitudes, spiritual involvement, school climate, victimization and aggression did not differ by gender. Next, independent-samples t-tests were conducted to examine age differences among the three CCS subscales and the four SSS subscales. Only frequency of victimization differed by age with the participants aged 11-15 years (M = 1.76, SD = .72) experiencing more victimization compared to the participants aged 16-19 years (M = 1.37, SD = .61); $t(69) = 2.00$, $p = .049$, Cohen's $d = .58$. Identity attitudes, traditional practices, spiritual involvement, school climate and aggression did not differ by age.

In order to determine if the CCS and SSS subscales were significantly non-normally distributed, $z_{skewness}$ values were computed by dividing the respective subscale/scale skewness value (see Table 3) by the skewness standard error (Kim, 2013). Kim (2013) suggested that a $z_{skewness}$ value that is greater than +/-3.29 is indicative of skewness or non-normality for participant group sizes between 50 and 300. The $z_{skewness}$ value for the victimization subscale was 4.20 and 6.56 for the aggression subscale, which indicated substantial skewness, violating the assumption of normality. The $z_{skewness}$ values for the remaining four subscales were less than +/- 3.29, indicating relative

normality, with a range of $z_{skewness}$ values from -2.98 for the identity attitudes subscale to 0.05 for the traditional practices subscale.

Table 4

Highest Skewed Items (N = 69)

Subscale	*Item*	*% of Never Scores*	$Z_{skewness}$
Victimization			
	35. A particular student or group of students pushed, shoved, tripped or picked fights with me.	47.8	5.73
	36. A particular student or group of students teased and said mean things to me.	43.5	4.50
	37. A particular student or group of students spread rumors or made fun of me.	46.4	6.70
	38. A student or group of students told lies or made fun of me using the Internet (Email, instant messaging, text messaging, or websites).	59.5	11.10
Aggression			
	23. I pushed, shoved, tripped, or picked fights with students who I know are weaker than me.	53.6	5.81
	24. I teased or said mean things to certain students.	47.8	5.11
	25. I spread rumors about some students.	66.7	11.40
	26. I told lies or made fun of some students using the Internet (Email, instant messaging, cell phone text messaging or websites).	65.2	11.75

Note. The percentages do not add up to 100%, as they pertain to the percentage of never responses for each item.

The SSS items that showed substantial skewness, as indicated by a $z_{skewness}$ value > +/- 3.29 are presented in Table 3. The percentage 'never (1)' responses for the respective items are included in Table 3. As victimization and aggression were significantly skewed which violates the normality assumption of SEM, a decision was made to transform both the victimization and aggression variables from continuous to categorical variables (George et al., 2013). The median of victimization was 1.33 while the median of aggression was 1.25. As such, victimization scores of 1.33 or lower and aggression scores of 1.25 or lower were categorized as "low victimization" and "low

aggression" respectively. Victimization scores of above 1.33 and aggression scores of above 1.25 were categorized as "high victimization" and "high aggression" respectively.

Interclass (Pearson Bivariate) Correlations

The Pearson bivariate correlation was used to measure the bivariate relationship between variables (Donner et al., 1998; Field, 2013). A Pearson bivariate correlation that is equal or higher than .80, $p < .001$, is indicative of multicollinearity. Multicollinearity occurs when the respective correlating variables are deemed to measure essentially the same construct (Alin, 2010; Field, 2013). Pearson bivariate correlations were conducted among the three CCS subscales and the three SSS subscales.

Interclass (Pearson bivariate) correlations: CCS and SSS subscales. The results from the Pearson bivariate correlational analyses among the CCS subscales and total scale are presented in Table 5. As seen in Table 5, all of the CCS subscales were significantly correlated with one another at $p < .001$, however no multicollinearity was found. Among the SSS subscales, aggression was significantly correlated to school climate, $r(69) = -.435$, $p < .001$, and to victimization, $r(69) = .349$, $p < .001$. Additionally, school climate and identity attitudes were found to be correlated, $r(69) = .368$, $p < .001$. However, no multicollinearity was found among SSS subscales.

Table 5

Pearson Bivariate Correlations: CCS Subscales and Total Scale (N = 69)

	1	2	3	4	5	6
1. Identity Attitudes	1.00					
2. Traditional Practices	.538**	1.00				

3. Spiritual Involvement	.701**	.551**	1.00			
4. School Climate	.368*	.222	.214	1.00		
5. Victimization	.208	.177	.054	-.094	1.00	
6. Aggression	-.089	-.120	-.059	-.459**	.349**	1.00

Note. * $p < .05$, ** $p < .00$

CFA: Exogenous Latent Construct Findings

Identity attitudes subscale. Two CFAs were conducted to yield the best fitting model for the identity attitudes subscale, which was comprised of nine items. The first CFA revealed that all items loaded significantly onto the latent construct of identity attitudes. The results from the first CFA showed that the error term for item 17, *a strong attachment towards First Nations community* and item 19, *a strong connection to ancestors*, shared an elevated modification index *(MI* = 13.33). Item 17 also had shared a high error term with item 22, *speaking a First Nations language* (*MI* = 4.40). As such, item 17 was removed from the analysis. The results from a second CFA indicated that the error term for item 18, *listening carefully to elders* shared a significant modification index with item 20, *looking at the world differently (MI* = 12.14) and item 22, *speaking a First Nations language* (*MI* = 10.43). Thus, item 18 was removed from the analysis.

The final CFA results for the identity attitudes subscale are presented in Figure 2. The nine items retained for the identity attitudes subscale were (a) *doing things to help understand First Nations background,* with a factor loading of .86, $p < .001$; (b) *having a strong sense of belonging to First Nations community*, which had a factor loading of .85, $p < .001$; (c) *talking to people to learn more about being First Nations,* that had a factor loading of .84, $p < .001$; (d) *finding out more about being First Nations*, which had a factor loading of .79, $p < .001$, (e) *learning something about being First Nations*

and asking someone about it, which had a factor loading of .77, $p < .001$; (f) *feeling a strong connection to ancestors,* which had a factor loading of .76, $p < .001$; (g) *placing importance on learning First Nations language*, which had a factor loading of .63, $p < .001$; (h) *finding out more about First Nations culture*, with a factor loading of .61, $p < .001$; and (i) *having a different way of looking at the world,* which had a factor loading of .55, $p < .001$. The model chi-square (χ^2) was not significant, $\chi^2(27) = 28.831$, $p = .369$, the TLI was .993, the CFI was .995, the RMSEA was .032, and the SRMR was .052, which indicated good model fit.

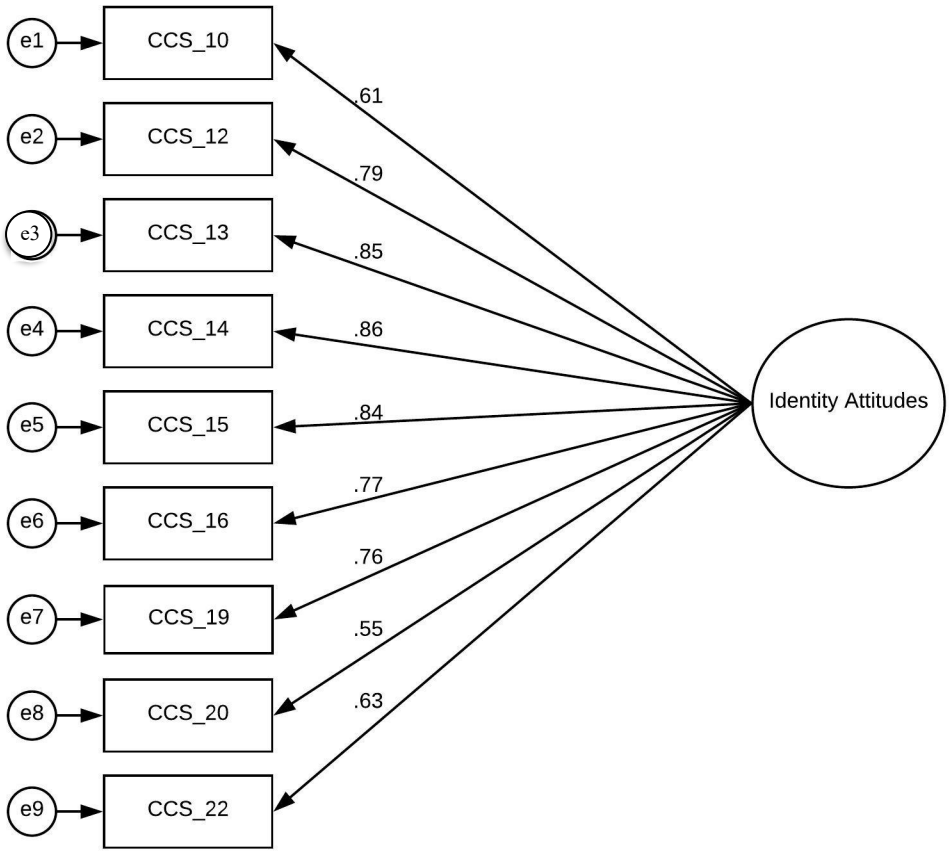

Figure 2. Final CFA for identity attitudes subscale

Spiritual involvement subscale. The best model fit for the spiritual involvement subscale was a six-item factor, derived after a series of two CFAs. The first CFA

revealed that Item 1, *knowing culture/spirit name*, did not significantly load on the latent construct of spiritual involvement, $\beta(14) = .148$, $p = .231$. Item 1 was removed and a second CFA was run. AMOS results showed that no modification values for error terms exceeded 4.0, and accordingly, this model was retained.

The final spiritual involvement subscale, presented in Figure 3, was comprised of six items: (a) *looking to First Nations culture for help when needing to make a decision,* that had a factor loading of .93, $p < .001$; (b) *looking to First Nations culture for help when emotionally overwhelmed*, with a factor loading of .92, $p < .001$; (c) *looking to First Nations culture for help when physically sick,* that had the highest factor loading of .84, $p < .001$; (d) *looking to First Nations culture when feeling spiritually disconnected*, with a factor loading of .80, $p < .001$; (e) *believing animals and rocks have spirits*, which had a factor loading of .42, $p < .001$; and (f) *attributing meaning to the eagle feather*, which had a factor loading of .42, $p < .001$. The model chi-square (χ^2) was not significant, $\chi^2(9) = 3.26$, $p = .953$, the TLI was 1.01, the CFI was 1.00, the RMSEA was .00, and the SRMR was .025, indicating good model fit.

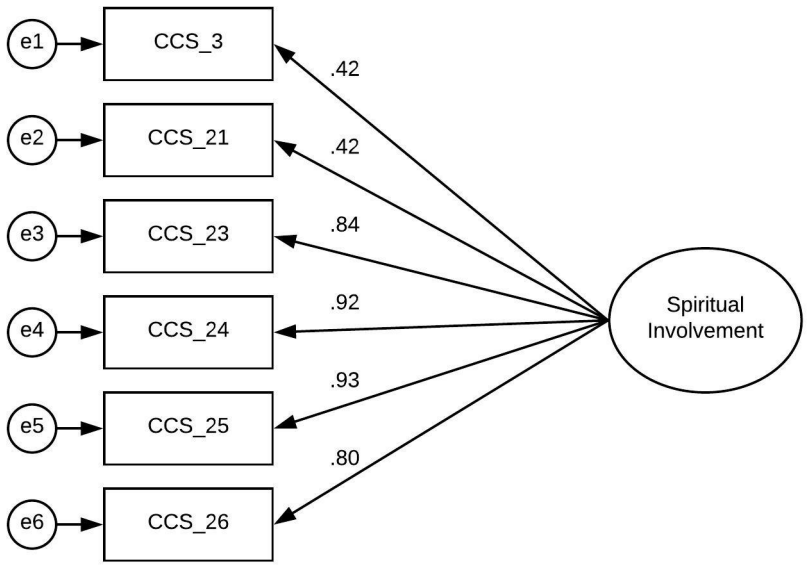

Figure 3. Final CFA for spiritual involvement subscale

Traditional practices subscale. The traditional practices subscale comprised of 6 items fit the data best. The results from the first CFA revealed that Item 2, *understanding some of First Nations language*, did not significantly load on the latent construct of traditional practices, β(44) = .158, *p* = .227 and as a result, was removed from the model. The results from the second CFA revealed that Item 6, *helped prepare for a cultural ceremony*, did not significantly load on the latent construct of traditions, β(35) = .222, *p* = .087. Item 6 was removed from the model and the third CFA was run. The results from the third CFA revealed that Item 8, *family participates in cultural ceremonies*, did not significantly load on the latent construct of identity, β(27) = .247, *p* = .055, and was therefore removed from the analysis.

The results from the fourth CFA revealed that item 7, *offered food or feasted for a cultural reason,* shared significant modification indices with item 11, *having a traditional person, Elder or Clan Mother to talk to* (*MI* = 6.29), item 5, *participating in*

a cultural ceremony (*MI* = 6.44), and item 28, *using sage, sweetgrass or cedar in any way* (*MI* = 4.21). Item 7 was therefore removed from the analysis. The fifth CFA was calculated and indicated that item 11, *having a traditional person, Elder or Clan Mother to talk to,* shared significant modification indices with items 9, *planning on attending cultural ceremony* (*MI* = 5.99) and 28, *using sage, sweetgrass or cedar in any way* (*MI* = 5.57) and item 11 was therefore removed from the analysis.

The final CFA results for the traditional practices subscale are presented in Figure 4. The six items retained were: (a) *using sage, sweetgrass or cedar*, which had a factor loading of .96, $p < .001$; (b) *using tobacco for cultural purposes,* with a factor loading of .77, $p < .001$; (c) *family using sage, sweetgrass or cedar*, which had a factor loading of .59, $p < .001$; (d) *using tobacco for guidance,* with a factor loading of .40, $p < .001$; (e) *planning on attending a cultural ceremony* that had a factor loading of .29, $p < .020$; and (f) *participating in cultural ceremonies* which had a factor loading of .27, $p = .030$. The model chi-square (χ^2) was not significant, $\chi^2(9) = 13.433$, $p = .144$, the TLI was .935, the CFI was .965, the RMSEA was .075, and the SRMR was .059 again indicating good model fit.

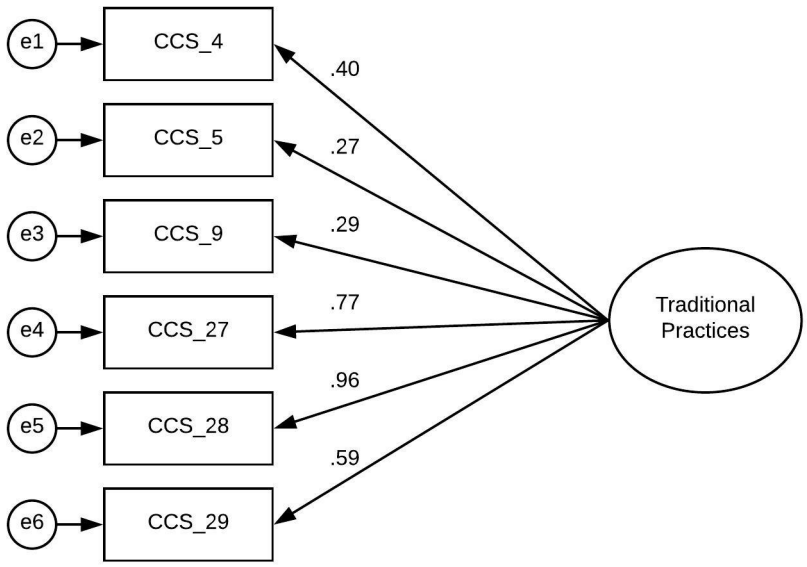

Figure 4. Final CFA for traditional practices subscale

Summary of CFA findings for the CCS subscales. The results of the CFAs conducted on the CCS subscales are summarized on Table 6. All of the subscales had items removed to improve the model fit, which was delineated in the CFA analysis results for each CCS subscale. As seen in Table 6, all of the CCS subscales displayed sound model fit based on the absolute and incremental model fit indices. The best fitting subscale was the spiritual involvement subscale followed by the identity attitudes subscale and the traditional practices subscale of the CCS.

Table 6

Review of CFA Model Fit Indices for CCS Subscales (N = 69)

	CCS Identity Attitudes Subscale 9 items	*CCS Spiritual Involvement Subscale 6 items*	*CCS Traditional Practices Subscale 6 items*
Model χ^2 sig/nonsig	Nonsig	Nonsig.	Nonsig
RMSEA	.032	.000	.075

SRMR	.052	.025	.059
TLI	.993	1.04	.935
CFI	.995	1.00	.965
Good Model Fit	Yes	Yes	Yes

Note. The acceptable thresholds are: (a) chi-square should be non-significant, (b) the RMSEA should be <= .08, preferably <= .05; (c) the SRMR should be <= .08; (d) the TLI should be >= .90, preferably .95; (e) the CFI should be >= .90, preferably .95 (Jackson et al., 2009; Perry et al., 2015; Schreiber et al., 2006)

Cronbach's alphas were calculated for the SSS aggression, victimization, and school climate subscales as well as the CCS subscales of identity attitudes, spiritual involvement, and traditional practices. Cronbach's alpha is an indicator of inter-item reliability, or how well subscale items correlate with each other (Tavakol & Dennick, 2011). While a Cronbach' alpha of .70 or higher is preferred, an alpha of .65 is acceptable (Bonett & Wright, 2015). The Cronbach's alphas for the SSS subscales were excellent (see Table 7). Cronbach's alphas were calculated for the original and CFA-revised CCS subscales. The Cronbach's alpha for the CFA-revised spiritual involvement subscale was .827, an increase from the Cronbach's alpha of .772 for the original spiritual involvement subscale. The Cronbach's alpha for the CFA-revised identity attitudes and traditional practices subscale were lower than the original Cronbach's alpha for the original subscales (see Table 7). This finding is not uncommon as Cronbach's alpha decreases as the number of items decrease as stated by Morgado et al. (2017, p. 16). Furthermore, CFA provides important information on the convergent, construct, and discriminant validity that Cronbach's alpha cannot provide (see Awang, 2014) making Cronbach's alpha less useful than previously thought (see Panayides, 2013).

Table 7.

Cronbach's Alpha: Cultural Connectedness Scale (CCS) Subscales and Student School Survey (SSS) Subscales (N = 69)

	Cronbach's Alpha CFA-Revised Subscale	*Cronbach's Alpha Original Subscale*
Identity Attitudes[a]	.905	.928
Traditional Practices[b]	.651	.736
Spiritual Involvement[c]	.827	.772
School Climate[d]	-	.880
Victimization[e]	-	.889
Aggression[f]	-	.921

Note. [a] The identity attitudes subscale included 9 items. [b] The traditional practices subscale included 6 items [c] The spiritual involvement subscale included 6 items. [d] The school climate subscale included 9 items. [e] The victimization subscale included 4 items. [f] The aggression subscale included 4 items.

Results from the SEM for Hypothesis Testing

The results of the SEM that were conducted to test the hypotheses are presented in this section. In the following sections, the SEM findings are presented in a Tables 8-13 followed by the SEM figures. Tables 8-13 provide information on the SEM model, inclusive of each pathway's (a) unstandardized regression coefficient beta (B), (b) the standard error of the unstandardized regression coefficient betas (SE B), (c) the standardized regression coefficient (β), and (d) the associated level of significance for each model variable pathway.

Results for hypotheses 1 and 2. The first hypothesis was that the observed construct of victimization would be positively related to the observed construct of aggression. The second hypothesis was that the latent constructs of identity attitudes, engagement in traditional practices and involvement in Indigenous spirituality subscales

would be negatively linked to the observed variables of victimization and aggression. Because of statistical restrictions due to the number of participants, the latent constructs of identity attitudes, engagement in traditional practices and involvement in Indigenous spirituality were examined separately in relation to their association to victimization and aggression.

SEM: Identity attitudes, victimization, and aggression. The first SEM was conducted with identity attitudes as the exogenous latent construct and victimization and aggression as the endogenous observed variables. The results from the first SEM are shown in Table 8 and Figure 5. The chi-square was significant, $\chi^2(43) = 75.57$, $p < .05$, the TLI was .960, the CFI was .970, the RMSEA was .068 and the SRMR was .042. The factor loadings of the observed variables that comprised the latent factor of identity attitudes were good to excellent (see Figure 5). The identity attitudes latent construct was significantly negatively linked to aggression but not significantly linked to victimization. The observed construct of victimization was positively linked to the observed construct of aggression (see Table 8).

Table 8.

Structural Equation Model: Identity Attitudes, Victimization, and Aggression (N =69)

Endogenous Variable		*Exogenous Variable*	*B*	*SE B*	*β*	*p*
Victimization	←	Identity Attitudes	.025	.074	.043	.735
Aggression	←	Identity Attitudes	-.149	.065	-.257	.022
Aggression	←	Victimization	.405	.105	.412	< .001

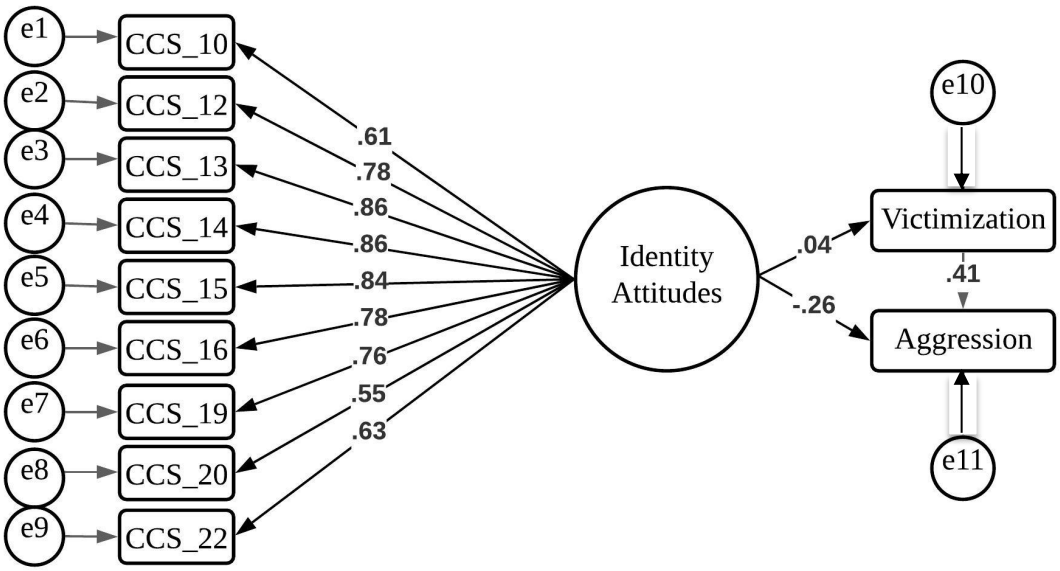

Figure 5. Final SEM model with the latent factor of identity attitudes predicting the observed variables of victimization and aggression and victimization predicting aggression

SEM: Traditional practices, victimization, and aggression. An SEM was conducted with traditional practices as the exogenous latent construct and victimization and aggression as the endogenous observed variables. The chi-square was non-significant, $\chi^2(19) = 18.732$, $p = .474$, the TLI was 1.00, the CFI was 1.00, the RMSEA was .000 and the SRMR was .102. The factor loadings of the observed variables that comprised the latent factor of traditional practices were fair to excellent (see Figure 6). Traditional practices did not predict victimization or aggression. Additionally, the observed construct of victimization was positively linked to the observed construct of aggression (see Table 9).

Table 9.

Structural Equation Modeling: Traditional Practices (TP), Victimization, and Aggression (N =69)

Endogenous Variable		*Exogenous Variable*	*B*	*SE B*	*β*	*p*
Victimization	←	Traditional Practices	.198	.110	.238	.072
Aggression	←	Traditional Practices	-.134	.108	-.164	.215
Aggression	←	Victimization	.448	.111	.440	< .001

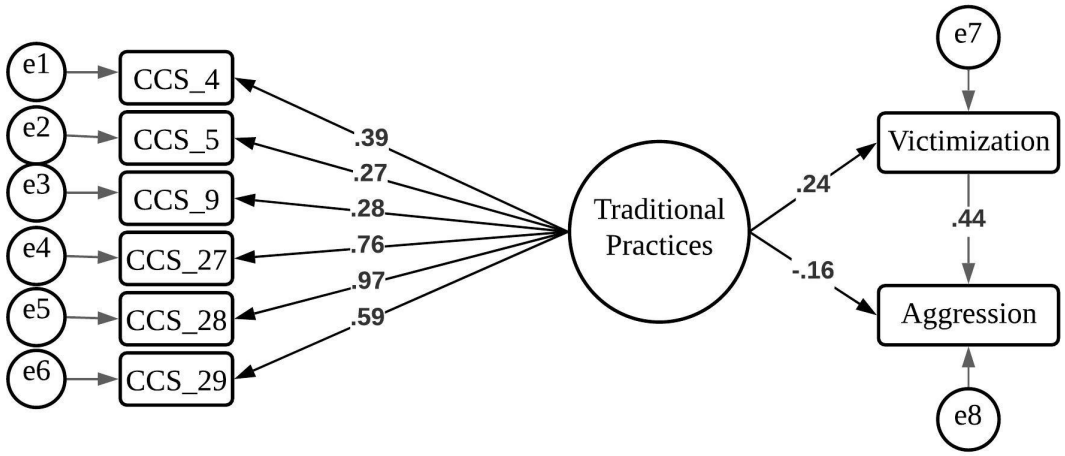

Figure 6. Final SEM model with the latent factor of traditional practices predicting the observed variables of victimization and aggression and victimization predicting aggression

SEM: Spiritual involvement, victimization, and aggression. An SEM was conducted with Indigenous spiritual involvement as the exogenous latent construct and victimization and aggression as the endogenous observed variables. The results from the first SEM are shown in Table 10 and Figure 7. The chi-square was non-significant, $\chi^2(19) = 9.469$, p = .965 and the TLI was 1.058, the CFI was 1.000, the RMSEA was .000 and the SRMR was .045. The factor loadings of the observed variables that comprised the latent factor of spiritual involvement were fair to excellent (see Figure 7).

SEM findings showed that the spiritual involvement latent construct was not significantly linked to victimization nor aggression. As seen in the previous SEM models, the observed construct of victimization was positively linked to the observed construct of aggression.

Table 10.

Structural Equation Modeling: Spiritual Involvement (SI) Predicting Victimization and Aggression and Victimization Predicting Aggression (N =69)

Endogenous Variable		*Exogenous Variable*	*B*	*SE B*	*β*	*p*
Victimization	←	Spiritual Involvement	.023	.060	.045	.699
Aggression	←	Spiritual Involvement	-.073	.063	-.143	.247
Aggression	←	Victimization	.415	.114	.408	<.001

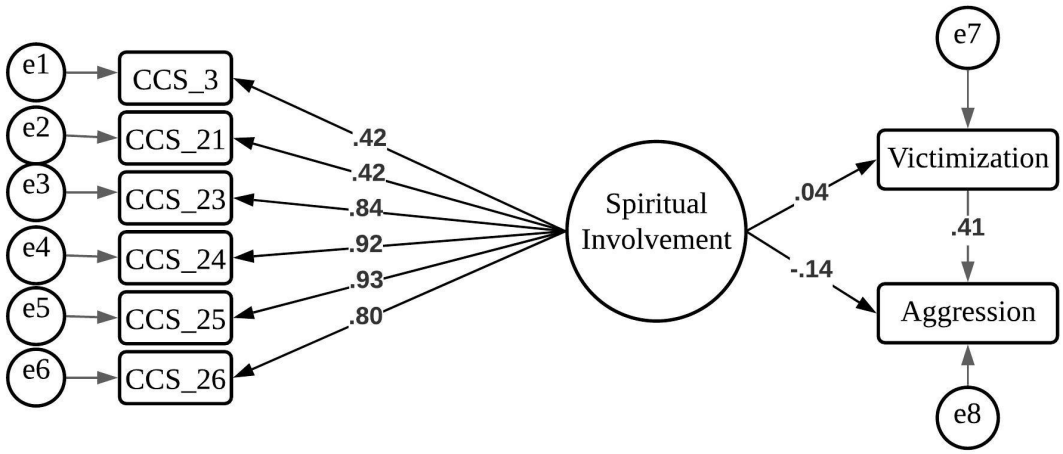

Figure 7. Final SEM model with the latent factor of spiritual involvement predicting the observed variables of victimization and aggression and victimization predicting aggression

As indicated in Table 11, the first SEM conducted with the latent construct of identity attitudes fit the data moderately well, despite a significant chi-square. This model suggested that identity attitudes was negatively linked to aggression but not significantly related to victimization, suggesting that those who endorsed more positive identity attitudes were less likely to report aggressing others. The second model examining the latent construct of spiritual involvement fit the data well, however, spiritual involvement and victimization/aggression were not found to be related. The third model fit the data moderately well, despite an SRMR slightly above the .08 cut-off. Again, however, traditional practices was not significantly linked to victimization or aggression. Additionally, as the victimization and aggression variables remained the same in all three models, a significant positive relationship between victimization and aggression was found in all models, suggesting that being victimized was linked to aggression.

Table 11.

Review of SEM Model Fit Indices for CCS Subscales (N = 69)

	CCS Identity Attitudes Subscale 9 items	*CCS Spiritual Involvement Subscale 6 items*	*CCS Traditional Practices Subscale 6 items*
Model χ^2 sig/nonsig	Sig	Nonsig.	Nonsig
RMSEA	.068	.000	.000
SRMR	.042	.045	.102
TLI	.960	1.058	1.000
CFI	.970	1.000	1.000

Good Model Fit	Acceptable	Yes	Acceptable

Note. The thresholds are: (a) chi-square should be non-significant, (b) the RMSEA should be <= .08, preferably <= .05; (c) the SRMR should be <= .08; (d) the TLI should be >= .90, preferably .95;(e) the CFI should be >= .90, preferably .95 (Jackson et al., 2009; Perry et al., 2015; Schreiber et al., 2006)

Results for hypotheses 1 and 3. The first hypothesis was that victimization would be positively related to aggression. The third hypothesis was that school climate was expected to intervene in the relationship between enculturation constructs (identity attitudes, spiritual involvement and traditional practices) and social constructs (victimization and aggression). Due to limitations associated with the number of participants, the impact of perceived school climate was examined separately in relation to the three latent constructs of identity attitudes, engagement in traditional practices and involvement in Indigenous spirituality.

SEM: Identity Attitudes, School Climate, Victimization, and Aggression. An SEM was conducted with identity attitudes as the exogenous latent construct and perceived school climate, victimization, and aggression as the endogenous observed variables. The SEM model displayed adequate fit to the data. The chi-square was significant, $\chi^2(43) = 62.006$, $p = .030$, the TLI was .933, the CFI was .948, the RMSEA was .081 and the SRMR was .046. The factor loadings of the observed ranged from good to excellent and are represented in Figure 8. The identity attitudes latent construct was significantly positively linked to perceived school climate; as positive identity attitudes increased so did positive perceptions of the school climate. Perceived school climate was negatively linked to aggression; as positive perceptions of the school climate increased, reports of aggression decreased. Perceived school climate was not related to victimization, but victimization was positively linked to aggression (see Table 12).

Table 12.

Structural Equation Modeling: Identity Attitudes, School Climate, Victimization and Aggression (N =69)

Endogenous Variables		*Exogenous Variables*	*B*	*SE B*	*β*	*p*
School Climate	←	Identity Attitudes	.223	.077	.348	.004
Victimization	←	School Climate	.026	.112	.028	.815
Aggression	←	School Climate	-.193	. 098	-.212	.050
Aggression	←	Victimization	.400	.106	.412	<.001

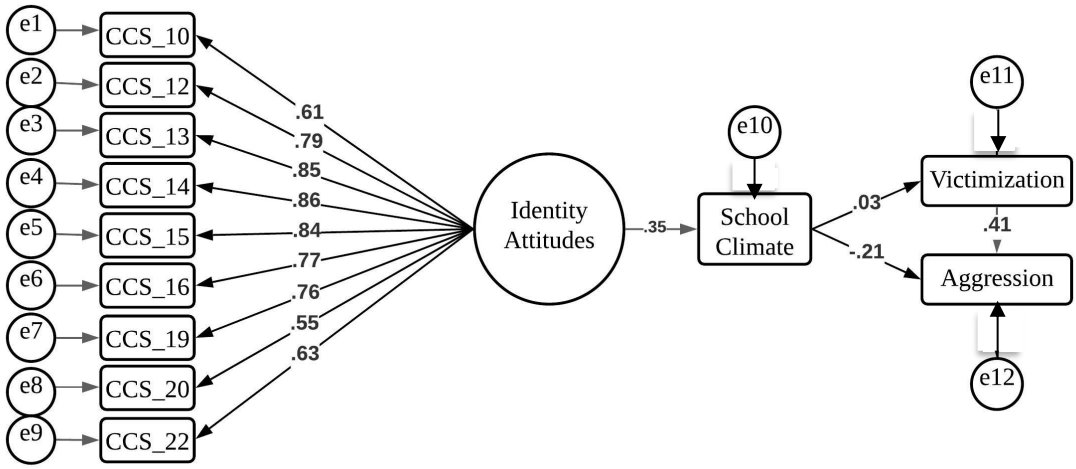

Figure 8. Final SEM model with the observed variable of school climate intervening in the relationship between the latent factor of identity attitudes and the observed variables of victimization and aggression

SEM: Traditional Practices, School Climate, Victimization, and Aggression.

An SEM was conducted with traditional practices as the exogenous latent construct and perceived school climate, victimization and aggression as the endogenous observed variables. The SEM model displayed good fit to the data. The chi-square was non-significant, $\chi^2(26) = 28.624$, $p = .328$, the TLI was .967, the CFI was .976, the RMSEA was .039 and the SRMR was .097. The factor loadings of the observed variables that

comprised the latent factor of spiritual involvement were fair to excellent (see Figure 9). The traditional practices latent construct was not significantly related to perceived school climate. School climate was not significantly linked to victimization, but it was negatively linked to aggression, (as perceptions of a positive school climate increased, aggression decreased). Victimization was again significantly positively linked to aggression (as victimization increased, so did aggression) (see Table 13).

Table 13.

Structural Equation Modeling: Traditional Practices, School Climate, Victimization and Aggression (N =69)

Endogenous Variables		*Exogenous Variables*	*B*	*SE B*	*β*	*p*
School Climate	←	Traditional Practices	.169	.116	.197	.146
Victimization	←	School Climate	.026	.112	.028	.815
Aggression	←	School Climate	-.193	. 098	-.212	.050
Aggression	←	Victimization	.400	.106	.412	<.001

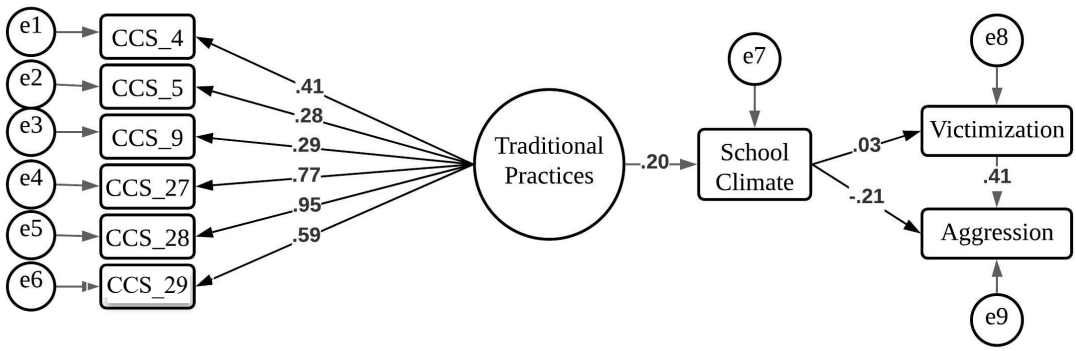

Figure 9. Final SEM model with the observed variable of school climate intervening in the relationship between the latent factor of traditional practices and the observed variables of victimization and aggression

SEM: Spiritual involvement, School Climate, Victimization, and Aggression.

An SEM was conducted with spiritual involvement as the exogenous latent construct

and perceived school climate, victimization and aggression as the endogenous observed variables. The SEM results indicated excellent model fit. The chi-square was non-significant, $\chi^2(26) = 26.889$, $p = .415$, the TLI was .995, the CFI was .997, the RMSEA was .022 and the SRMR was .057. The factor loadings of the observed variables that comprised the latent factor of spiritual involvement were fair to excellent (see Figure 10).

The spiritual involvement latent construct was not significantly linked to perceived school climate. As seen in the previous SEM findings, school climate was negatively linked to aggression but was not significantly related to victimization while victimization was positively linked to aggression (see Table 14).

Table 14.

Structural Equation Modeling: Spiritual Involvement, School Climate, Victimization, and Aggression (N =69)

Observed Variables		*Observed Variables*	*B*	*SE B*	*β*	*p*
School Climate	←	Spiritual Involvement	.100	.069	.180	.145
Victimization	←	School Climate	.026	.112	.028	.815
Aggression	←	School Climate	-.193	. 098	-.212	.050
Aggression	←	Victimization	.400	.106	.412	<.001

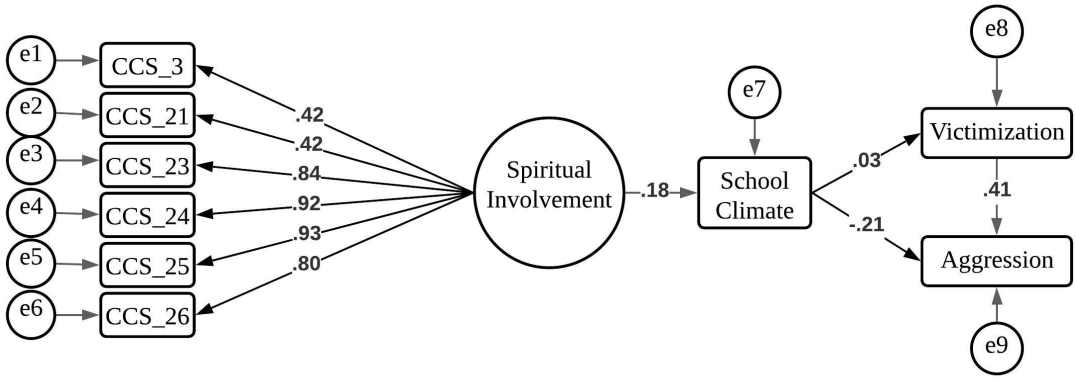

Figure 10. Final SEM model with the observed variable of school climate intervening in the relationship between the latent factor of spiritual involvement and the observed variables of victimization and aggression

As evident in Table 15 below, the first model examining the impact of school climate as an intervening variable between the latent constructs of identity attitudes and the observed variables of victimization and aggression fit the data moderately well despite a significant chi-square. The second model examining the impact of school climate as an intervening variable between the latent construct of involvement in Indigenous spirituality and the observed variables of victimization and aggression fit the data well. The third model examining the impact of school climate as an intervening variable between the latent construct of traditional practices and the observed variables of victimization and aggression fit the data moderately well, despite an SRMR slightly above the preferred cut off of .08.

In the first model, school climate impacted the relationship between identity attitudes and aggression, but not victimization, suggesting that identity attitudes was positively linked to perceived school climate which was in turn negatively linked to reports of aggression. In the second and third models, neither spiritual involvement nor engagement in traditional practices were significantly related to school climate.

Table 15.

Review of SEM Model Fit Indices for CCS Subscales and overall CCS Model (N = 69)

	CCS Identity Attitudes Subscale 9 items	*CCS Spiritual Involvement Subscale 6 items*	*CCS Traditional Practices Subscale 6 items*
Model χ^2 sig/nonsig	Sig	Nonsig	Nonsig
RMSEA	.081	.022	.039
SRMR	.046	.057	.097
TLI	.933	.995	.967
CFI	.948	.997	.976
Good Model Fit	Acceptable	Yes	Acceptable

Note. The thresholds are: (a) chi-square should be non-significant, (b) the RMSEA should be <= .08, preferably <= .05; (c) the SRMR should be <= .08; (d) the TLI should be >= .90, preferably .95; (e) the CFI should be >= .90, preferably .95 (Jackson et al., 2009; Perry et al., 2015; Schreiber et al., 2006)

Chapter 5

Discussion

Consistent with the reports of increased victimization and aggression among both majority (Craig et al., 2015; Vaillancourt et al., 2010) and Indigenous (Do, 2012; Lemstra et al., 2011) youth over the last decade, members of the Naskapi Nation of Kawawachikamach, with whom the McGill Youth Study Team has established a two-decades long research partnership, expressed concerns regarding what they perceived to be increased victimization and aggression among the students attending the community's school. As a result, the focus of this exploratory study was to examine aggression and victimization through the lens of an "indigenist" coping model which

provides a culturally and contextually relevant framework.

Walters et al.'s (2002) “indigenist” coping model was utilized to gain a better understanding of ways in which the various components of enculturation, including identity attitudes, spiritual involvement, and engagement in traditional practices, may serve as protective factors against aggression and victimization among First Nations youth. While the “indigenist” coping model has generally been utilized to examine physical and mental health outcomes as evidence of well-being, the focus was on whether this model would also be relevant in the examination of social outcomes. In the framework of a school-based study in the only school in the community which was attended exclusively by Indigenous students, the focus of this exploratory study was on the impact of the individual trait of enculturation and the contextual factor of school climate in relation to victimization and aggression.

Structural Equation Models were conducted to evaluate three hypotheses. Based on evidence that being victimized can lead to aggressing others, the first hypothesis was that victimization was expected to be positively linked to aggression. According to the second hypothesis, various components of enculturation including identity attitudes, spiritual involvement, and traditional practices were expected to be negatively linked to victimization and aggression. According to the third hypothesis, school climate was expected to intervene in the relationships between enculturation factors (identity attitudes, spiritual involvement and traditional practices) and social factors (victimization and aggression).

Among identity attitudes, spiritual involvement, and traditional practices, only identity attitudes was directly linked to less frequent self-reported aggression toward

other students. Conversely, spiritual involvement and traditional practices were not directly linked to self-reported victimization or aggression. Identity attitudes also emerged as positively related to perceived school climate, which was in turn linked to less reported aggression toward others. These findings offer general support for examining the different parts of enculturation independently and more specific support for the utility of the "indigenist" coping model (Walters et al., 2002) when examining social outcomes among Indigenous youth.

Interpretation of the Findings

The findings are interpreted within the context of the "indigenist" coping model and are categorized into four different sections. One, the relationship between age/gender and victimization/aggression behaviors was be examined. Two, the link between aggression and victimization was assessed. Three, the impact of enculturation on victimization and aggression was explored. Four, the intervening role of school climate among the relationships between enculturation factors and victimization and aggression was examined.

Age and gender differences among victimization and aggression. The descriptive statistics involved an examination of gender and age differences among ratings of identity attitudes, traditional practices, and spiritual involvement as well as among ratings of school climate, victimization, and aggression. Participation in traditional practices differed by gender as the males engaged in these activities to a greater extent than females. Identity attitudes, spiritual involvement, school climate, overall victimization, overall aggression, or type of victimization/aggression did not differ by gender.

The lack of gender differences is inconsistent with evidence from both majority and minority youth suggesting that males tend to engage in more frequent physical aggression, whereas females may be more likely to engage in verbal or relational aggression (Carlyle & Steinman, 2007; Haynie et al., 2001; Van der Wal et al., 2003). The lack of gender differences may be due to the overall low rates of victimization and aggression in our study. As we relied on self-report data, our youth may have underreported their involvement or the majority of youth who were surveyed are not involved in these behaviours because of the unique relationships among the students. The majority of these youth have known each other their entire lives and have attended the same school together since kindergarten. This environment may potentially foster closer bonds that deter most students from victimizing other students.

The rates of overall victimization differed with age. In our study, the younger students, aged 11-15 years, reported experiencing being bullied more frequently than did the older students, aged 16-19 years. More specifically, both verbal and relational victimization, but not physical and cyber victimization, were experienced more often by the younger students than by the older students. This may be due to developmental differences. One possible explanation may be that younger students are involved in more frequent aggression toward their same aged peers as compared to their older peers. Younger students may engage in more frequent verbal and relational aggression as they may not consider this behavior to be harmful, whereas older students understand that verbal and relational aggression are painful to the students who are targeted even though they might not be as tangible as physical or cyber aggression. An alternative explanation

may be that the younger students are being targeted by the older students due to power imbalances related to age and/or size, making them easier targets for older students.

Victimization and aggression. All of the SEM models confirmed a significant positive relationship between victimization and aggression, suggesting that the students who reported being victimized by others were also more likely to report being aggressive toward other students. Therefore, Hypothesis 1 was confirmed and seemed to offer support for the conceptualization of victimization and aggression as related in nature rather than as independent constructs. These findings are consistent with evidence that being victimized may sometimes lead to the victimization of others among Indigenous youth (Matheson et al., 2016; Turanovic & Pratt, 2017).

Enculturation and victimization/aggression. To test the second hypothesis, three SEMs were conducted to examine the relationships between the factors of enculturation (i.e. identity attitudes, engagement in traditional practices and spiritual involvement) and social factors (i.e. victimization and aggression). Three main findings emerged. One, the youth who held more positive attitudes about being Indigenous reported less aggression toward other students. Two, the youth who were involved in spiritual ceremonies or who endorsed spiritual beliefs did not report more or less victimization or aggression. Three, the students who engaged in traditional practices such as cultural ceremonies did not report more or less victimization or aggression. Based on these findings, Hypothesis 2, according to which enculturation and victimization/aggression would be linked, was only partially supported.

The lack of findings regarding other aspects of enculturation may be due to findings showcasing that the Naskapi youth reported less engagement in traditional

practices and spiritual involvement as compared to their ratings of identity attitudes. This suggests that the Naskapi students tend to hold more positive identity attitudes toward being Indigenous potentially through the daily reinforcement of living in Kawawachikamach, an Indigenous reserve, and going to school with other Indigenous students. On the other hand, Naskapi youth may have reported less spiritual involvement and engagement in traditional practices as they have had fewer opportunities to participate in these aspects of enculturation. An alternative explanation may involve the influence of developmental factors on enculturation. For example, identity attitudes might be the first aspect of enculturation to develop among Naskapi youth which may then lead to the desire or the motivation to engage in spiritual and traditional practices. A third hypothesis may be that Naskapi youth are more involved in Protestant and/or Anglican spirituality which differs from Indigenous spirituality.

School climate as an intervening factor between enculturation and victimization/aggression. A second set of SEMs were conducted to test the third hypothesis. These SEMs were conducted to examine the intervening role of school climate among the relationships between enculturation factors (i.e. identity attitudes, engagement in traditional practices and spiritual involvement) and social factors (i.e. victimization and aggression). One, the students who had positive attitudes about being Indigenous also viewed their school's climate as more positive, which was in turn linked to less reported aggression toward others. Two, participation in spiritual ceremonies and engaging in traditional practices were not significantly linked to perceived school climate. Thus, only the students who reported positive attitudes toward their Indigenous culture also perceived their school climate as positive and, in turn, reported themselves

to be less aggressive toward other students. As identity attitudes emerged as the only component of enculturation linked to school climate, Hypothesis 3 was also partially confirmed.

The relationship between identity attitudes and school climate is consistent with Stephens et al.'s (2012) suggestion that students who value and feel pride toward their enculturation may also feel more connected to their school if their school is made up of students with the same cultural background. This finding may also be reflective of the values and norms historically held by Indigenous communities. By virtue of their adherence to and promotion of cooperation-based values, such as interconnectedness and social harmony, Indigenous communities have typically been recognized as adopting a primarily collectivist world-view (Mussell et al., 2004). Those Indigenous youth who maintain those values may, in turn, create a more welcoming and cohesive school climate for one another.

Limitations of the Study

The implications of this study must be considered within the context of its limitations, although they are intrinsic to this type of research. One, as First Nations communities across Canada can vary widely in regard to cultural background, language and historical experience, the findings may not necessarily be generalizable to all, or even some other, Indigenous groups. However, the findings are informative for the Naskapi community and can also be seen as part of ongoing efforts to better understand individual Indigenous communities. This will lead to the development of a tapestry of knowledge about factors that promote well-being within specific communities but that may also be compared across various communities (Burack et al., 2014, 2019)

A second limitation of this study is the sole reliance on cross-sectional self-report measures to evaluate enculturation, school climate, as well as victimization and aggression. Self-report measures do not always provide entirely accurate information, especially if the participants are reticent to be honest about engaging in prohibited behaviours at school (i.e. being aggressive towards others). However, in order to reduce the likelihood of untruthful responses due to concerns about the judgment by others, we assured the students that their answers on all of the measures would be kept confidential and would not be shared with parents, teachers, or principals. The only exception was with regard to a question about suicidal ideation. In this case, if the student responded that they had thought about suicide in the past or were actively thinking about suicide, the student was referred to a supervised clinical member of the research team who conducted a suicide risk assessment. This clinician informed the student that to ensure their safety, they were required to follow up with a member of the community to inform them of the student's suicidal ideation. As part of our research team's collaboration with the community, numerous students over the almost quarter century of research were helped through this process.

A third limitation involves the number of participants. While 69 participants may be considered a small group for statistical purposes, it makes up more than ¾ of the student population of that age at JSMS. Due to our lower statistical power, the probability of making a Type II (false negative) error increased. Thus, with more students we may have found even more significant findings.

Conclusions and Future Directions

This study was carried out at the request of the Naskapi Nation of Kawawachikamach and the initiative of the students and faculty of JSMS, the only school in the community, as part of a two-decade long collaboration with the McGill Youth Study Team. The focus of this study was on the role of enculturation and school climate in relation to victimization and aggression. Only the students who reported more positive identity attitudes also reported being less frequent aggression toward other students. While different hypotheses were proposed to explain this relationship, future work might include qualitative interviews of the participants to gain a more nuanced understanding of the relationship between identity attitudes and fewer reports of peer aggression.

Identity attitudes also emerged as the only component of enculturation significantly linked to perceived positive school climate, which was in turn linked to fewer self-report ratings of aggression toward others. We hypothesized that the students who held positive attitudes about being Indigenous may feel especially connected to their school as they share their culture with their peers and their culture is also reflected in the values and norms promoted by their school. Future work may be focused on the relevant factors, such as relationships, media exposure, life experiences or individual traits, that may contribute to or shape the students' identity attitudes and/or which Indigenous values and norms seem to be especially relevant in maintaining or perpetuating a positive school climate. This knowledge would be especially significant in informing school-based interventions aimed at increasing positive identity attitudes or reducing aggression.

The findings of this study suggest that enculturation is a complex construct made up of different components which are related to school climate, victimization and aggression in distinct and unique ways. Accordingly, the various components of enculturation including identity attitudes, engagement in traditional practices, and spiritual involvement should be studied separately rather than simply as part of an overall construct. The findings also provide support for examining various parts of enculturation rather than relying on one cultural involvement construct (i.e. only examining participation in traditional practices). This notion is supported by the "indigenist" coping model, according to which distinct cultural buffers (i.e. identity attitudes, spiritual involvement and engaging in traditional practices) can be relevant to the promotion of resilience both at an individual level as well as within Indigenous communities as a whole (Walters & Simoni, 2002).

Although the "indigenist" coping model has mostly been examined in relation to physical and mental health outcomes, the findings of this study offer support for the use of this model in the study of social outcomes, including aggression and victimization, among Indigenous youth. While this study was focused on the ways in which identity attitudes, spiritual involvement, and engagement in traditional practices may act as protective factors against aggression and victimization, future work may be focused on how these same enculturation components may promote healthy peer relationships.

Implications for School Psychology Practitioners

The findings from the current study suggest that students who report positive identity attitudes are more likely to perceive their school climate as positive, which, in turn, are linked to less self-reported aggression. As leaders in the promotion of

developmental and mental health needs of their students, school psychologists should consider implementing school-based interventions or groups aimed at increasing positive identity attitudes among their Indigenous students, who have been historically marginalized and underserved.

The benefit of implementing school-based cultural identity interventions for Indigenous students may be three-fold. One, promoting positive identity attitudes among students may lead to a decrease in aggression. Two, promoting the development of positive identity attitudes at school may also further foster a sense of community. Three, by strengthening the students' sense of community, victimization and aggression may further be reduced thereby facilitating students continued success and well-being. Such interventions would promote both positive identity attitudes among Indigenous students and key aspects of school climate, such as physical, social and emotional safety, positive relationships across the school community, respect for diversity, open communication and collaboration and engagement in and connectedness to school (Cohen et al., 2009).

Implications for the Naskapi Nation of Kawawachikamach

The findings from this study highlight the role of Indigenous identity attitudes in the promotion of a positive school climate and in the protection against aggression among the youth in Kawawachikamach. These findings showcase the continued resilience demonstrated by the Naskapi Nation of Kawawachikamach in its efforts to protect and promote its cultural values and norms despite facing severe adversity in the forms of famine, forced relocation and assimilation (Burack et al., 2013; Cooke, 2012; Fryberg et al., 2013).

The current study offers support for community-based efforts, such as the

Naskapi Traditional Knowledge Project which transmits Naskapi cultural values and norms to younger generations, and school-based efforts, such as the Naskapi Culture Program which permits students to practice, deepen and preserve their cultural practices, knowledge and heritage. Ongoing community and school-based group interventions aimed at strengthening Naskapi culture are key aspects to the promotion of school climate and to the protection against aggression at JSMS and throughout the community.

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Appendix A

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(514) 398 - 6968

Dear Parents:

As part of the McGill Youth Study Team's ongoing research collaboration with Kawawachikamach, we will continue to conduct our project on identifying the factors that predict academic success and well-being among the students at Jimmy Sandy Memorial School. Students who are given consent to participate will be asked to complete a series of questionnaires that cover a range of areas including academic achievement, behavior (including alcohol and drug use), relationships with friends and family members, emotions and cultural identification. In addition, we will ask for records of school grades from the entire school year and participants' teachers will be asked to provide feedback on their students' academic, behavioral, social and emotional functioning as well. The participants will fill out these questionnaires during 3-4 class sessions when we visit the school during the week of (April 3rd-7th, 2017).

Please be advised that the data in this study will be used only for research purposes and will be held in the strictest confidence. Your son's/daughter's results will not affect their status at Jimmy Sandy Memorial School in any way. When the results will be published it will be as group averages and no personal information will be used in the publication of findings.

We would greatly appreciate your child's participation. If you are willing to allow your son or daughter to participate in this study, please sign the attached consent form. Your child will be asked if they wish to participate and will be told that they can stop at anytime. Your child will receive a small present, regardless of whether s/he completes the questionnaires.

If you have any questions, please contact Jake Burack at 514-398-3433.

Sincerely,

Jake Burack, Ph.D.
Professor and Director
McGill Youth Study Team

Appendix B

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Participant Consent Form

Researcher: Jake A. Burack, Professor
McGill University, Department of Educational and Counselling Psychology
514-398-3433; jake.burack@mcgill.ca

Title of Project: Predictors of Academic Success and Well-being among First Nations Youth

Purpose of the Study: The goal of this project is to better understand and identify the personal, familial, community, and cultural factors that contribute to academic success, psychological well-being, and resilience, and reduce negative, harmful, and risky behaviours among high school students from First Nations community in northern Quebec

Study Procedures: Our research team will travel to your community to administer questionnaires to the participating students, and a questionnaire will be given to your child's teacher to complete. The questionnaires for youth will cover several topics aimed at better understanding the ways that personal, familial, and environmental factors like attachment, feelings of optimism, and cultural identity predict outcomes such as adaptive learning patterns, drug and alcohol abstention, and feelings of self-worth and well-being among First Nations youth. The questionnaire that the teachers will be given to complete asks questions about your son or daughter's emotions and behaviours.

The youth questionnaires will be filled out in a group format; a member of our team will read out the question and the students will fill out the answer on their personal sheet. Each group will be administered the testing in 4-5 forty-five minute sessions held during regularly scheduled class time. At the end of the week, the students will meet with the researchers in focus group type sessions, during which the researchers will debrief the students about the project, and answer any questions. The students will also be encouraged to provide feedback about the sessions and discuss issues that should be examined in the future.

Voluntary Participation*:* Participation is voluntary. The students and parents may refuse to participate in parts of the study, may decline to answer any question, and may withdraw from the study at any time during the testing, for any reason. If a parent or student decides to withdraw, their questionnaire responses will be destroyed unless they give permission otherwise. Upon conclusion of this study, all identifiable data will be destroyed and withdrawing one's data from this study will no longer be feasible. Your son's/daughter's participation or nonparticipation will not affect their status or your status at the school in any way.

Potential Risks: The only potential source of harm or risk is that the children and teachers will divulge sensitive personal information. This risk is probable as the questionnaires used inquire about sensitive personal issues. Our team includes an experienced clinician who is available to meet with any student who shows distress during or after sessions or who requests the opportunity to discuss issues that bother them resulting from the feelings associated with their answers to the questions. Participants will be assured that no one besides the researchers will ever see the questionnaires and no answers or scores by individuals will ever be revealed to anyone besides the researchers.

Potential Benefits: Participating in the study might not benefit you or your child directly, but we hope to learn

about youth, inform community leaders and educators about factors promoting resilience and undermining risk, and assist in developing sustainable intervention strategies aimed at increasing school retention rates, promoting academic success, and encouraging overall well-being.

Compensation: Compensation will be given to all students in the form of a small gift (e.g., water bottles, keychains, t-shirts). All youth participants will receive a gift regardless of whether they decide to withdraw from the study.

Confidentiality: Participants will be coded to protect confidentiality; participants will be assigned a number so that no identifying information will be provided on their questionnaires. Data linking participant names with participant numbers will be kept secure in a locked cabinet on McGill campus. Only the researchers will have access to this data, and it will be destroyed at the end of this study. The researcher must break confidentiality if child abuse or neglect is suspected, or if there is reason to suspect imminent serious harm to the participant or others. In these instances, the researchers will identify the participant based on his/her assigned number, meet with the participant privately to discuss the responses in question, contact the parent/guardian regarding the disclosure, and make a report to the Director of Youth Protection as necessary.

The results from this study will be shared in several ways. One, we will present the findings from our study to the community stakeholders (i.e., elders, band members, educators, teachers, parents). The students will also receive some feedback according to their level of understanding, and will be asked how they enjoyed the testing and whether they have things they would like to tell us about the testing and how we might improve it. Two, we will present these findings at local, national, and international scholarly and policy conferences. Three, the findings from our studies will be written up in the form of scientific articles for publication in peer-reviewed scholarly and policy journals. The results will be presented in group averages, so no child's individual responses will be singled out.

Questions: If you have any questions about this study, please contact the director of research, Dr. Jake A. Burack at 514-398-3433, or by e-mail at jake.burack@mcgill.ca

If you have any ethical concerns or complaints about your participation in this study, and want to speak with someone not on the research team, please contact the McGill Ethics Manager at 514-398-6831 or lynda.mcneil@mcgill.ca.

Please sign below if you have read the above information and consent to you and your child's participation in this study. Your child will be asked to provide verbal assent prior to conducting each session, where they can choose whether they would like to participate. Agreeing to participate in this study does not waive any of your or your child's rights or release the researchers from their responsibilities. To ensure the study is being conducted properly, authorized individuals such as a member of the Research Ethics board, may have access to your/your child's information. By signing this consent form, you are allowing such access. A copy of this consent form will be given to you and the researcher will keep a copy.

Child's Name _____

Parent or Legal Guardian's Name: (please print) _____

Parent or Legal Guardian's Signature: _____ Date: _____

Appendix C

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Participant Consent Form

Researcher: Jake A. Burack, Professor
McGill University, Department of Educational and Counselling Psychology
514-398-3433; jake.burack@mcgill.ca

Hi, we're a team of researchers from McGill University who are in your community to find out more about you; your school, family, interests, and things that you do. Here's more about our study:

Title of Project: Predictors of Academic Success and Well-being among First Nations Youth

Purpose of the Study: The goal of this project is to better understand the academic and emotional functioning of children and teens in your community. The information gathered from you and your classmates may provide answers to important questions about how children develop and grow in your community.

Study Procedures: We will ask you to complete paper and pencil questionnaires during class time, for about 45 minutes for 4-5 days. Members of our team will be available to read out the questionnaires and answer any questions you may have. We'll be asking about your identification to your culture, your relationships with your parents and friends, your experiences with bullying, how you cope with problems that you may face, your past year drug and alcohol use, how you and your friends feel about drugs and alcohol, your future goals and your feelings. These questionnaires do not pose any known risk to you, and they've been used before with people your age. We will also have access to your report cards in order to record grades, and we will ask your teacher to provide some information about you (like what you're like at school, how much you're learning, and whether your teacher has any concerns about your learning).We will also be talking to you about our study once you have finished in order to figure out what you thought of our research and ask how you think our research could be improved. Everything we ask you to do will be explained to you beforehand.

Voluntary Participation*:* Participation is voluntary. If you ever want to stop or not finish the questionnaires, that's ok! You can do that at any time. You may refuse to participate in parts of the study, may decide not to answer any questions, and may withdraw from the study at any time, for any reason. If you decide to withdraw, your questionnaire responses will be destroyed unless you give permission otherwise. At the end of this study, all identifiable data will be destroyed and withdrawing one's data from this study will not be possible. Your answers to our questions and your participation or nonparticipation will not affect you position at Jimmy Sandy Memorial School or otherwise in any way.

Potential Risks: The only potential source of harm or risk is that you will reveal some sensitive personal information because some of the questionnaires used ask about these types of issues. Our team includes an experienced clinician who is available to meet with you if you are upset during or after sessions or if you ask to speak with the clinician about issues and feelings associated with your answers to the questions. You may also wish to seek out support from following resource:

AmiQuébec
6875 Décarie Blvd., Suite 300, Montréal, QC, H3W 3E4
Phone: 514-486-1448 or 1-877-303-0264
Email: infor@amiquebec.org
http://amiquebec.org/youth/ provides a list of resources specifically for youth

Your answers on the questionnaires will remain confidential, so your peers, parents, and teachers won't know how you responded to any questions. Your questionnaires, answers, and/or scores will never be revealed to anyone besides the researchers.

Potential Benefits: Participating in the study might not benefit you directly, but we hope to learn about youth from your community, inform community leaders and educators about factors promoting academic success and overall well-being, and assist in developing sustainable intervention strategies aimed at preventing school dropout, promoting academic success, and encouraging overall well-being.

Compensation: You will receive a small gift (e.g., water bottles, keychains, t-shirts) whether or not you finish all the questionnaires.

Confidentiality: Your name will not be used in reports but your identity will be known to us, the researchers. You will be given a number to protect confidentiality and so that no identifying information will be put on your questionnaires. Information linking your name with your number will be kept secure using a password protected file on a computer on McGill campus. Only the researchers will have access to this information, and it will be destroyed at the end of this study. We will provide information about your answers ONLY if we are required to by law, if you reveal information that indicates that you may cause harm to yourself or others or if there is a suspicion that you are being harmed. In these instances, the researchers will meet with you privately to discuss the responses in question, and may contact a parent/guardian regarding the disclosure and/or make a report to the Director of Youth Protection as necessary.

Questions: If you have any questions about this study, please contact the director of research, Dr. Jake A. Burack at 514-398-3433, or by e-mail at jake.burack@mcgill.ca

If you have any ethical concerns or complaints about your participation in this study, and want to speak with someone not on the research team, please contact the McGill Ethics Manager at 514-398-6831 or lynda.mcneil@mcgill.ca.

Please sign below if you have read the above information and consent to participating in this study. Agreeing to participate in this study does not waive any of your rights or release the researchers from their responsibilities. To ensure the study is being conducted properly, authorized individuals such as a member of the Research Ethics board, may have access to your information. By signing this consent form, you are allowing such access. A copy of this consent form will be given to you and the researcher will keep a copy.

Participant Name	Date of Birth
Date	Signature of Participant

Appendix D

Faculty of Education
McGill University
3700 McTavish Street
Montreal, PQ, Canada H3A1Y2

Faculte des sciences de l'education
Universite McGill
3700, rue McTavish
Montreal, PQ, Canada H3A 1Y2

Facsimile/Telecopier
(514) 398- 6968

YOUTH ASSENT FORM

Why are we doing this study?
The goal of our study is to learn more about teenagers your age and what things help you do well in school, feel good about yourself, and to behave as well as you can. We will be asking you about your thoughts on many different things in your life such as your parents, friends, school, relationships, and your emotions and behaviour.

What will happen during this study?
You will be asked to fill out some questionnaires in your classroom. A researcher will read out every question and give you time to answer it individually. It will take approximately 4-5 sessions of about 45 minutes each to complete all the questionnaires over the course of one week. Your teacher will be asked to provide some information about you and the researchers will also have access to your report cards in order to record your grades.

You can ask questions at any time and you can stop doing the study at any time if you want for any reason.

Are there good things and bad things about this study?
You might find out some interesting things about yourself as you answer these questions. You will also get to learn more about research. You might find that some of the questions are very personal. If any of the questions make you too uncomfortable you can skip over them, or ask our team's clinician to talk to you about it privately. At the end of the questionnaires, you may want to talk with a supportive adult about issues that came to mind and may be bothering you. You may request to speak privately with our team's clinician or seek out support from following resource:

AmiQuébec
6875 Décarie Blvd., Suite 300, Montréal, QC, H3W 3E4
Phone: 514-486-1448 or 1-877-303-0264
Email: infor@amiquebec.org
http://amiquebec.org/youth/ provides a list of resources specifically for youth

Can I decide if I want to do these activities?
Your parents have given permission for you to participate in this testing. You do not have to participate in this process if you don't want to. Nobody will be angry or upset if you do not want to be in the study. If you do want to participate you can decide not to answer any questions that you don't want to. You can stop participating at any time.

Who will know what I did in this study?
The answers you provide on the questionnaires will remain confidential. That means that the answers will only be seen by members of our research team, and that your name will never appear on any of the

questionnaires you give us because you will be given a code to use instead. The only time we will break this confidentiality is if you report that you might cause harm to yourself or others or if you report that someone else is causing you harm. When we present what we find from this study in papers and presentations all of the information will be shown as group averages so that no one will ever be singled out.

Do you have any questions? Would you like to participate?

Assent
I read this form to _____ and acknowledge that he/she gave verbal assent to participate.

Signature _____ Date _____

Appendix E

Participant number: _____

Demographics Questionnaire (Schefferville)

1. Gender: _____

2. Date of birth (MM/DD/YYYY): _____

3. Age: _____

4. Grade: _____

5. Ethnicity (ex. First Nations, White, Asian): _____

6. People who live in your house:

a) How many older brothers do you have? _____

b) How many older sisters do you have? _____

c) How many younger brothers do you have? _____

d) How many younger sisters do you have? _____

7. Which adults live in your house? (Check all that apply)

Mother (a) _____ Grandmother (b) _____ Aunt (c) _____ Step Mother (d) _____

Foster-mother (e) _____

Father (f) _____ Grandfather (g) _____ Uncle (h) _____ Step Father (i) _____

Foster parent (j) _____ Other (k) _____

8a. Your father is
Naskapi _____
Montagnais _____
Other First Nations _____
Other _____

7b. Your mother is
Naskapi _____
Montagnais _____
Other First Nations _____
Other ____

9. What is the marital status of your biological parents :

Married _____ Divorced _____ Separated _____ Never Married _____

Other (please specify) _____

10. Parent's employment:

10. a) Mother:

Employed _____ Unemployed _____

10. b) Father:

Employed _____ Unemployed _____

11. Parent's highest level of education (completed):

11. a) Mother:

Elementary _____ High School _____ Cegep/College _____ University

(Undergraduate) _____ University (Graduate) _____ Other (Please Specify) _____

11. b) father:

Elementary _____ High School _____ Cegep/College _____ University

(Undergraduate) _____University (Graduate) _____ Other (Please Specify) _____

Appendix F

Cultural Connectedness Scale (CCS)

ABOUT MY CULTURE

The following questions ask about being [Aboriginal/First Nations, Métis or Inuit] and culture:

1.	I know my cultural/spirit name.	O No	O Yes
2.	I can understand some of my [Aboriginal or First Nations/Métis/Inuit] language.	O No	O Yes
3.	In certain situations, I believe things like animals and rocks have a spirit like [Aboriginal or First Nations/Métis/Inuit] people.	O No	O Yes
4.	I use tobacco for guidance.	O No	O Yes
5.	I have participated in a cultural ceremony (examples: Sweatlodge, Moon Ceremony, Sundance, Longhouse, Feast, or Giveaway).	O No	O Yes
6.	I have helped prepare for a cultural ceremony (examples: Sweatlodge, Moon Ceremony, Sundance, Longhouse, Feast or Giveaway).	O No	O Yes
7.	I have offered food or feasted someone/something for a cultural reason.	O No	O Yes
8.	Someone in my family or someone I am close with attends cultural ceremonies (examples: Sweatlodge, Moon Ceremony, Sundance, Longhouse, Feast or Giveaway).	O No	O Yes
9.	I plan on attending a cultural ceremony in the future (examples: Sweatlodge, Moon Ceremony, Sundance, Longhouse, Feast or Giveaway).	O No	O Yes
10.	I plan on trying to find out more about my [Aboriginal or First Nations/Métis/Inuit] culture, such as its history, traditions and customs.	O No	O Yes
11.	I have a traditional person, Elder or Clan Mother who I talk to.	O No	O Yes

		Strongly Disagree	Disagree	Do Not Agree or Disagree	Agree	Strongly Agree
12.	I have spent time trying to find out more about being [Aboriginal or First Nations/Métis/Inuit], such as its history, traditions and customs.	O	O	O	O	O
13.	I have a strong sense of belonging to my [Aboriginal or First Nations/Métis/Inuit] community or Nation.	O	O	O	O	O
14.	I have done things that will help me understand my [Aboriginal or First Nations/Métis/Inuit] background better.	O	O	O	O	O
15.	I have talked to other people in order to learn more about being [Aboriginal or First Nations/Métis/Inuit].	O	O	O	O	O
16.	When I learn something about my [Aboriginal or First Nations/Métis/Inuit], I will ask someone more about it later.	O	O	O	O	O

!

17. I feel a strong attachment towards my [Aboriginal or First Nations/Métis/Inuit] community or Nation.	o	o	o	o	o
18. If a traditional person, Elder, or Clan Mother spoke to me about being [Aboriginal or First Nations/Métis/Inuit], I would listen to them carefully.	o	o	o	o	o
19. I feel a strong connection to my ancestors.	o	o	o	o	o
20. Being [Aboriginal or First Nations/Métis/Inuit] means I sometimes have a different way of looking at the world.	o	o	o	o	o
21. The eagle feather has a lot of meaning to me.	o	o	o	o	o
22. It is important to me that I know my [Aboriginal or First Nations/Métis/Inuit] language.	o	o	o	o	o
23. When I am physically ill, I look to my [Aboriginal or First Nations/Métis/Inuit] culture for help.	o	o	o	o	o
24. When I am overwhelmed with my emotions, I look to my [Aboriginal or First Nations/Métis/Inuit] culture for help.	o	o	o	o	o
25. When I need to make a decision about something, I look to my [Aboriginal or First Nations/Métis/Inuit] culture for help.	o	o	o	o	o
26. When I am feeling spiritually disconnected, I look to my [Aboriginal or First Nations/Métis/Inuit] culture for help.	o	o	o	o	o

	Never	Once/ Twice in the Past Year	Every Month	Every Week	Every Day
27. How often do you make tobacco offerings for cultural purposes?	o	o	o	o	o
28. How often do you use sage, sweetgrass, or cedar in any way or form?	o	o	o	o	o
29. How often does someone in your family or someone you are close with use sage, sweetgrass, or cedar in any way or form?	o	o	o	o	o

Appendix G

Student School Survey

WELCOME TO THE SURVEY! This survey is a series of statements allowing you to tell us how you think and feel about things that happened **during the past school year**. Remember: we are only asking for what you think, not what other people think. There are no right and wrong answers, so please choose the answer that best tells us how you think or feel about each statement.

MY SCHOOL. Think about how strongly you disagree or agree with the following statements about your school.

	Really Disagree	**Disagree**	**Agree**	**Really Agree**
1. Students in my school can be trusted.	☐	☐	☐	☐
2. Students in my school generally get along with each other.	☐	☐	☐	☐
3. Students in my school generally feel the same way about things.	☐	☐	☐	☐
4. Teachers and staff in my school can be trusted.	☐	☐	☐	☐
5. Teachers and staff in my school usually get along with students.	☐	☐	☐	☐
6. Teachers and staff in my school generally feel the same way about things.	☐	☐	☐	☐
7. This is a pretty close-knit school where everyone looks out for each other.	☐	☐	☐	☐
8. My teachers respect me.	☐	☐	☐	☐
9. My teachers are fair.	☐	☐	☐	☐
10. Teachers in my school are nice people.	☐	☐	☐	☐
11. When students break rules at my school, they are treated fairly.	☐	☐	☐	☐
12. The principal asks students about their ideas at my school.	☐	☐	☐	☐
13. My school is a good place to be.	☐	☐	☐	☐
14. I feel like I belong at my school	☐	☐	☐	☐
15. My school is important to me.	☐	☐	☐	☐
16. Teachers and staff at my school are doing the right things to prevent bullying.	☐	☐	☐	☐

HOW BIG A PROBLEM. Think about whether the following things are problems at your school.

How much of a problem is:	**A Huge Problem**	**A Pretty Big Problem**	**Sort of a Problem**	**Not at All**
17. Students picking fights with other students.	☐	☐	☐	☐
18. Students who push, shove, or trip weaker students. **I define a weaker student as someone who is**_____	☐	☐	☐	☐
19. Students who hurt or threaten to hurt teachers/adults at school.	☐	☐	☐	☐
20. Students teasing, spreading rumors and lies, or saying mean things to other students	☐	☐	☐	☐
21. Students saying mean things about teachers to make them feel bad.	☐	☐	☐	☐
22. Students telling lies or making fun of other students using the Internet (Email, instant messaging, cell phone text messaging or websites	☐	☐	☐	☐

GETTING ALONG WITH OTHERS. Think about how many times each of the following things has happened during this school year.

First, think about things you might have done.	**A Lot**	**Several Times**	**Once or Twice**	**Never**
23. I pushed, shoved, tripped, or picked fights with students who I know are weaker than me.	☐	☐	☐	☐
24. I teased or said mean things to certain students.	☐	☐	☐	☐
25. I spread rumors about some students.	☐	☐	☐	☐
26. I told lies or made fun of some students using the Internet (Email, instant messaging, cell phone text messaging or websites).	☐	☐	☐	☐

	A Lot	Several Times	Once or Twice	Never
27. I cheered when someone was beating up another student.	☐	☐	☐	☐
28. I joined in when students were teasing and being mean to certain students.	☐	☐	☐	☐
29. I joined in when students told lies about other students.	☐	☐	☐	☐
30. I stood by and watched other students getting hit, pushed, shoved or tripped.	☐	☐	☐	☐

	A Lot	Several Times	Once or Twice	Never
31. I ignored rumors or lies that I heard about other students.	☐	☐	☐	☐
32. I tried to defend the students who always get pushed or shoved around.	☐	☐	☐	☐
33. I asked an adult to help someone who was getting teased, pushed or shoved around by other students.	☐	☐	☐	☐

Now think about things that might have happened to you.	A Lot	Several Times	Once or Twice	Never
34. A particular student or group of students pushed, shoved, tripped or picked fights with me.	☐	☐	☐	☐
35. A particular student or group of students teased and said mean things to me.	☐	☐	☐	☐
36. A particular student or group of students spread rumors or made fun of me.	☐	☐	☐	☐
37. A student or group of students told lies or made fun of me using the Internet (Email, instant messaging, text messaging, or websites).	☐	☐	☐	☐

SITUATIONS. Think about what most STUDENTS in your school would do in the following situations. Could MOST STUDENTS in your school be counted on to stop what is happening?

STUDENTS in your school would help out if:	**Never**	**Sometimes**	**Most of the Time**	**Always**
63. A student is making fun of and teasing another student who is obviously weaker.	☐	☐	☐	☐
64. A student is spreading rumors and lies about another student behind their back	☐	☐	☐	☐
65. A student in my school is telling lies or making fun of another student who gets picked on a lot using the Internet (Email, instant messaging, text messaging, or websites).	☐	☐	☐	☐
66. A student or group of students is pushing, shoving, or trying to pick a fight with a weaker student.	☐	☐	☐	☐

SITUATIONS. Think about what TEACHERS and STAFF at your school would do in the following situations. Could TEACHERS and STAFF at your school be counted on to stop what is happening?

TEACHERS and STAFF at your school would help out if:	**Never**	**Sometimes**	**Most of the Time**	**Always**
67. A student is making fun of and teasing another student who is obviously weaker.	☐	☐	☐	☐
68. A student is spreading rumors and lies about another student behind their back	☐	☐	☐	☐
69. A student in my school is telling lies or making fun of another student who gets picked on a lot using the Internet (Email, instant messaging, text messaging, or websites).	☐	☐	☐	☐
70. A student or group of students is pushing, shoving, or trying to pick a fight with a weaker student.	☐	☐	☐	☐