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Generations of Stewards: Re-Indigenizing Youth Leadership, Learning, and Conservation Education

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Generation of Stewards: Re-Indigenizing Youth Leadership, Learning, and Conservation Education

By

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Accepted in Partial Completion
of the Requirements for the Degree

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Generations of Stewards: Re-Indigenizing Youth Leadership, Learning, and Conservation Education

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Abstract

My thesis is an exploratory case study into epistemologies (or worldviews) supported by organizations and agencies that develop outdoor conservation and education programs for Native youth called Native Youth Stewardship Programs (NYSPs). This subject relies on the content developed by Medin and Bang (2014) who state that an under-representation of Indigenous peoples in Science, Technology, Engineering, and Mathematics (STEM) fields is largely the result of epistemological conflicts between educators and Indigenous students. I hypothesize that there is a considerable epistemological difference between the conservation entities developing programs to engage Native youth. These differences may create significant barriers with youth recruitment, retention, and curriculum development that in turn can lead to the possibility of ineffective programming. My thesis begins the work of identifying where conflicts can occur between conservation educators and Native youth demographics through interviews with individuals involved with NYSPs development. In this study, I found evidence suggesting greater convergence in worldviews than believed in my initial hypothesis. Representatives from all three entities agreed that successful NYSPs depend on community-driven approaches. Mistrust and insufficient time investments were also commonly identified as the most significant barrier to successful NYSPs. Finally, conservation entity representatives also agreed that NYSPs are important in fostering relationships. This work helps develop pathways to more relevant and engaging conservation programs for Native youth.

Acknowledgements

I want to thank my wife, Alanna, for her unwavering support in my academic journey. On top of the relocation that was required for the program, she always provided the support I needed to make it to the next day. I also want to thank my family and friends for their continuous encouragement! I extend my gratitude to my committee member and mentor, Dr. Michelle Montgomery, who has been nothing but supportive and encouraging since my undergrad. And to Dr. James Miller for your insights and suggestions. Finally, my time in the Environmental Studies program would not have happened without the support from my advisor, Dr. Troy Abel. I have enjoyed our conversations and the espresso that goes along with them.

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The Journey So Far

Ta'c léeheyn,'iinim wen'iikt wées Tsi'iah! Good day, my name is Tsi'iah (pronounced Suh-E-Uh)! But to the person reading this, feel free to call me Drew. I am Nimiipuu (Nez Perce) and have had the opportunity to develop a research project that is near to my heart. Before delving into the project, I wanted to write to the people taking the time to read my work, to let you know who I am and how I got to this point. I come from a long line of strong Nimiipuu who I hope would be proud to see what their work has currently amounted to with myself and my family. I have been raised with the knowledge that I carry on the legacy of my ancestors, for instance, the name Tsi'iah was the name of my great-great grandfather William Jackson which was then passed down to me. My upbringing was a privileged one, I was raised by a large and loving family which is full of role models who have all shaped the person I am today.

There is more concerning my family life, but I'll skip ahead a bit! After graduating high school, I went straight to working on my bachelors. This academic journey started with Olympic College and then I transferred to the University of Washington-Tacoma. I'll admit that college was not a happy place for me for almost half of the years spent. The lack of Indigenous peers, educators, and curriculum made the institutions feel unwelcoming, and after three family members passed away during the year of my transfer, I was ready to call it quits. Thankfully I didn't, UWT was a breath of fresh air with mentors that have continued to support my journey. After graduating with a bachelors in U.S. History, I went straight to working for the U.S. Forest Service as the Mt. Baker-Snoqualmie National Forest's Tribal Affairs Liaison Resource Assistant (long I know). For three years, I had the opportunity to work with a remarkable number of remarkable people. Now, I am here writing this paper that has been driven by my experiences and informed by my mentors. I hope you find it informative and helpful!

Introduction

My thesis focuses on how the epistemological differences of the Mt. Baker-Snoqualmie National Forest (MBS) and partnering organizations influence the development of Native youth[1] stewardship programs. Native youth stewardship programs (NYSPs) are modeled after the Civilian Conservation Corps founded in 1933 under the New Deal. These programs differ from the CCC model by blending natural resource conservation with cross-cultural youth programming (Madrona Institute, n.d.). The primary goal is to provide a space for Native youth to gain hands-on development of professional conservation skills, learn the characteristics of environmental careers, and develop a sense of community through the stewardship of ancestral lands. Since the 1950s, the U.S. Forest Service (USFS) has provided opportunities for youth to gain conservation-related skills and knowledge, creating a multi-generational group of people dedicated to managing the natural resources that communities rely on each day (Corps Network, n.d.). Today, this tradition is carried out on USFS-managed lands, such as the MBS. However, most youth conservation organizations supported by the MBS are not representative of Indigenous demographics (MBS, 2021).

It is important for federal land management entities such as the MBS to provide program opportunities for Native youth and be clear about its support of the needs and interests of this demographic. A review of the MBS' Facebook posts revealed that mentions of Indigenous peoples have only occurred five times since the account was created in 2019 (MBS, n.d.). This illustrates a disproportionate amount of public outreach relative to Indigenous demographics. One active partnership began in 2018 between the MBS, the Stillaguamish Tribe, and the Coast

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[1] For this study, the terms "Native," "American Indian," and "Indigenous" will refer to the first peoples of the Americas. Also, the term "Native youth" has been chosen due to its popularity in literature concerning this demographic.

Salish Youth Stewardship Corps (CSYSC). Officials representing these three entities formed the Stillaguamish Tribal Youth Experience that later became the Stillaguamish Inter-tribal Youth Experience (USFS, 2018, 2019). However, in the previous year, a similar partnership was created between the MBS, Muckleshoot Tribe, and Northwest Youth Corps (NYC). Culminating in one week-long environmental education-oriented program. it has not been unrepeated (USFS, 2017).

As I mentioned in my personal statement, I had a falling out with my academic pursuits due to a consistent feeling of not having my interests and worldview represented combined with a considerably tragic year. The former of these causes is something that I have striven to not replicate in my own work with Native youth programming though I am always of the mind that I can improve and learn ways to make my work more beneficial to Indigenous peoples. Many NYSPs are shaped around an idea of reconnecting with one's culture and community. To me, this aspect of these programs is one of the most interesting because I am someone that would have benefitted from a program like this as a youth. While I cannot go back in time to develop a Nimiipuu-based NYSP for myself, I can work to improve upon programs and showcase what is necessary to meet the needs of Native youth. This process begins with a reflection on the intentions and values of those that develop and support these programs. I hypothesized that there is considerable epistemological difference between the organizations that develop programs to engage Native youth which would in turn diminish the ability for Native youth to relate program content. However, I found that the convergence of perceptions concerning Native youth programming amongst the entities of interest pointed to greater similarity with Native youth needs and interests than expected. Epistemologies are described by Medin and Bang (2014) as being almost synonymous with the term worldview which refers to an individual's beliefs on

nature, validity, and scope of knowledge (pp. 121). Going further, epistemologies or worldviews are developed through personal experiences and highlight what the holder values in their knowing science. Values do not always align well with one another which in turn can cause these differences to create significant barriers with outreach attempts that in turn can lead to the possibility for ineffective programming. This thesis aims to develop pathways for future studies into NYSPs.

Research Questions. My thesis was guided by these research questions:

1. What makes an effective Native youth stewardship program?

    a. What are the most significant barriers to Native youth stewardship programs?

2. How does an entity assess effectiveness? What are their instruments?

Why are Native youth stewardship programs important?

Review of Native Youth Education

The education of Native youth in North America has been in a state of consistent change within the past centuries of colonial influence within the continent. With education forming the foundation to how individuals view and understand the world, the topic has been at the center of issues concerning the continuation of Indigenous communities and culture. Native youth education as a whole is a complex topic that is often marked with a history of violence and oppression as colonial powers exercised their rule. Despite this history, Indigenous communities have been at the forefront of resistance to protect their youth and maintain their cultures and traditions in the face of colonial assimilation.

Pre-Colonial Education

Education before colonization was less formalized than the current standard and was meant to be a lifelong endeavor to further understand and respect the relationships between themselves, communities, land, and tradition (Moore 2005). During this time, Indigenous education was primarily taught through immersive experiences such as games or by telling stories which range from informative stories about natural phenomena, traditions, and customs to moral stories that shared proper forms of behavior to the listener (Moore 2005; Friesen 1999). A group of children knew a woman who lived all alone near the river. The children knew that she was lonely, and they wanted to go visit with her. When they asked their parents for permission to go, their parents said, "No. You can't go, because it is too far away; the Giant Woman might get you when you are away from home. The Giant Woman is powerful. She would put you in her huge clam basket." (Told by Agnes James excerpt from *Haboo* edited by Vi Hilbert 1985).

Basket Ogress stories such as the one above are a common example of a type of story meant to teach acceptable forms of behavior in Coast Salish tradition. While there are many Basket Ogress stories that can differ based on the region, community, and the storyteller it is common in these stories for the children to ignore the advice of their parents and unfairly treat the least physically abled member of their group (Hilbert 1985). This leads to the Basket Ogress kidnapping the children and attempting to eat them which the character is usually unsuccessful in completing because of a group effort of resistance by the children that is generally led by the eldest child. The proper behavior meant to be conveyed by these stories is for children to listen and respect the advice of their parents and elders, treat their community members fairly, and the value of working together.

Like stories, the games used to entertain and educate are tied to the region in which it originated. There are a multitude of examples across North America on these games ranging from complex sports such as lacrosse typically played in Midwest and Eastern communities to a simple game called "pala-pala" that was played in the Pacific Northwest where children attempted to pull the most leaflets from a sword fern leaf in a single breath while saying "pala" after each leaflet was pulled (Delsahut 2015; Pojar and Mackinnon 1994). In either case, the games were intended to teach those playing different sets of skills and knowledge whether that was group coordination and teamwork with lacrosse or training the ability to hold one's breath in pala-pala.

Colonial Education

The arrival and proliferation of European colonists set about a change in the education of Indigenous peoples in North America led by the colonizing powers. During this period, education was governed by a Eurocentric perspective with the purpose to mold Indigenous peoples from being the savages they were perceived to be into productive members of the colonial society (Moore 2005). This change in form for education was not a delicate or peaceful process as the goal to assimilate Indigenous peoples required an upheaval of communal, cultural, and land relationships generally with violent methods to maintain influence over conquered territories. While this process began with disease and warfare, the educational components began in the 1600s with the establishment of missionary boarding schools that would later thrive in the 1800s (Deyhle and Swisher 1997). These boarding schools were not unique to the United States as Canada was also home to similar institutions.

Indigenous communities with strong and established relationships between themselves, culture, and land posed a problem to the colonial processes intended on controlling the land and people within it. These schools were presented as a means to solve this "Indian problem" by breaking down these relationships and assimilating a whole generation (Deyhle and Swisher 1997). While this assimilation was under the guise of education, education itself was steeped in violence. In order to "kill the Indian and save the man" the boarding schools restricted all manner of Indigenous culture including language, dress, and religion while promoting Eurocentric narratives (Reyhner 2018; Dunbar-Ortiz 2014). If students resisted this militaristic curriculum, they were often physically reprimanded either by school staff or by other students (Reyhner 2018). This was a means to associate the students' relationships to their cultures with the violence endured at these boarding schools and create a population of youth that were subservient to the demands of their colonizers.

Towards the beginning of the 20th century, these boarding schools were generally recognized as failures by assimilationists and opted to promote public school education with White students as a less overt way to assimilate (Deyhle and Swisher 1997). Despite the majority of these schools being shut down by the 1930s in the United States, the impacts of these institutions are still felt today and a greater understanding of the violence of these schools is being investigated (Austen 2022). While the overt forms of state sponsored violence against Native youth are not part of the curriculum, the formalized form of education during this time has become the norm for a majority of Indigenous communities.

Modern Native Youth Education

Education for Native youth has seen considerable change since the era of boarding schools with the majority of this demographic attending public schools. 2019 statistics show that

93% of American Indian students attended public schools due to the greater availability of these schools near Indigenous communities (NIEA n.d.) Though there are issues with these institutions that are explored below such as non-representative educators and curriculum, it is still a marked change from the boarding schools attended by these students' predecessors. While most schools attended by Native youth follow standard K-12 guidelines with variations between states, there are programs that work to blend formal and informal approaches to education whether by an outside program that recruits students or by the school itself.

Washington state has numerous examples of these school programs including Hoquiam School District's Title VI Native Education Program and Chief Leschi Schools' program offerings. The Hoquiam School District's program provides support for Native youth with academic and non-academic services that are specialized to address the unique needs of their Native student body while promoting their involvement in activities that are important to the students such as bringing awareness to Missing and Murdered Indigenous Women and Girls (Wells 2023; Hoquiam School District n.d.). Chief Leschi Schools located in Puyallup territory abides by K-12 guidelines set by the state. However, the school offer their inter-tribal student body with representative educators that is aided by preferential hiring of Indigenous educators as well as school sponsored Pow Wows and daily singing, drumming, and dancing time called "Circle" (Chief Leschi Schools 2021; Chief Leschi Schools n.d.). These programs act as a bridge between formal and informal education while supporting student connections to their culture and community.

Outside programs are the main subject of this study, NYSPs are such an example of a type of program that acts as another approach to support Native youth education. According to the Madrona Institute, the purpose of NYSPs are to reconnect traditions of learning and

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stewardship with the areas where these practices were created while supporting the development of relationships among youth and their communities (CSYSC, n.d.). The method that these programs choose to educate youth vary based on a number of factors including community interest and staff capacity. Since these programs are dedicated to cultural practices in ancestral lands, public lands such as parks and forests can be central locations for the programming offered by NYSPs.

Public lands are areas of land and water that are owned and managed by a government entity that typically utilize funds generated by the governed. These lands take a variety of sizes and management organizations from a community park overseen by a city parks and recreation department to a national forest managed by the U.S. Department of Agriculture. While memories, careers, and a general love of the outdoors have been made in these areas, the lands are carved out of a legacy of colonization. For example, the creation of the first national park, Yellowstone National Park, came at the cost of the Bannock people's hunting rights as it was determined that their treaty was voided with the creation of the park (Wilderness Society, 2019). Likewise, in the *U.S. v Hicks* (1984) case, the court concluded that despite the Treaty of Olympia being ratified before the creation of Olympic National Park, the existence of the park superseded the "open and unclaimed" provision of Quinault hunting rights spelled out in the treaty. The creation of public lands began with the removal of Indigenous inhabitants and supported with treaty nullification thereby legally cementing U.S. land claims acquired in the era of Manifest Destiny. For over a hundred years, Western ideas of land management have been used by the agencies assigned to administer the lands forcibly acquired by the U.S. Through supporting NYSPs this legacy does not have determine the image of public lands, but the programming

supported by these agencies should be respectful of the history, culture, and needs of the intended demographics.

Environmental Education and Practice Overlooks American Indians

Figure 1 Word art of the North American Association for Environmental Education 2019 K-12 Guidelines. Red arrows point to the terms aboriginal, indigenous, and native

To contextualize my hypothesis about Western epistemologies, I developed a simple content analysis of the North American Association for Environmental Education K-12 Guidelines for Excellence. This curriculum serves a primary example of environmental education content that influences environmental education in North America. A simple WordArt content analysis (figure 1) of the 2019 North American Association for Environmental Education K-12 Guidelines revealed that in the 88-page document, terms that described Indigenous peoples were used a total of 21 times (9 aboriginal, 7 indigenous, 5 native). To illustrate this, this text analysis enlarges the illustration of words based on their occurrences in text. It should be noted that the usage of the terms "indigenous" and "native" were also used to describe flora and fauna. This analysis demonstrates how Indigenous peoples are often overlooked in environmental education and research. Native youth must contend with education systems that have not been designed to support their worldviews thus creating a system of education that fails to meet the needs of Indigenous peoples. This is exemplified by a 2005 Wisconsin report on standardized testing which indicated

that science was one of the strongest subjects for Menominee children in fourth grade and scored above the national average in this subject, though by eighth grade the study indicated the opposite (Medin and Bang 2014). The omission of Indigenous peoples from curriculum reduces the ability for Native youth to relate to the content which impacts the overall learning of this student demographic.
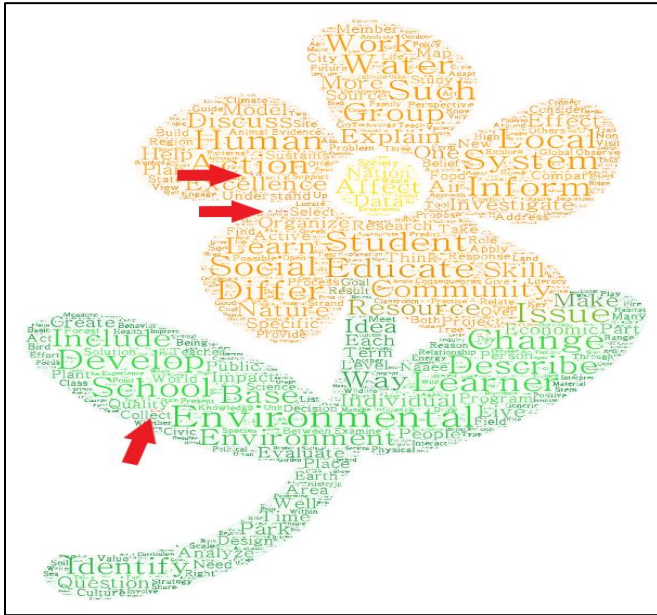
Figure 2 Word art of the North American Association for Environmental Education 2021 K-12 Guidelines. Red arrows point to the terms aboriginal, tribal, and native.

Using the same WortArt analysis on the most recent NAAEE K-12 Guidelines revealed an increase in the amount of attention paid to Indigenous peoples. With 27 total uses of words associated with Indigenous peoples (9 aboriginal, 7 tribal, 6 native, and 5 indigenous). Again these words were not exclusively used to describe Indigenous peoples with some uses of the words "native" and "indigenous" being used to describe flora and fauna. This growth is a sign of greater representation of Indigenous subjects in classrooms though there are still issues in academic fields.

Quijada Cerecer (2013) explores the impact school policies, rules, leadership practices, and the social climate of a campus have in the development of relationships between Native youth and adults. The author found that the practices of leadership and the curriculum presented did not represent the lived experiences and worldviews of Indigenous youth with some youth displaying shock that their experiences in the classroom were even being studied in the first

place (Quijada Cerecer, 2013). The combination of educators displaying a sense of indifference towards the success of American Indian students and neglecting to include curriculum concerning Indigenous peoples contributed to an educational climate where Indigenous students felt separated from the learning process and the school community (Quijada Cerecer, 2013). Quijada Cerecer proposes that school administrators must connect students with culturally responsive curriculum, leadership development, social justice, and civic engagement.

Continuing this theme, Sharik et al. (2015) gathered 2015 demographic data across sixty-seven National Association of University Forest Resources Programs which found a severe lack of minority enrollment across all demographics. The authors found that 14.3% of the 22,516 undergraduate enrollments represented minority demographics with 1.1% of enrollments specifically representing Native Americans (Sharik et al., 2015). This data shows that the contrast in enrollments is not a contained event, rather it is an institutional failure to transmit knowledge that is engaging and useful for Indigenous peoples. Medin and Bang (2014) argue that the underrepresentation of Indigenous students in Science, Technology, Engineering, and Mathematics (STEM) fields is largely a result of an epistemological conflict within science education in which Western worldviews divide people and the natural world (pg. 8-9). Given the presence of these worldview conflicts in academic fields in conjunction with an Indigenous representation gap in environmental education, these conflicts are not out of the question for NYSPs. The lands under the jurisdiction of the Forest Service were acquired through dispossession, this history serves as the foundation for the worldviews that influence the practices of the agency. Since the MBS manages land in the Forest Service network, it is likely that the programs developed for Native youth carry similar implications for epistemological conflicts that should be reconciled and meaningfully addressed.

A significant gap in American Indian employment exists across Forest Service offices. In FY 2015, the percentage of American Indian employees reached 4.1% in with a decrease in subsequent fiscal years (Westphal et al. 2022, 7). In FY 2017, the MBS created the Tribal Affairs Liaison internship with the express purpose of developing meaningful relationships with local Tribes. So far, this internship has employed two American Indians with one continuing to work for the MBS. This internship was a step towards improving the statistics that could be further supported with employment opportunities with similar goals that are geared specifically for the skills and experiences for American Indians. For inspiration, the MBS may look to the Makah Tribe's internship program which provides high school and college-aged individuals with a six-week opportunity to work alongside Makah and partnering organizations natural resource specialists (Northwest Treaty Tribes 2020).

Chapter 1: Literature Review

<center>**Exploration of Terms**</center>

Epistemology

This study focuses on epistemologies and the potential for conflict between various epistemologies in NYSPs. The basic and simplified definition of the term is that epistemology is the theory of knowledge that considers how people understand the knowledge that is received and questions how people know what they know (Stanlick 2013). Epistemology as a field of study has existed since the development of philosophy, as such there is a near limitless amount of works and evolutions of the field (University of Sheffield n.d.). For the purposes of this study, the definition provided by Douglas Medin and Megan Bang has been the leading interpretation for this research. The authors state that epistemology is nearly synonymous with the term worldview and relates to an individual's beliefs regarding nature, validity, and scope of knowledge (Medin and Bang 2014). In this definition, the way people view and understand knowledge is dependent on their beliefs which in some ways act as a filter that prioritizes certain features of knowledge and downplays others. These personal axioms are developed through the lived experience of the worldview holder and determine what the holder believes to be true about the world at large. Everyone has an epistemology that governs their outlook on the world and the knowledge received from it.

Indigenous Epistemology

It should be stated that like how Traditional Ecological Knowledge (TEK) is created in the context of the communities it originates from, the same is true for Indigenous worldviews and ways of knowing. Different historical and cultural contexts can lead to a variety of worldviews that makes generalization difficult and perhaps not appropriate (Shu et al. 2019; McEachern 2016). That being said, there are some commonalities between Indigenous

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worldviews in North America that can lead to a general understanding. Indigenous peoples tend to view the world through a relationship-focused lens where the social relationship between people and nature are paramount to the understanding of the world (Medin and Bang 2014; Carjuzaa and Ruff 2010). With this worldview, nature is itself a community with each plant and animal playing a role within it and emphasizes the development of respectful relationships between people and the larger community. While there are variations in this general explanation, relationships are a common thread. Additionally, the communication styles in this worldview are generally indirect and prefer to speak on the greater context relating to the topic rather than a more direct approach (Medin and Bang 2014; Carjuzaa and Ruff 2010). This tendency in communication style is in respect to centering the view of world on the relationships that surround areas of significance.

Western Epistemology

Again, there are a variety of worldviews found in Western-European cultures with the field of epistemology being a clear example of this variation. Still there are commonalities between Western worldviews particularly in how nature is viewed and the general communication of knowledge. In general, with nature in mind Western worldviews have a tendency to create clear distinctions and divide nature including the place of people in context with nature (Medin and Bang 2014). Here, there is less attention paid to the relationships of communities with greater emphasis provided on what people can extract from nature. Often times, nature is commodified to meet the needs of people first with greater value attributed to parts that are beneficial to the people (Medin and Bang 2014). For example, a Western-oriented outdoor program may focus on supporting recreation infrastructure for the primary benefit of people. This inclination towards dividing influences the Western communication style as well

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with this worldview generally being more linear in its approach (Medin and Bang 2014; Carjuzaa and Ruff 2010). For instance, research papers and methods of Western institutions would favor a more direct approach to obtain and display the results of a study.

Generalizing these worldviews can place them at odds with one another and this appearance can be true. For hundreds of years the processes of colonization have worked to divide and conquer nature along with the people within it. Western worldviews dominate North America where nature is often viewed as a commodity that serves the interests of people. Despite this, the two are not always at odds. For one, these worldviews are heavily generalized and there could be specific worldviews held by Indigenous communities that have greater parallels with Western worldviews and vice versa. Also, this paper is written in a Western-oriented communication style by an Indigenous person whose research methods have focused on creating relationships through discussions and the topic itself is one that has been built by the experiences of the writer. True, the previous sentence was more Western in its style but there are middle grounds that can act as bridges which in turn can improve the development of relationships between Indigenous and non-Indigenous communities. Understanding these differences, can pave the way to improve how entities formulate their programming for the benefit of Native youth participants.

Effectiveness

A key part of this study is to determine how each manager of the programs explored below determine what effectiveness is and how it is achieved. For transparency, this paper is influenced by a postpositivist epistemology meaning that the author believes that researchers can create warrantable claims from fallible sources and that researchers are inherently subjective though the knowledge produced or drawn out can still be objective (Hicks 2018). In this sense,

effectiveness is a point of view determined by the respondent but trends in the responses can lead to objective knowledge about what makes an NYSP effective. Literature regarding Native youth education and tribal relations can provide a base understanding of how an effective NYSP can be developed and managed.

Youth First

Native youth face a combination of barriers that are unique to their demographic including generational trauma, apathetic education systems, and a lack of access to cultural knowledge (Alfred 2015; Lickers 2016; Quijada Cerecer 2013; Snively and Williams 2016). All of which impact the social and mental well-being of Native youth and consequently their communities as a whole. The Indigenous identity of Native youth has been shown to be a paramount factor of their health which can be reinforced with activities associated with their identity (Barker et al. 2017) (Harré 2018). For an NYSP to be effective, the program should not have a singular focus on the project work and address these barriers with an emphasis on healing. Alcantara and Gone (2007) propose that healing can be achieved by supporting protective factors such as cultural spiritual connections, familial connectiveness, and relationships with community leaders. Putting the needs and interests of youth participants ahead of program managers will result in a program that invites active participation that will in turn promote the return of youth to the program.

Balancing Values and Goals

The programs of interest to this paper are collaborations between non-profit organizations, public land managers, and tribes. Each agency and organization hold various goals and values that guide their respective work which have overlaps as seen with their collaborations but are likely to have divides. This divide is most prominent with the USFS mission to manage

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forest and grasslands for multiple uses including timber, recreation, and wilderness which can conflict with the goals of their tribal partners (Dockry et al. 2018). This multiple use mission has been a significant influence on the programs the agency has developed since its founding and will likely continue to do so far into the future. It should be noted that while the USFS has overlying national policies and missions, individual forests and even districts within forests have varying goals and values primarily as a result of their location. Proximity to rural and urban areas, geographical features, and political regimes create different doxas, fields, and habitus that maintain their social order (Brulle and Norgaard 2019; Darvill and Lindo 2015; Long and Lake 2018). From a program management perspective, an effective NYSP begins with a harmonization of values and goals between program partners. Depending on the forest, reconciliation can vary between a simple or difficult process but this partnership building step is crucial in developing a program with minimal conflicts.

Sustainability

Like effectiveness, sustainability has a wide range of definitions which may contest with one another (Ramsey 2015). Regarding this paper, sustainability will refer to a program's ability to maintain its goals, standards, and values. Advocating for youth interests and partner reconciliation work in tandem to make a program sustainable. An NYSP program is sustained when youth want to participate and program collaborators are operating with a consistent understanding of each other's goals and values. Likewise, funding plays a key role in sustaining a program. Unfortunately, a lack of funds to continue programming is common amongst outdoor youth programs which include NYSPs (Ibes et al. 2021). Discretionary funding from collaborators is not guaranteed for NYSPs since conflicting internal goals of the partnering agencies and organizations can lead to higher fund allocation for other purposes. For example,

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the Inter-tribal Youth Experience (ITYE) is primarily funded by a grant provided by the National Forest Foundation (NFF) rather than either of the partners (MBS 2022). Funding comes with its own caveats, as is the case with NFF funding which comes with the stipulation that funds provided by the non-profit cannot be used to fund educational activities (NFF 2020). This requirement conflicts with the goal of providing for the needs of Native youth since certain activities will remain unfunded thereby creating difficulties in program development. To be sustainable, partners should work together to identify and apply for funding that meets the interests of their values. For a NYSP to be effective, all aspects of the program must be sustainable this includes the content, partnerships, and funding.

Chapter 2: Healing Through Native Youth Stewardship Programs (NYSP) Background

Native Youth Developmental Barriers and Impacts

The trauma inflicted from the colonial processes used to control U.S. territory is felt through generations. Violence in the form of warfare, assimilation, and land dispossession are not distant memories in the consciousness of Indigenous peoples in the United States. These traumatic events endured by previous generations have been shown to lead to increased risks of current generations confronting mental and physical distress (Brown-Rice 2013). This distress hinders an individual's ability to acquire support from their culture, family, and community which may be addressed with programs geared towards healing this trauma. During an interview, one participant noted that Native youth face unique challenges in their physical and mental wellbeing which outdoor stewardship programs can help to mend and concluded with the thought:

Taking care of the land is taking care of the self. (Personal Communication 2022). There are numerous examples of beneficial outcomes stemming from youth development programs. For example, the 4-H program has had participants noting that their experience with this youth development program centered around agriculture fostered a sense of purpose and explored topics that they may not have had access to previously (Vedantam 2023). In a similar fashion, Native Youth Stewardship Program (NYSPs) have the ability to reach an audience that has historically been dismissed with youth development projects that cater an experience where Native youth are supported by their peers, community, and culture. If developed correctly, NYSPs can be a step towards healing the trauma that has affected Indigenous communities for generations.

It is no secret that Indigenous peoples face a mental health crisis, a history of colonialism continues to impact the wellbeing of Indigenous communities across the Americas. For instance, suicide has been found to be the second leading cause of death amongst American Indians aged 15 – 24 and further analysis finds that suicide rates in American Indian populations of all of ages are twice as high as U.S. all-race statistics (Alcántara and Gone 2007). It is difficult to comprehend the impact that suicide can have on an individual's family and community. In particular with Indigenous communities, youth represent the continuation of culture and traditions that have been integral to the fabric of the community. These statistics have reasonings behind them, in one study exploring suicidal ideation among Native youth, a lack of enculturation (the process of learning to identify with one's culture and traditions) and perceived discrimination were leading causes for the development of these harmful thoughts (Yoder et al. 2006). Enculturation in the context of Native youth would be speaking an Indigenous language, attending communal events, and practicing traditional activities. All of these components could be integrated into an NYSP to benefit the psychological need of the participants.

The psychological wellbeing of Native youth has related impacts in the area of juvenile delinquency. Statistics of youth arrests by race and ethnicity show that Native youth are the second most arrested demographic in the U.S. (Sickmund et al. 2021). Of course, Native youth have also been shown to perceive a substantial amount of discrimination which is likely justified and could have influence over these statistics. However, delinquency has been a recurring phenomenon with this demographic and the origins for the issue have been discussed for years. Studies have pointed to a variety of areas, though family connectiveness and community cohesion have shown to be the most influential factors (Alcántara and Gone 2007; Committee on Indian Affairs 2019; Mmai et al. 2010). These findings correlate with the other studies that show

that familial influences can play a key role in the development of positive psychological characteristics (Peterson and Park 2011). While an NYSP is not a substitute for therapy, there are programs such as the Inter-tribal Youth Experience that regularly hold inter-generational programming that could be an opportunity for parents and guardians to form greater connections with their children.

Stewardship and Wellbeing

In a similar vein to the feeling behind my interviewee's thoughts, Harré notes that participating in sustainability activities that are of interest to the participant offers a sense of relief for the individual while caring for the world (Harré 2018). There is an interplay of history, culture, and community with an NYSP that is developed with the interests of Native youth at its heart. Perhaps as a generalization, but these components are commonly influential during the development of Native youth as established members and leaders of their communities. The purpose of an NYSP should not solely be about the project work that can be completed by the participants, rather it should prioritize the components of an Indigenous upbringing. With this focus, the activities incorporated into an NYSP will likely be interesting to the participants therefore providing the sense of relief Harré notes for youth in need. Harré also notes that working towards bettering an individual's psychological wellbeing is important, however, the people someone may work with are also key to providing a nurturing environment (Harré 2018). The stewardship piece of an NYSP revolves around collaboration between youth participants, crew leaders, and program developers. A sense of strong collaboration between a variety of communities can provide a space where youth participants are open to the knowledge presented to them and the connections formed between their peers can lead to positive development of their wellbeing.

Across the U.S., Native youth continually endure systems in their daily lives that were intended for negative outcomes for their communities. The effects of these colonial processes have harmed the fabric of Indigenous communities by severely impacting the wellbeing of the people that will lead their communities in the future. With suicide, drug abuse, and overall juvenile delinquency ever present in the minds of many Native youth, the integration of positive psychological concepts into NYSPs may offer some recourse for those in need. These programs offer an opportunity for Indigenous communities to encourage enculturation, familial connections, and build bridges within communities within a safe and nurturing environment. The traumatic events of the past should not be forgotten to remember the dedication the ancestors had to see a prosperous future. But the pain from these events does not have to be sustained and it is within the powers of tribes, federal agencies, and NGOs to create pathways to overcome the impacts of trauma. Stewardship offers a path for Native youth and their communities to care for their ancestral lands and themselves.

Implications for Engaging Programming

These programs rely on strong partnerships between public land management units, Tribes, and other parties, however, partnerships between the USFS and Tribes are complex. These relationships must consider land management history, competing interests, and available resources. Besser (2021) found that insufficient budgets and staff substantially lowers the ability for national forests to properly manage their units. As noted by Besser, management units like the MBS have turned to partnerships with a variety of organizations and government agencies to remedy staffing issues that stem from budgetary complications.

According to Pitt et al. (2019), the expansion of stewardship programs could improve the management capacity of land managers and encourage youth interests in environmental

stewardship by giving youth the opportunity to participate in public land management. This participation in the process of environmental restoration plays a large role in generating a sense of ecological responsibility (Light 2001). In turn, the development of engaging programming for Native youth also serves to meet the strategic goals of the MBS Community Engagement program of "*connecting communities with public lands, honor our commitment to Tribes and Indigenous communities, and building conservation service and career pathways.*" (MBS, 2021, pg. 4). Effective programs for Native youth will assist in creation of mutually beneficial relationships between participants and the MBS which begins with the acknowledgement and framing of program work around Indigenous worldviews.

All lands managed by the MBS are the ancestral lands of Coast Salish peoples in western Washington. It is these landscapes where culture, community, and history are intertwined that have relatively recently been under the management of the Forest Service in comparison to the thousands of years of stewardship conducted by western Washington tribes. While the MBS has made efforts in expanding the co-management of natural and cultural resources with Tribal partners, expansion of Native youth engagement has remained static. The USDA Forest Service Tribal Relations Strategic Plan (FY 2019-2022) explicitly states that a focus of the agency's work should be dedicated to growing tribal youth and elder engagement. To meet this goal, the MBS will require an adjustment of its outdoor curriculum, Native youth program goals, and partnership development.

The Naturewatch, Interpretation, and Conservation Education (NICE) database is a public database that holds information regarding the USFS's community programming across the agency. Searching through the NICE database, the MBS tends to hold one event with a potential partner with no future events. This can be seen with the Muckleshoot Youth Crew, Northwest

Indian College, and the United Indians of All Tribes Foundation which have not had subsequent programming developed (USFS 2017, 2018, 2020). Consistency is key in creating partnerships with the intention of sustaining long-term meaningful relationships. This can be a challenge for the MBS and the Forest Service at large with the high degree of personnel turnover that hinders consistent dialogue between land management units and partners. While this reality of the Forest Service would prove difficult to change, MBS staff could reduce the disruption caused by turnover by creating networks amongst staff that may support partnerships in the event that an employee moves on to a different position (Dockry et al. 2018, 130). The Memorandum of Agreement between the MBS and the Tulalip Tribes is a considerable example of a commitment towards co-management. While this example is concerned with tribal partnerships, this accomplishment could be translated into similar agreements with other local Tribes in Western Washington and NGOs with attention paid to Native youth stewardship. However, the frameworks for cooperative government-to-government and other partner relationships require a considerable investment of time to create meaningful partnerships that can be damaged when key personnel leave. Interruptions due to turnover may be alleviated when multiple points of contact can oversee a program or project.

Currently, the MBS has not developed specific language to improve the forest's engagement with Tribal youth while the forest website heavily emphasizes recreation. Recreation has become increasingly concerning for Tribal partners since the yearly increase in visitation poses a threat for Western Washington Tribes to exercise treaty rights within public lands (Tulalip Tribes 2021, 1). Instead of promoting public recreation that primarily benefits middle-class, White demographics (USFS 2020, 14) the MBS should turn attention to the populations of people of which the forest has a clearly defined trust responsibility.

There is a scarcity of Indigenous visitation and Native youth engagement which is a common theme across the National Forest system. The most recent operating year pre-COVID saw the creation of one project dedicated to the interests of Native youth compared to sixty-three other MBS public outreach projects in the same fiscal year (USFS 2019). Also, according to the 2020 National Visitor Use Monitoring (NVUM), American Indian/Alaska Native visits accounted for 2.2% of forest visits from 2015 – 2020 (USFS 2020, 14). Granted the total American Indian population in Washington state accounts for 1.8% of the WA population (U.S. Census Bureau 2020). Still, the 19 respondents to the NVUM survey are only .03% of American Indians within the counties that the MBS is situated. To provide Native youth opportunities to recreate or take part in land management, a reflection on youth outreach strategies used by the MBS and overall policies that inform these strategies is needed to extend the same attention to Native youth demographics as other youth in the greater Seattle area.

FY19 MBS COMMUNITY ENGAGEMENT ACCOMPLISHMENTS

Solely Education   Primarily Management

13%

87%
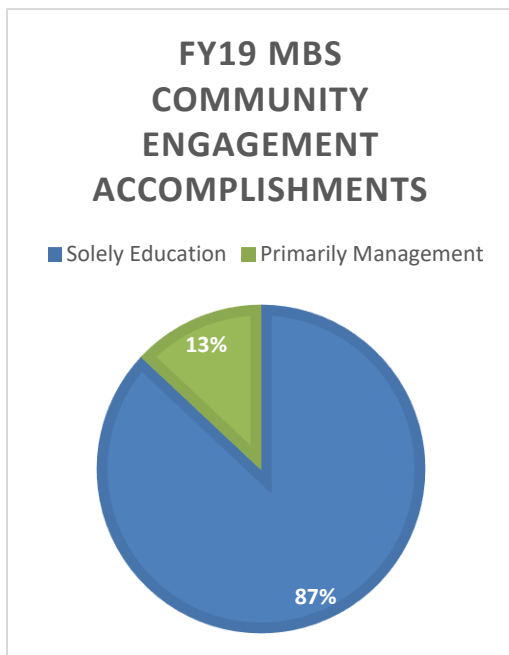
The majority of the educational programs initiated by the MBS are solely education-focused without the involvement of participants in conservation work. According to environmental ethicist Andrew Light, programs such as these are not adequate in relaying a sense of environmental responsibility to participants (2001). Responsibility for the environment is derived from a relationship that is built through participation in its success. The reliance on programming without direct participation in conservation activities is a disservice for the communities the forest wishes to involve and the effort of meeting strategic goals. To meet these goals, the Forest needs to

invest in educational activities that incorporate participatory forms of resource management or enter into co-management with tribes.

NYSP Examples

According to the Madrona Institute, the purpose of NYSPs are to reconnect traditions of learning and stewardship with the areas where these practices were created while supporting the development of relationships among youth and their communities. The trauma inflicted from the colonial processes used to control Indigenous territories lands is felt through generations. It is no secret that Indigenous peoples face a mental health crisis from various sources that originate from colonial endeavors. An effective NYSP will encompass more than the stewardship project and should emphasize healing for all participants. These programs should consider supporting protective factors including advocacy of cultural spiritual connections, support of family connectiveness, and strengthening relationships with Tribal leaders. History, culture, and sovereignty play roles in the development of stewardship programs that meet the unique needs of Native youth. In this section, the Coeur d'Alene's "Rock n' the Rez," Mohawk Community of Akwesasne "Cultural Apprenticeship Program," and the Madrona Institute's "Coast Salish Youth Stewardship Corps" will be analyzed to develop similar themes and best practices.

Coeur d'Alene: Rock n' the Rez

The Coeur d'Alene Tribe (or Schitsu'umsh originally) reservation is located in northern Idaho just south of I-90. The reservation totals 345,000 acres but the original territory of the Coeur d'Alene is estimated to be almost 5,000,000 acres (Coeur d'Alene Tribe n.d.; Coeur
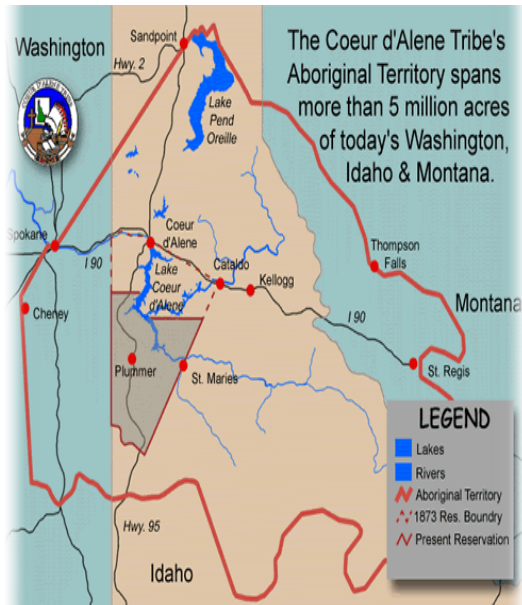
Figure 4 Coeur d'Alene Ancestral Territory and Current Reservation Map, n.d. From Coeur d'Alene Tribe.

d'Alene n.d.). The Coeur d'Alene Tribe were a semi-nomadic people with a vested interest in a wide variety of resources and lands that has been constrained through the long history of U.S. imperialism. Still, the Coeur d'Alene serve Native youth with an annual program.

Program Overview. The Rock n' the Rez program is a five-week summer day camp that has been in operation since 1998 and provides youth aged 5-12 years old with a multitude of traditional and modern activities (National Indian Health Board 2009). This program is managed by the Coeur d'Alene Tribal Wellness Center with full funding provided by the Tribe but with additional funding and collaborations with the Office of Juvenile Justice and Delinquency Prevention Tribal Youth Program, Washington State University, and the University of Idaho (U.S. Dept. of Agriculture 2014; National Indian Health Board n.d.). The full funding from the Tribe allows the program to be operated to meet the needs of the community with little outside interests interfering and for the program to reliably receive funding to continue its operation. The program blends cultural immersion, contemporary activities, and leadership development to provide holistic youth engagement.

While outdoor stewardship is not a priority, the program offers insight into the activities that benefit cultural knowledge exchange and future recruitment. The leading worldview of this program is centered around a need to foster relationships amongst Coeur d'Alene community members at the beginning of a member's life journey. There is an added expectation that the

youth will become leaders in their own right to carry on a legacy of community connectiveness

through education. This worldview is highlighted in the emphasis on peer learning led by former

Rock n' the Rez participants.

Traditional/Cultural Camp. The Traditional/Cultural Camp is an offering by the Rock n' the Rez

program that teaches youth their traditional language, making and playing stick games, tanning

hides, beading, and basket weaving (National Indian Health Board 2019). This attention to

providing youth access to traditional activities and knowledge is central to a program that works

to strengthen the foundation of cultural knowledge.

Performing Arts Camp. Rock n' the Rez also offers youth the opportunity to learn contemporary

dancing and singing which includes Hip Hop, Salsa, and Ballroom which is then shared with

other youth with a live performance (National Indian Health Board 2019). While this offering by

the program is not inherently traditional nor includes cultural teaching, it does help to produce

internal community connections. Dancing and singing remains a traditional form of expression

within Indigenous communities which is supported with this program offering. Live performance

of these activities with albeit non-traditional forms has roots in traditional Indigenous practices

which this part of the camp could be training the youth to take part in with initial exposure with

their peers.

Youth Leadership. The final offering by the program is the Youth Leaders and Assistant Youth

Leaders programs where youth participants are trained to supervise and teach activities during

the duration of the Rock n' the Rez program (National Indian Health Board 2019). The training

for this leadership program consists of multiple training courses beginning with filling out

employment applications, writing resumes, and teaching interview skills (National Indian Health

Board 2019). When youth leaders are hired, they then attend a 4-week training program at a

WSU Leadership Camp that includes learning all Rock n' the Rez activities, conflict resolution, classroom management, and First Aid/CPR among other safety topics (National Indian Health Board 2019). This program offers youth the opportunity to learn skills in employment and leadership areas while peer-to-peer education helps to engage all youth participants. Juvenile delinquency within American Indian communities is a pressing issue that is tied to a variety of risk factors including violence, poverty, limited job market skills, and substance abuse (Committee on Indian Affairs 2019). The training provided to youth leaders addresses each of these issues and supports the cohesiveness of their community.

The Coeur d'Alene Tribe's "Rock n' the Rez" summer day camp provides some insight into the creation of this nurturing atmosphere through their program offerings. In collaboration with Washington State University, University of Idaho, and the Office of Juvenile Justice and Delinquency Prevention Tribal Youth Program, the Coeur d'Alene Tribe provides its youth with the option of participating in their Traditional/Cultural Camp and Performing Arts Camp (National Indian Health Board 2009). The Performing Arts Camp is particularly interesting because it is primarily focused on teaching youth contemporary dancing and singing which then culminates into a live performance for the camp (National Indian Health Board 2009). While the dancing and singing are non-traditional, the live performance is a hallmark of Indigenous cultures which could help to strengthen the sense of community in a space established for community bonding amongst peers. In addition, the primary educators of Rock n' the Rez are returning youth that supervise and teach their peers for the full duration of the program (National Indian Health board 2009). This component addresses multiple areas of concern for Native youth, for instance, the educators and youth participants gain personal fulfillment through an enculturation process led by themselves. Also, the returning youth educators are likely to have a

greater understanding of the needs of their peers in order to create a more nurturing environment.

The Rock n' the Rez program may not be an NYSP, but its emphasis on cultural immersion,

community building, and leadership development provides some insight into the methods that

can be employed to create a fulfilling experience for Native youth.

Mohawk Community of Akwesasne: Cultural Apprenticeship Program
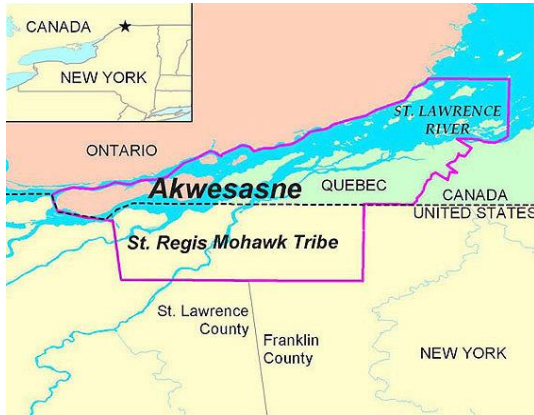
Figure 5 Akwesasne & St. Regis Mohawk Tribe Territory Map, n.d. From Akwesasne Housing Authority.

The Akwesasne Mohawk Tribe is a singular community that is split between the Canadian and United States borders between New York state and Ontario. The Canadian Mohawk reserve acreage totals at 11,711 acres and the U.S. Mohawk reservation totals 14,648 acres (National Telecommunications and Information Administration

n.d.). The Mohawks settled in the Akwesasne territory in 1755 and maintain a persistent battle to

support their commitment towards ancestral Mohawk territories and resources despite political

encroachment from the Canadian and U.S. governments (National Telecommunication and

Information Administration; Mohawk Council of Akwesasne n.d.). Part of this resistance is

supporting the Asé tsi Tewa:ton cultural apprenticeship program with a worldview that is

gathered around the relationships between Mohawk community members, community leaders,

and their unique cultural knowledge. These relationships work toward solidifying a participant's

place in the community with knowledge and relationships.

Program Overview

Asé tsi Tewa:ton is a 4-year program for Mohawk youth and adults that began in 2014 and

provides participants with a variety of culturally immersive activities (St. Regis Mohawk Tribe

2014). The program is managed by the St. Regis Mohawk Tribe with funds provided by a

Natural Resource Damage Assessment settlement that was produced from findings of natural and

cultural resource damage from industrial contamination amounting to $20.3 million with $8.4

million earmarked to support the program (St. Regis Mohawk Tribe 2014). Unlike the Coeur

d'Alene program, Asé tsi Tewa:ton does not receive continuous funding from the tribe. Though

the amount of funds dedicated to support the program are extensive, funding will eventually be

exhausted if not further supported. This program was created to address gaps in cultural

knowledge within the Ahkwesáhsne community with the belief that cultural education would

foster community cohesion (St. Regis Mohawk Tribe 2017). Dr. Taiaiake Alfred, a Kahnawà:ke

Mohawk writer and political strategist, highlights the importance of stewardship-focused

programs in regard to Native youth with the proposition for developing land-based cultural

education programs (2015). This land-based cultural apprenticeship created in Ahkwesáhsne

(Mohawk territory) works to integrate Native youth in their community through direct

involvement in land stewardship that is led by leaders within their community. Asé tsi Tewa:ton

is a 4-year program that was founded for the purpose of addressing gaps in cultural knowledge

within the Ahkwesáhsne community (Saint Regis Mohawk Tribe 2017). The knowledge gaps in

the community were contributing to a lack of cohesion since integration was difficult for those

without the means to learn traditional values and practices. By the end of the program it is hoped

that the apprentices will become masters in their own right. To meet these expectations, teachers

and apprentices meet daily to engage in cultural education activities such as:

- Medicine Walks – teachers guide apprentices to identify, harvest, and prepare medicines.
- Language education

- Trapping Demonstrations- teachers demonstrate how to craft and place traps for food. Also, teachers show how to properly skin and prepare game.

- Garden Planting – teachers show how to cultivate food and medicine sources.

The program consists of four land-based cultural areas: Horticulture & Traditional Foods, Fishing & River Use, Traditional Medicines & Healing, and Hunting & Trapping (St. Regis Mohawk Tribe 2014). The focus of the program is expressly traditional to provide participants with extensive knowledge regarding traditional values and practices.

Horticulture & Traditional Foods. As mentioned above, traditional food management and preparation is part of a cultural education process that cares for food habitats while developing connections between participants and their traditions (Northwest Treaty Tribes 2012). The Horticulture & Traditional Food category teaches participants a variety of food preparation techniques including apple pressing, canning, composting and worm casting (a form of fertilization), and cornbread making (St. Regis Mohawk Tribe 2014). The gardening knowledge passed onto participants connects with the Traditional Medicine & Healing category by teaching methods to grow traditional food and medicine for communal use.

Traditional Medicines & Healing. Traditional medicine education has similar impacts to traditional food education with an emphasis on healing both the body and mind. This category of the program begins with "medicine walks" where teachers guide apprentices medicine identification, harvesting, and preparation (St. Regis Mohawk Tribe 2017). Activities also include sweat lodge experiences, tea tastings, tea leaf readings, and clay pipe firing (St. Regis Mohawk Tribe 2014). Indigenous medicine knowledge is often unique to the community that practices it, this category of the program exemplifies the traditional knowledge of Mohawk community.

Fishing & River Use. This category of the program teaches participants fishing and cooking methods including setting night lines, smoking, creating fish boxes, sturgeon viewing and filleting (St. Regis Mohawk Tribe 2014). Since time immemorial, fishing has been practiced by Indigenous people throughout North America and remains a key aspect of traditional life and sustenance. Fishing is central to many Indigenous identities which this category of the program supports with experiential education methods. The process of catching and cooking fish builds an appreciation for the food that is difficult to replicate in a grocery store setting.

Hunting & Trapping. Finally, the Hunting & Trapping category teaches participants how to craft and place traps, skinning and processing game, and crafting demonstrations (St. Regis Mohawk Tribe 2014). Like fishing, hunting game is a common traditional practice of Indigenous people. Part of the autonomy of a community is the ability to acquire food through their own means with a prioritization of traditional food sources. This category works to educate and involve participants with practical hunting practices that will allow them to continue to sustain themselves and their community.

Figure 6 Coast Salish Territory and Language Map, n.d. From the Burke Museum.

Madrona Institute: Coast Salish Youth Stewardship Corps - Inter-tribal Youth Experience

The Coast Salish are an ethnic and linguistic group representing a multitude of tribes and First Nations located near and around the Salish Sea.[2] The Madrona Institute is a

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[2] It should be noted that there are several tribes and First Nations within this geographic region that do not identify as Coast Salish.

501(c)3 non-governmental organization based in the San Juan Islands within Washington state. The mission of this NGO is to promote conservation and stewardship efforts in local ecosystems and support discourse and leadership surrounding issues related to climate change. To meet these goals, the Madrona Institute regularly holds youth programming that serves inter-tribal youth with ancestral ties to the San Juans that includes the Coast Salish Youth Stewardship Corps (CSYSC) (Madrona Institute n.d.). The CSYSC are involved with a variety of programs, one of which is the annual Inter-Tribal Youth Experience.

As seen in the previous program, this program also emphasizes the development of relationships amongst community members and cultural knowledge. The Madrona Institute's insistence on inter-tribal programming understands that there are divisions between communities and envisions a future where the participant's respective communities are bonded through a collective advocation of cultural interests. The program works to achieve this future with programming that connects youth amongst themselves, community leaders, and knowledge.

Program Overview. The Stillaguamish Inter-Tribal Youth Experience is a week-long collaboration with the Stillaguamish Tribe, Mt. Baker-Snoqualmie National Forest (MBS), and CSYSC that began in 2018. Throughout the week, inter-tribal youth engage in and learn about conservation projects and activities within the Darrington Ranger District. The projects and activities that the youth take part in may vary year-to-year with each experience planned according to the requests of the Stillaguamish Tribe Cultural Resources Department and Madrona Institute. In 2022, the project included a variety of activities including: huckleberry stand enhancement, Lushootseed education, river canoeing, ethnobotany walks, storytelling, and natural resource management discussions led by MBS and Stillaguamish specialists (MBS 2022;

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Personal Communication 2022). These activities can be grouped based on their general themes with cultural activities, stewardship activities, and fostering communication.

The purpose of this partnership between the Stillaguamish Tribe, Madrona Institute, and MBS is to provide opportunities for intertribal youth to participate in cultural, traditional, and landscape stewardship opportunities within the participants' ancestral lands (MBS 2022, 1). The National Forest Foundation (NFF) was the primary source of funding to complete the project work and provided nearly $14,432.00 to pay for the time of youth participants, crew leaders, and necessary supplies (MBS 2021, 4). These funds came with the stipulation that the work must meet NFF standards of "results-oriented, on-the-ground, citizen-involved projects" which means that projects can only be funded if there is a direct human influence on an ecological system such as recreational improvements or riparian planting (NFF 2020). While this prerequisite for funding enables organizations to involve work crews in conservation activities, it also confines a project to solely focus on hands-on work thereby restricting the ability to fund the time of specialists, educators, and elders to deliver interpretive and/or culturally relevant outdoor education. In the 2019 and 2022 SITYE post-evaluations, time dedicated towards participatory cultural education accounted for the most positive responses which NFF funding requirements would disregard given the sole prioritization of hands-on work (MBS 2019; 2022). A potential option to diversify funding sources could be through the Bureau of Indian Affairs' Tribal Climate Annual Awards Program which recently received a $120 million investment and includes funding proposals to support youth engagement (DOI 2023).

Cultural Activities. The cultural activities during the Inter-Tribal Youth Experience teach youth their traditional language, harvesting and processing culturally significant plants, river canoeing techniques, and stories about the land they are stewarding. This group of activities is a

component of the natural resource project that provides depth for the youth with enrichment that their ancestors would have had (Personal Communication 2022). A program that is solely focused on a management task would not meet all the needs of Native youth and lose depth in the process.

Stewardship Activities. The primary project in 2022 was the management of a NEPA-approved huckleberry site that had since been overshaded by mountain hemlock and Pacific silver fir (MBS 2022). This project was envisioned by the Stillaguamish Tribe and Madrona institute staff and then implemented by MBS staff. Two full days were dedicated to thinning the coniferous tree stand using loppers and handsaws which were used to gradually reduce the amount of tree coverage that then provided the huckleberry with sunlight that it had been withering without. Between these days and for the rest of the week, youth participated in a variety of cultural education activities in either specifically marked times on schedule or during downtimes between project work.

To bridge knowledge barriers during the limited time allotted for these activities during the ITYE, activities are provided both informally and formally which range from traditional language education, ethnobotanical demonstrations, river canoeing, and storytelling. These activities are primarily geared towards the youth, though MBS staff are regularly invited to participate each year. Including these activities works to fully meet the youth participants' needs as it provides more depth to the physical labor that can become cumbersome without additional reasoning into the significance of their stewardship work.

Areas for Improvement. Of course, no program is without its faults. While the ITYE is a solid program that the MBS has worked diligently to provide the past five years, it has room for improvement in its content and sustainability. The more prominent barrier with the ITYE as with

many other outdoor youth programs is a general lack of funding to develop and continue programming (Personal Communication 2022) (Ibes et al. 2021). While the ITYE is partially operated by a national agency, other land management priorities such as fire and ecosystem restoration generally have greater success in receiving funding from the agency. With this as the case, program collaborators have turned to other sources such as the National Forest Foundation (NFF), the official USFS non-profit, to compete for grant funding (MBS 2022). This may seem to be the best or only choice that this program has to continue, however, funding through NFF carries the stipulation that any program funded must solely focus on active management of forest resources and will not fund educational activities (NFF 2020). This means for the ITYE, funding sourced through NFF cannot be dedicated towards the time spent by staff or elders to provide the cultural activities such as traditional plant harvesting or language education. This complicates the scheduling process and reduces the accessibility of knowledge that would provide a more well-rounded program for Native youth development. For greater utilization of funds, more diversified funding could be sought that supports environmental education that would further support the needs of the participants.

As mentioned, there is a trend where youth of color are not spending time outdoors due to several barriers (Ibes et al. 2021). While the ITYE attempts to expose youth to a variety of outdoor activities, the program only lasts about a regular work week during the summer with two days primarily spent with transportation, setup, and breakdown. This reduces the amount of content that can be delivered to the youth participants to three full days that are dense with either stewardship or educational activities. This leads to the inability to dedicate considerable time to either form of activity and lessens the potential impact of the program as a whole.

Pros of the Program. The ITYE brings more to the table than a simple program focused on forest resource management. The insistence of the Stillaguamish Tribe and Madrona Institute to center the work and activities around the advocation for the youth cultural education adds considerable depth to what would be an otherwise standard approach to conservation education. The theory of structural-development proposes that children develop more complex understandings and values through interactions with their physical and social environments (Kahn et al. 2002). For some youth participants, this program is their first experience in more serious forms of outdoor exposure such as camping, outdoor cooking, and conservation projects (Personal Communication 2022). For these youth, the ITYE provides a means to become more accustomed to the outdoors with the added understanding that they are carrying on a tradition of stewardship that has been a part of their culture since time immemorial. For Native youth, identity has been shown to be crucial for their mental and social wellbeing (Barker et al. 2017). Concurrently, the construction and sustaining of identities are supported with taking part in the activities associated with an identity (Harré 2018). The active engagement with long-held traditions of stewardship and other cultural activities has positive ramifications regarding the identities of Native youth and thus the participants' overall health.

In addition, their social environment consists of a multi-generational group of diverse individuals. Of course, most of the people that the youth interact with are within the same age group though they are likely from different communities. However, the participants are also encouraged to socialize with group leaders, tribal elders, natural resource staff, and take care of the young brought along with the group leaders. The culmination of these interactions promotes understanding and values that are centered around strong affiliations to nature, community, and culture.

Chapter 3: Methods and Results

Methodology

I used a multi-method approach, performing an exploratory case study (ECS) and semi-structured interviews (SSI). ECS was used as described in Mills et al. (2010) to examine the development of NYSPs from the perspectives of organizations and institutions to generate further avenues of research. Semi-structured interviews discussed in McIntosh and Morse (2015) were used to develop conversations with relevant individuals from each program's respective agencies and organizations using open-ended questions based on the attributes of interest.

Exploratory Case Study

This thesis is a single ECS which has been used extensively by education and policy researchers to develop questions and theories to be further explored in future studies (Mills et al. 2010; Tan and Padilla 2019; Wolfram 2018). Drawing from Medin and Bang (2014), the epistemologies of the educators and students influence science education and learning. These belief systems have considerable power in determining the worldviews that are supported and addressed in curricula and will be the primary area of investigation in the ECS. It is my assumption that the organizations and agencies that take part in the creation of NYSPs develop programming from various worldviews ranging from Western to Indigenous. These variations in epistemologies contribute to a difference in programs goals and assessments when these organizations and agencies partner.

Case Study Entities

To assess the epistemological variation present in the development and assessment of the NYSPs, I will investigate one national forest and two of its partners that have participated in the development of these programs:

Mt. Baker-Snoqualmie National Forest. This national forest located in the Western half of the cascades stretching from the Canadian border to the northern border of Mt. Rainier National Park have made efforts to engage Native youth with environmental education programs. The MBS has also worked to develop a co-stewardship policy with local federally recognized tribes. This can be seen with the signing of the first 638 authority to support land and water conservation projects with the Tulalip Tribes and reserving land for huckleberry restoration at swədaʔx̌ali (MBS 2020; Kaliber 2020). While the MBS has made efforts to partner with local tribes, the forest still operates under a multiple-use mission as is customary with any national forest. Dockry (2018) explains that this mission can create a conflict of management goals and values with tribal partners. The multiple-use mission derived from Western ideologies of land use should reveal key differences in NYSP when compared with the two other organizations of interest.

Madrona Institute. This 501(c)3 non-governmental organization is based in the San Juan Islands within Washington state. The mission of this NGO is to promote conservation and stewardship efforts in local ecosystems and support discourse and leadership surrounding issues related to climate change. To meet these goals, the Madrona Institute regularly holds youth programming that serves inter-tribal youth with ancestral ties to the San Juans that includes the Coast Salish Youth Stewardship Corps and the Canoe Mini-Journey modeled from the Tribal Canoe Journeys in the Pacific Northwest (Madrona Institute, CSYSC, n.d.). This organization is primarily led and advised by local Washington tribal members (Madrona Institute, About Us, n.d.). This would create a distinct difference in the goals and worldviews that are supported in its programming.

Northwest Youth Corps. This NGO is based in Eugene, OR that holds youth conservation

programs in Oregon, California, Washington, and Idaho. NYC's mission is to provide education

and job-training experiences for a diverse background of youth and young adults (NYC, About

US, n.d.). This organization works to achieve this goal with supporting programs such as an

American Sign Language crew and an LGBTQ crew. NYC also offers the Tribal Stewards

Inclusion Crew for Native youth to gain experience with leadership and conservation skills. The

diversity in this organization's programming could lead to wide range of worldviews being

represented in the development of programs and their subsequent assessment.

Case Study Data

To explore how these entities view and assess NYSPs, I investigated four sources of evidence

noted in Yin (1984): interviews, direct observation, documents, and archival records.

Interviews. I conducted ten interviews with the entities of interest: MBS (4 interviews), NYC (4

interviews), MI (2 interviews). To gain a greater understanding of the operations and worldviews

of the organizations, two interviews were conducted with individuals directly involved in NYSPs

and another two with individuals associated with the organization or agency but not directly

involved with NYSPs.

Table 1. Source Totals			
Source	MBS	NYC	MI
Interviews	4	4	2

Documents. As mentioned in Yin (1984), documents from these organizations and the MBS

helped to authenticate and further supplement the data gathered from interviews and

observations. The documents of the most interest to this case study were reports regarding

NYSPs, participant program assessments, curricula, and program agendas.

Table 2. Source Totals				
Source	MBS	NYC	MI	Youth Participants
Documents	4	2	4	14

Archival Records. Archival records were used to show the inner working of the case study

subjects. For this case study, I examined organizational records such as budgets allocated for

Native youth programming to understand the commitment of each agency or organization

towards NYSPs. The budgetary information was not included in the final analysis due to an

inability to acquire all the necessary information. Though some of these records included

language describing the programs which was included in the document analysis.

Direct Observation. In the summer of 2022, I had the opportunity as an MBS employee to work

with the CSYSC that will participate in conservation activities in the MBS. During the time spent

with CSYC, I observed the location of work sites, the types of conservation projects, and any

accommodations made for special participant requests (ex. performing a cultural activity). While

I was directly involved with supporting the program, adhering to the listed observations

eliminated the bias associated with this connection. Also, the locations of the work sites and

activities had already been decided without my influence. This observation was particularly

useful in enhancing my understanding of Native youth programming and the impact it can have on youth participants and leaders alike.

Semi-Structured Interviews

McIntosh and Morse (2015) focus their work on the evolution of the semi-structured interviews from a strategy to a method while exploring its diversity and its use for data collection. The authors outline semi-structured interviews beginning with a predetermined set of open-ended questions that then followed by sub-questions to probe for more details. Each question is asked in the same way and order, but the semi-structured nature of the process gives the interviewee freedom to deviate from the interviewer's script (McIntosh and Morse 2015). This type of interview allows a degree of control for the participant to elaborate on specific items of interest while providing the interviewer with a greater depth of understanding of the participant and their part in the topic being researched. The authors contrast SSIs with the focused interview which are described as a method which aimed to interpret the differences between expected and factual effects which does not provide participants with the freedom to answer in ways unique to them (McIntosh and Morse 2015) (Merton and Kendall 1946). This degree of freedom proved beneficial to create a comfortable space for the participants to supply key insights into the topic. Also, by allowing the participant to choose the direction of the interview, a greater amount of information can be found as they are not bound to specific interview structures and may choose to further elaborate on various questions.

Interview participants were asked the following research questions:

1. What makes an effective Native youth stewardship program? Can you think of examples?

    a. What are the most significant barriers to Native youth stewardship programs?

2. How do you assess effectiveness? Can you recall instruments?

3. Why are Native youth stewardship programs important?

To gain an understanding that fully reflects institutional ideas regarding effective programming, I will interview two individuals directly associated with the development of NYSPs and two individuals not associated with NYSPs at three organizations/agencies: MBS, NYC, and the Madrona Institute. Before the interviews are conducted, a list of relevant individuals from the various agencies and organizations will be created. In this instance, the diversity of participant interests will be aided by the diversity of their respective employers. Because of the ability for the participants to alter the trajectory of the conversation, they will be able to freely choose which information is important to understand the development of the Native youth programs being studied. The participants will be asked if they are comfortable with the interview being recorded. Recorded interviews were transcribed using the Otter.ai transcription software. Interview recordings will be secured in Otter.ai cloud storage with no record of identifiable information of the interview participants. To foster a social exchange described by Dillman et al. (2014, pg. 24-25), each interview participant will be given a $25 Amazon gift card, however, some interview participants chose to either decline this incentive or have the dollar amount donated to local Tribal community programs. Participants were informed of this incentive before an interview was conducted to garner greater interest in the process and show gratitude for their input. The original goal was to conduct twelve interviews in total (four for each entity), however, due to lingering pandemic disruptions this original aspiration was constrained to ten total interviews.

Results

Ten interviews were conducted with staff members from the identified entities. Four from the MBS, four from NYC, and two from the Madrona Institute. Interview responses were

categorized as ta'c hewees or common , néksep or uncommon, and pauáyat or unique. It should

be noted that the number of times that a code was noted in the transcript was not recorded in the

analysis. Ta'c hewees[3] meaning "good for all" are views that were mentioned by 6-10

participants, they represent a uniformity of opinion on the questions asked. Néksep[4] meaning

"diverse or unlike" are viewpoints shared by 2-5 participants, these responses are a middle

ground that do not display either uniformity or a uniqueness of opinion. Finally, pauáyat[5]

meaning "thinly scattered" are responses that have their own categorization. These responses are

either opinions shared by a single participant or a majority of participants from a single entity.

Pauáyat responses identify the strongest divergence of opinion concerning the questions asked

about NYSPs.

The coding process revealed a total of 77 codes, each code was then categorized into 9

different axial codes. These codes were developed with a combination of concepts from literature

and from the data itself. These open codes were then reanalyzed to determine the relationship

that may exist between them to ascribe a category that was fitting for their respective themes. For

example, the Land Relationships and Cultural Connections codes speak to different topics, but

both express a form of relationship either between land or culture which placed them in the

Relationships category. These axial codes show that while interview participants may cite a

variety of opinions, the core premise of their response revolves around these categories. Axial

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[3] Ta'c hewees means "good for everyone" in Nimipuutímt. In this context, the responses are those that are shown to be beneficial for the majority if not all the people to understand. Common is a close English equivalent.
[4] Néksep describes something that is diverse or unlike commonly found things but not one of a kind. For this study, these are views where there are some commonalities between responses but are neither uniform or divergent.
[5] Pauáyat describes something that is "thinly scattered" in that it is something that can rarely be found elsewhere or anywhere at all. This is similar to ascribing the term "rare" or "unique" in English. For this study, these are the responses that are only home to the individuals and entities that provide them.

codes are signified by the color of a table's row with each singular code being grouped together to showcase the prevalence of these categories. These codes are labeled as such:

Table 3. Axial Code Identifiers	
Staffing	Operations
Youth Prioritization	Feedback
Programming	Participant Development
Relationships	Staff Development
Responsibility	

Axial Code Descriptions

Staffing - responses that emphasized how staff members of entities influenced the work concerning NYSPs.

Youth Prioritization - responses that emphasize supportive factors of Native youth.

Programming - responses that emphasize the educational content of NYSPs.

Relationships - responses that emphasize the development of relationships with people, culture, or nature.

Operations - responses that emphasize the inner working of the entities (i.e. behind the scenes).

Feedback – responses that emphasize methods of receiving information concerning NYSPs.

Participant Development – responses that emphasize the growth of the youth within NYSPs.

Staff Development – responses that emphasize the growth of staff members within NYSPs.

Responsibility – responses that emphasize a sense of responsibility.

Perception of Effectiveness

Question Asked. What makes an effective Native youth stewardship program? Can you think of

examples?

Table 4. Ta'c Hewees or Common Responses to NYSP Effectiveness.			
Ta'c Hewees	MBS	NYC	MI
Community Driven	2	4	1

Ta'c Hewees. The only common response in regard to what makes an effective NYSP was that these programs are effective when their content is developed by the

community the program is serving. Likewise, the only category represented in this field is

programming due to the nature of the code.

Table 5. Néksep or Uncommon Responses to NYSP Effectiveness.			
Néksep	MBS	NYC	MI
Humility	1	3	0
Representative Staff	1	3	0
Enculturation	1	1	1
Supporting Youth Needs	1	3	0
Youth Input	1	1	0
Cultural Relevance	0	2	1
Merging Worldviews	1	0	1
Holistic Programming	0	1	1
Dialogue Generation	1	2	0
Community Relationships	0	1	2
Human Connections	1	0	2
Knowledge Sharing	2	0	1
Aligned Partner Priorities	3	1	0
Funding	1	1	0
Partnership Development	0	1	1

Néksep. The perception of what makes an effective NYSP yielded fifteen uncommon responses that represent five categories. These responses include staffing, youth prioritization, programming, relationships, and operational focuses. Each category receives relatively equal representation besides programming with four codes represented and staffing with two. Additionally, each category shows a different emphasis based on the organization. The MBS tended to favor the operational category with an emphasis on establishing a clear understanding between the entity and its partners. NYC focused primarily on staffing as means to create an effective NYSP with staff that are representative of the communities that the entity wishes to meet with its programs and that its staff display a sense of humility in their interactions with these communities. Finally, MI favored responses relating to relationship development in regard to making an effective NYSP. This includes relationships developed between the entity and the

communities served by these programs and the relationships developed between the people that participate in these programs.

Pauáyat	MBS	NYC	MI
Table 6. Pauáyat or Unique Responses to NYSP Effectiveness.			
Staff Commitment	4	0	0
Staff Consistency	1	0	0
Dedicated Positions	1	0	0
Healing	0	0	1
Youth Relevancy	0	1	0
Community Benefits	0	1	0
Removing Entity Bias	0	1	0
Inter-generational	0	0	1
Land Relationships	1	0	0
Cultural Connections	0	0	2
Dependable Relationships	0	1	0
Entity Capacity Growth	1	0	0
Entity Growth	1	0	0
Time	1	0	0
Spatial Scale	1	0	0
Leadership Development	0	1	0
Staff Development	0	1	0

Pauáyat. There is a greater variation in opinion on the determining factors to create an effective NYSP than there are commonalities. Individual and entity unique codes totaled seventeen responses that represent seven categories. There are two entity-unique responses provided by the MBS and MI, those being staff commitment and cultural connections respectively. From the perspective of the MBS, an effective NYSP requires firm commitment on the part of staff members to continue the operation of these programs. Concurrently, the MI emphasizes that an effective NYSP creates connections between youth participants and their cultural upbringing. Additionally, the MBS provided more individual unique responses than the other two entities, with NYC providing the least.

Table 7. Summary of Effectiveness.				
Category	MBS	NYC	MI	Total
Staffing	8	6	0	14
Youth Prioritization	3	6	2	11
Programming	4	11	5	20
Relationships	4	2	7	13
Operations	8	3	1	12
Feedback	0	0	0	0
Participant Development	0	1	0	1
Staff Development	0	1	0	1
Responsibility	0	0	0	0

Summary of Effectiveness. For effectiveness, the total for each category represented fluctuated in their representation depending on the responding entity. NYC heavily favored answers corresponding to the programming category while the MBS placed the most emphasis on operations and staffing. MI accounted for the majority of relationship focused responses and interestingly had no contributions to the staffing category. The top three most represented categories were programming, staffing, and relationships.

Perception of Barriers

Question Asked. What are the most significant barriers to Native youth stewardship programs?

Table 8. Ta'c Hewees or Common Responses to NYSP Barriers.			
Ta'c Hewees	MBS	NYC	MI
Trust	4	2	0
Time	3	2	2

Ta'c Hewees. There were two common responses concerning the barriers associated with creating and maintaining a NYSP. It was commonly held amongst interview participants that trust between entities and communities plays a role in the development of NYSPs. Additionally, time was identified as a key barrier as interview participants noted that NYSPs require a considerable investment of time on the part of NYSP staff to develop content, seek funding, recruit youth participants, amongst other commitments. While the operational and relationship categories are

represented, these responses do relate to one another considering that participants also noted that developing trust requires a consistent time commitment by entity staff.

Table 9. Néksep or Uncommon Responses to NYSP Barriers.			
Néksep	MBS	NYC	MI
Hiring Difficulties	3	0	2
Turnover	4	0	1
Engagement Knowledge	1	0	1
Entity Cultural Knowledge	0	1	1
Entity Capacity	1	1	0
Supporting Youth Needs	0	2	0
Youth Relevancy	1	1	0
Content Flaws	1	1	0
Removing Entity Bias	1	1	0
New Area of Engagement	1	1	1
Funding	2	1	2
Resource Centric Priorities	2	1	0
Restrictive Policies	1	1	0

Néksep. The perception of barriers amongst interview participants generated thirteen uncommon responses representing four categories. Categories include staffing, youth prioritization, programming, and operational. Each category has relatively equal representation besides youth prioritization with greater emphasis based on the entity. The MBS tended to focus on staffing barriers with turnover and difficulties in the hiring process being key barriers. NYC provided the only responses related to youth prioritization citing that there are barriers to supporting the needs of youth participants. While MI emphasized staffing and operational responses, noting hiring difficulties and funding as key barriers.

Table 10. Pauáyat or Unique Responses to NYSP Barriers.			
Pauáyat	MBS	NYC	MI
Humility	1	0	0
Representative Staff	1	0	0
Tokenism	0	1	0
Youth Recruitment	0	0	1
Healing	0	1	0
Addressing Indigenous	0	1	0
Paternalism	1	0	0
Holistic Programming	1	0	0
Community Benefits	0	0	1
Singular Knowledge Base	1	0	0
Community Relatinships	0	0	1
Cultural Conflict	0	1	0
Lack of Informal Meetings	1	0	0
Aligned Partner Priorities	1	0	0
Competing Programs	0	0	1
Loss of Momentum	1	0	0
Statistics Removing Humanity	1	0	0
Translating Language into Action	0	1	0

Pauáyat. Again, there is greater variation in opinion on NYSPs. Interview responses generated eighteen individually unique responses under five categories. Similar to the common and uncommon responses, the categories represented in the unique area are staffing, youth prioritization, programming, relationships, and operational. These categories are relatively equally represented besides operational. Additionally, there is little emphasis based on the responding entity with most entities providing a response in at least four of the five categories.

Table 11. Summary of Barriers.				
Category	MBS	NYC	MI	Total
Staffing	11	3	6	20
Youth Prioritization	1	4	0	5
Programming	6	4	2	12
Relationships	5	3	1	9
Operations	11	6	5	22
Feedback	0	0	0	0
Participant Development	0	0	0	0
Staff Development	0	0	0	0
Responsibility	0	0	0	0

Summary of Barriers. Barriers again generated mildly diverging responses. The MBS identified staffing and operations being the most common barriers while the NYC identified operations as the most common barrier. MI identified staffing most commonly in its responses. Across this section, the three most common categories represented were operations, staffing, and programming.

Assessment

Question Asked. How do you assess effectiveness? Can you recall instruments?

Table 12. Ta'c Hewees or Common Responses to NYSP Assessment.			
Ta'c Hewees	MBS	NYC	MI
Formal Survey	2	3	2
Retention	4	2	0

Ta'c Hewees. There were two common responses regarding how NYSPs are assessed, and the tools used in the assessment process. Perhaps not surprisingly, a formal survey given to youth participants was the most common method to assess the effectiveness of the program. These surveys are generally standardized by the entity to provide useful information to expand or reduce the time allotted for certain activities. Additionally, retention of youth participants within the program was also a common form of assessment. The more familiar faces each year shows the entity that

the program is one that youth want to return to participate in. Considering the nature of the question, feedback was the only category represented in the common responses.

Table 13. Néksep or Uncommon Responses to NYSP Assessment.			
Néksep	MBS	NYC	MI
Entity Growth	2	0	0
Ethnographic Survey	1	1	1
Display of Impact	1	1	1
Leadership Development	0	1	1
Post-Program Development	0	2	0
Staff Development	0	1	1

Néksep. The methods to assess effectiveness yielded six uncommon responses that represent four categories. These categories include operational, feedback, participant development, and staff development. The most represented category was participant development with the others receiving equal representation amongst themselves. There is little emphasis based on the organization besides the MBS providing the only response in the operational category with a focus on the growth in a social-emotional sense and NYCs participant development response focused on the continued development of youth participants after their time with the program has ended.

Table 14. Pauáyat or Unique Responses to NYSP Assessment.			
Pauáyat	MBS	NYC	MI
Setting Goals with Youth	0	1	0
Maintaining Participant	0	0	1
Board Oversight	0	0	1
Formal and Informal Blend	0	0	1
Holistic Approach	0	1	0
Show of Gratitude	1	0	0

Pauáyat. There is less variation in the assessment methods and tools of NYSPs than in the previous sections. For assessment, there is a total of six unique responses that represent four categories. These categories being youth prioritization, relationships, operational, and feedback. Three of the categories are equally represented besides feedback with the most codes with three.

Table 15. Summary of Assessment.				
Category	MBS	NYC	MI	Total
Staffing	0	0	0	0
Youth Prioritization	0	1	0	1
Programming	0	0	0	0
Relationships	0	0	1	1
Operations	2	0	1	3
Feedback	8	7	4	19
Participant Development	1	4	2	7
Staff Development	0	1	1	2
Responsibility	0	0	0	0

Summary of Assessment. The responses for assessment unsurprisingly favored responses in the feedback category. The MBS provided the most responses in the operations and feedback category while NYC provided the only responses in youth prioritization. MI provided the only response in the relationships category. The top three represented categories were feedback, participant development, and operations.

Perception of Importance

Question Asked. Why are Native youth stewardship programs important?

Table 16. Ta'c Hewees or Common Responses to NYSP Importance.			
Ta'c Hewees	MBS	NYC	MI
Human Connections	4	2	2

Ta'c *Hewees.* On the topic of the importance of NYSPs, there was one common response amongst interview participants. It is commonly held that these programs are important to facilitate connections between all people involved in NYSPs. Understandably, the only category represented in this field is relationships. It should be noted that all MBS and MI interview participants made this response.

Table 17. Néksep or Uncommon Responses to NYSP Importance.			
Néksep	MBS	NYC	MI
Career Development	1	2	1
Healing	0	1	2
Addressing Indigenous	0	2	0
Enculturation	2	0	0
Cultural Advocacy	0	2	2
Land Relationships	1	1	2
Community Relationships	0	1	1
Cultural Connections	1	0	1
Trust	0	1	1
Partnership Development	1	0	1

Néksep. The perception of the importance of NYSPs yielded ten uncommon responses representing three categories. These categories include youth prioritization, relationships, and operational. Of these categories, youth prioritization and relationships are equally represented while operational has one code. There is little emphasis based on the responding entities though MI staff were in consensus on placing importance in healing, cultural advocacy, and land relationships.

Table 18. Pauáyat or Unique Responses to NYSP Importance.			
Pauáyat	MBS	NYC	MI
Engagement Knowledge	1	0	0
Apolitical Engagement	0	0	1
Belonging	1	0	0
Reclaiming Stewardship	0	0	1
Knowledge Sharing	1	0	0
Reconciling Worldview	1	0	0
Entity Growth	1	0	0
Mutually Beneficial	0	1	0
Staff Development	1	0	0
Personal Responsibility	1	0	0
Legal Responsibility	3	0	0

Pauáyat.

… I think for essential successful co-management. It would require the return of Indigenous peoples as the leaders of natural resource management there, and you know, the agencies there are hungry to develop those partnerships and develop those relationships. (Interview Participant)

This question also generated eleven unique responses representing five categories. These categories include staffing, relationships, operational, staff development, and responsibility. The most represented category was relationships with relatively equal representation amongst other categories. It should also be noted that the MBS provided the majority of unique responses concerning this topic with an emphasis on relationships. This entity also provided the only entity-unique response with the insistence that NYSPs are important because these programs are a means to fulfill the MBS' legal responsibility to Tribes.

Table 19. Summary of Importance				
Category	MBS	NYC	MI	Total
Staffing	1	0	0	1
Youth Prioritization	3	7	5	15
Programming	0	0	0	0
Relationships	9	5	9	23
Operations	2	1	1	4
Feedback	0	0	0	0
Participant Development	0	0	0	0
Staff Development	1	0	0	1
Responsibility	4	0	0	4

Summary of Importance. The importance section provided greater converging responses than the barriers and effectiveness sections. The MBS, NYC, and MI all identified relationships as being the primary reason for NYSP importance. The MBS were the only entity to cite responsibility for importance. The most identified categories were relationships, youth prioritization, operations, and responsibility.

Table 20. Pauáyat or Unique Responses to Entity Capacity Building.			
Pauáyat	MBS	NYC	MI
Refilling Positions			1
Addressing Indigenous Disparaties		1	
Dependable Relationships			1
Entity Capacity Growth			1
Project Inheirits Continuity			1
Policy Revision	1		
Long-Term Assessments			1

Capacity Building

Pauáyat. The capacity building section was not initially intended to be created by the questions asked of the participants. Still, there were several interview participants that voiced a need for growth in a variety of areas. On the topic of building the capacity of the entities to develop and maintain NYSPs, interview participants identified seven unique areas

representing four categories. Each entity provided at least one response on the topic though MI staff contributed the most responses.

Category Summaries

Table 21. Summary Category Totals				
	MBS	NYC	MI	Total
Staffing	20	9	7	36
Youth Prioritization	7	19	8	34
Programming	10	15	7	32
Relationships	18	10	18	46
Operations	24	10	10	44
Feedback	8	7	5	20
Participant Development	1	5	2	8
Staff Development	1	2	1	4
Responsibility	4	0	0	4

Category Totals. Across all categories, responses were mildly divergent. The MBS most commonly identified operations, staffing, and relationships. NYC most often identified youth prioritization, programming, and relationships. While MI identified relationships, operations, and youth prioritization most often. The top three most identified categories were relationships, operations, and staffing. However, staffing was heavily influenced by the MBS responses. I will note that there are not many connections between the Operations and Relationships categories such as "relationships with staff" or "relationships with community." Staff relationships were coded as Human Connections and Community Relationships were made into their own code. I concede that a case could be made for a connection between the two categories through the Partnership Development code that is housed in the operations category but has relationship themes surrounding it. This code was assigned to operations due to partnerships being a key ingredient in the behind-the-scenes functions of program development.

	Table 22. Ta'c Hewees or Common Summary Quote Table
MBS Effectiveness	1. *But if you have these other tribal objectives, or TEK objectives, then then you know, then what would be cool is that they get a hand, or we all get a hand to work together to develop assessments out of that.* 2. *Authority is such a powerful, powerful word, I often prefer to seize authorship to see, to provide capacity to tribes as a good ally, to let them author their own narrative around the actions they're going to take on the land.*
NYC Effectiveness	1. *They're from the community, they reflect the community, they represent the community, and they're connected to the community.* 2. *You've got to have critical conversations with the community at large of what, what they want, what they see the need is, and then we'll see programming that spans all the way from, hey, we want technical assistance for us to run our own crew all the way to, hey, you guys got something good? Can you just bring it to our reservation?* 3. *So being connected to community centered and community, I think is really critical. And that's typically been our approach is, you know, we go in and we have the conversations, certainly with tribal leadership, governors, councils, recognizing that official tribal leadership.*

	4. *... not as necessarily as well as natives and as, as folks who do public service is to disrupt, disrupt this cycle of, you know, have disrupt the cycle of projecting values and priorities onto local communities, and letting those communities speak for themselves, and to be a support to them.*
MI Effectiveness	1. *... from my viewpoint is just that I'm making sure that you have input from the community that you're serving, and that the values and cultural teachings are being provided by the communities themselves. Making sure that work, we're giving that voice to the communities so that they are providing the appropriate input and cultural teachings that get implemented into our curriculum. So instead of it just coming from ourselves, we want that curriculum to be developed over time by the respective Indigenous communities that we're serving.*
MBS Barriers	1. *... they're always at least from my perspective, there seems to be, and I think this is well placed, hesitancy to share information with the federal government, land managers, you know, some of that, to share out some of that traditional knowledge.* 2. *So I'd say trust is probably the biggest barrier they don't they want to go waiting to see if you're going to do what you say you're going to do.* 3. *We're right in the mix of the national average, the last few years has been right around 20%. turnover. Okay. And we were at last year, we were at 18%. Which is a very specific number,*

continuously, like 91 people. So that's like, 15 positions or something. Yeah, yeah. That's been

consistent for close to a decade. Which is pretty big. When you think of it 15 out of 90 every year is

yeah, it's disruptive. And especially for, you know, engaging with Native youth, if you can't have the

same person show up more than a couple years in a row. Right. How do we sustain relationships?

Let's build trust.

4. *Yeah. I mean, I think it's, it comes back to and I think, again, that trust and that relationship. Yeah,*

   and, you know, and that's always my fear, is that, okay, you only have funding for this, you know,

   we're only doing this for a specific, you know, outcome that we want, or is it to continue that really

   intentional management. And so, you know, to build those relationships takes trust and time.

5. *I think it's carving out time, I think meeting to have an on-staff person, you know, I think it's carving*

   out resource specialist's time.

6. *… there's not a lot of time just to go and just want to go sit down, have a cup of tea or beer and talk to*

   you. Because just, you know, I gotta run into you at a meeting or something. Right, just because

   there's not huge amounts of time.

	7. *Yet it's a challenge to prioritize the allocation of time and resources. We see it certainly is one way that we're meeting our trustee responsibilities. Sometimes, too, as to the discredit of our other efforts, where we don't engage in the same way.*
NYC Barriers	1. *The I mean, the biggest one is trust building, that just because it takes a long time to, to develop, you have to ask a community to give their young people to give their trusts to an organization about their young people is a really big ask, in any community, but particularly Native American communities that have endured, you know, 600 years of institutional lies, cheating and abuse, that's, you know, it's a, it's a big ask to say, hey, trust us, we're gonna people, no, we're not like everyone else, you know.* 2. *Yeah, I think funding is, but I think time, you know, the time to build the trust and the relationships that leads to the desire of those programs.*
MI Barriers	1. *So yeah, so for us, it's just been time and getting that getting those pieces in place and not being able for us to be able to just kind of be like, this is our own one and only job.* 2. *But then it's also hard to because it's like when you're grant funded, like, you never know if you're gonna get the grant or not. And then if they fund the grant, in the spring, how are you supposed to recruit? And like a month? You know, like, a lot of grants are like they're due in December. And, you*

	know, if you get the funding, like, you know, it's just like, you don't have enough time of being confident and funding to be able to recruit for that position.
MBS Importance	1. *... I think the cool thing about the tribal youth is their kids. So by default, they have older people that bring them out, their older tribal members, you know, so you already have, in most cases, a different generation that's out there with them, sharing stories, talking, helping facilitate those connections, which is great. And then you know, I get way more out of our conversations than any of the actual outcomes of the work that we do.*
	2. *So these programs are kind of passing on to the next generation. And at the same time, enlightening people like me, or the Ranger or whoever's there, on things that happen out there.*
	3. *I think building those bridges, doing all that work is an intergenerational effort. It's not it's not a one and done. So that's this is kind of my big deep why for engaging youth.*
	4. *I think there is that like, crucial link of, of, you know, you build so much relationships, when you're on the ground together, participating in event, you know, and you're working side by side.*
NYC Importance	1. *It's just the idea that young people can come together in a team like experience and recognize that they are more powerful in a group than they are individually, in terms of everything from like getting a task done, to promoting an idea, or a value. That's just really critical.*

	2. *… we brought two crews together and our staff and just had a great meal, and people were laughing, and, you know, that's, that's a normal day, with the crews, you know, and seeing that sense of community and belonging….*
MI Importance	1. *… you know, the barriers between the inter-tribal piece that can come with adults don't seem to necessarily be as much of a barrier with the youth. You know, they get together, and they work together and develop friendships and that all seems to be easy and just human nature.*
	2. *But, you know, I think that forming relationships is great. I think working on projects together like getting out in the field together and, and working side by side for the land is just so inspiring. There's so much shared passion in that that that is such a great way to build relationships.*

Documents

A total of twenty-four documents and related media were analyzed using the same questions provided to interview participants. It should be noted that columns on the tables below was created when the documents provided answers to the questions. This explains why certain questions are not represented in the tables since there were no answers provided (ex. assessment). The MBS had four documents relating to NYSPs, MI had four documents, and NYC had two. In addition, fourteen youth event evaluations with no personally identifying information from the Inter-tribal Youth Experience were included. Since the event evaluations represent the voices of the youth participants, they were considered separate from the entities that collaborated on the event.

Mt. Baker-Snoqualmie National Forest

Table 23. Mt. Baker-Snoqualmie National Forest Document Codes.	
Effective	Important
Staff Commitment	Community Relationships
Dedicated Positions	Cultural Connections
Holistic Programming	Land Relationships
Community Driven	Human Connections
Cultural Relevance	Entity Capacity Growth
Inter-generational	Resource Centric Priorities
Aligned Partner Priorities	Partnership Development
Funding	Legal Responsibility
Partnership Development	

On the topic of effectiveness of NYSPs, the MBS had nine responses representing three categories. Those categories being staffing, programming, and operational. The programming and operational category receive relatively equal representation besides the additional response in programming. Next, concerning the importance of NYSPS, the MBS had eight responses representing three categories. The categories being relationships, operational, and responsibility. The relationship and operational category receive nearly equal representation with one additional mention on the importance of relationships. Underpinning the importance to the MBS was the legal responsibility to work with tribes and Indigenous communities.

Northwest Youth Corps

Table 24. Northwest Youth Corps Document Codes.	
Effective	Important
Youth Relevancy	Career Development
Dependable Relationships	Supporting Youth Needs
Funding	Community Relationships
Partnership Development	Cultural Connections
	Human Connections
	Leadership Development

NYC displays its perception of effectiveness with four responses, representing three categories. Those categories were programming, relationships, and operational that receive relatively equal representation besides an additional mention of an operational code. Next, the importance of NYSPs from NYC had six responses representing three categories. Those categories being youth prioritization, relationships, and participant development. Relationships and youth prioritization were nearly equally represented though relationships had one additional mention.

Madrona Institute

Table 25. Madrona Insitute Document Codes.		
Effective	Barriers	Important
Staff Commitment	Funding	Career Development
Youth Input	Time	Healing
Cultural Relevance		Addressing Indigenous Disparities
Holistic Programming		Enculturation
Human Connections		Inter-generational
Inter-generational		Land Relationships
Funding		Cultural Connections
Partnership Development		Human Connections
Board Oversight		Leadership Development

For the topic on making an effective NYSP, the MI provided nine responses representing four categories. Those categories were staffing, programming, relationships, and operational. The operational category was

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the most represented with three mentions, while all other codes received equal representation

with two. Next, the MI was the only entity to have responses concerning the barriers of NYSPs

with two responses representing the operational category. Finally, for the importance of NYSPs,

the MI had ten responses representing three categories. Those categories were youth

prioritization, relationships, and participant development with equal representation in youth

prioritization and relationships categories.

Youth Participants

Table 26. Youth Participant Forms Codes.		
Effective	Barriers	Important
Dedicated Positions	Representative Staff	Supporting Youth Needs
Career Development	Youth Recruitment	Cultural Connections
Supporting Youth Needs	Supporting Youth Needs	Human Connections
Cultural Relevance	Content Flaws	Belonging
Holistic Programming		Leadership Development
Youth Relevancy		
Inter-generational		
Land Relationships		
Human Connections		

I enjoyed the moments where we all sat around the campfire and freely shared our thoughts. It

was a great setting to really connect, especially when paired with our newfound knowledge and

experience from earlier in the day. (Youth Participant)

In the effective category, the youth evaluations provided nine responses representing the

staffing, youth prioritization, programming, and relationships categories. Programming was the

most represented category with youth prioritization and relationships receiving equal

representation and staffing having the least. The youth evaluations also included barriers to

NYSPs, with four responses representing the staffing, youth prioritization, and programming

categories. Staffing was the most represented while youth prioritization and programming had

the same number of responses. Finally, the topic on the importance of NYSPs provided five

responses representing the youth prioritization, relationships, and participant development

categories. Relationships were the most represented category in this area with youth

prioritization and participant development receiving the same number of mentions.

Document Summary Totals

TABLE 27. DOCUMENT CODE TOTALS BY
CATEGORY BETWEEN ALL ENTITIES AND
YOUTH FORMS.

Legend: ■ Staffing ■ Youth Prioritization ■ Programming ■ Relationships ■ Operations ■ Participant Development

Category	MBS	NYC	MI	ALL ENTITIES	YOUTH
Participant Development		1	1	2	1
Operations	6	2	3	11	
Relationships	4	4	6	14	5
Programming	4		2	6	5
Youth Prioritization		3	4	7	4
Staffing	2		2		3
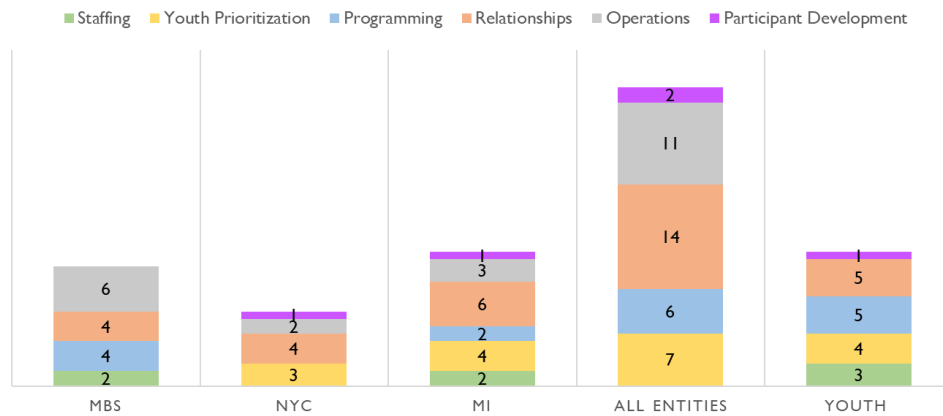
Across all entities, document responses were largely convergent with some divergence. The

MBS favored responses in operations, relationships, and programming. While NYC primarily

discussed relationships, youth prioritization, and operations. The MI emphasized relationships,

programming, and youth prioritization. Finally, youth participants responses primarily fell into

the relationships, programming, and youth prioritization categories. Additionally, the most

common categories of document responses were relationships, youth prioritization,

programming, and operations.

Direct Observation

Table 28. ITYE Direct Observation Themes.
Humility
Enculturation
Cultural Relevance
Merging Worldviews
Holistic Programming
Dialogue Generation
Land Relationships
Cultural Connections
Human Connections
Partnership Development
Formal Survey

The 2022 Inter-Tribal Youth Experience revealed several themes related to the codes. Stillaguamish Natural Resources staff joined on the first day to discuss the management of the base camp site and riparian enhancement (dialogue generation). The next day, all participants traveled to a huckleberry worksite where youth and program leaders cleared space for the huckleberry stands by cutting small to medium coniferous trees (cultural relevance). This day ended with time for one leader to tell a story about the creation of the mountains the group were working in and a discussion about the contrasts between Western and Indigenous genders that focused on the gender roles that are associated with this binary (dialogue generation/cultural connections/land relationships). The following day included a co-led conversation that emphasized consistent management of the area being worked in and included plans for future work amongst the entities present (humility/merging worldviews/human connections/partnership development). The day concluded with a Lushootseed teaching game that was led by Stillaguamish and MI staff (enculturation/cultural connections). The next day included an ethnobotany walk where youth learned how to harvest, prepare, and replant Devils Club amongst other plant identification tips (enculturation/holistic programming/land relationships/cultural connections/cultural relevance). Before concluding the event, MI, Stillaguamish, and youth participants were provided with formal surveys of the program as directed by the MBS (formal survey).

Chapter 4: Discussion & Further Research

Discussion

This study developed an understanding of the values that entities hold when developing outdoor stewardship programs for the Native youth demographics. These values offer a glimpse into the epistemologies that these entities have that then inform the perception of key areas in NYSP development. These questions were not meant to uncover concrete answers in how to create an effective NYSP or find the correct means to assess these programs. Instead, each answer an interview participant gave showed how they perceived how NYSPs are effective, their barriers, assessment, and the importance of these programs. The open-ended nature of the questions created a considerable amount of conversation, with several interviews exceeding the scheduled one-hour time. Pairing the long conversations with the variety of individuals from differing backgrounds generated numerous responses that developed into the large quantity of codes that were then categorized into their respective themes. In essence, the categories shed light on the values associated with an individual code with the greater representation of a category showing a more prominent value of an individual and the entity they represent.

Variation of Perception. In every question, common responses were ironically not a common occurrence and were always overshadowed in terms of quantity by uncommon and unique responses. The MBS and Madrona Institute were the only entities that gave entity-unique responses to the questions, and it so happens that these two entities are partners for the Inter-tribal Youth Experience. First, the Madrona Institute's perception of effectiveness included the ability for a program to develop connections between the youth participants and their respective cultures whereas the USFS and NYC did not mention this being a significant measure of an effective NYSP. In general, Indigenous worldviews envision a relationship with the environment

where people are components of a natural system rather than a hierarchal relationship that separates people from the environment (Turner 2005). In contrast, the MBS and NYC were founded under an extractive view of the environment where communities of flora and fauna are primarily valued for what they provide (White Jr. 1967; USDA 1905). Seeing as the Madrona Institute represents an Indigenous point of view while the latter two entities are rooted in Western land relationships, this finding shows that there is a divide regarding the relationships the entities are working to foster with the land. The MBS also noted that because it is a part of a federal land management agency, the national policy put forth by the agency can be unclear or conflicting regarding its priorities. A study with USFS Tribal Relations staff note a similar viewpoint with policy direction which can drive a wedge between national forests and tribal partnership development (Dockry et al. 2018). This view is not surprising considering that the policy of the USFS and national agencies as a whole are at the whim of the U.S. political climate (UCLA 2021). This makes policy an ongoing project which can emphasize a mixture of management priorities which may or may not include conservation education or tribal partnerships.

Of course, the origins of the MBS and NYC are not completely characteristic of how these entities run today as exemplified by their socio-ecological models and their advocation for tribal connections. Observing the lands stewarded by the entities through Pierre Bourdieu's concepts of field, doxa, and habitus sheds some light on how conflicts can occur when different social orders are maintained in the same space (Brulle and Norgaard 2019). The entities and the actors within them operate in a variety of spaces (fields) within society which are framed around their respective social setting. The field of a national forest overlays that of Indigenous ancestral lands but despite the fields occupying similar geography, each has its own set of rules (doxa) that

determine how the individuals and their respective entities adapt to their social setting (habitus). During the ITYE, the Madrona Institute and the MBS are in the same social setting but have different fields, doxas, and habitus that are influenced by the land's historical and cultural context. Conflict can occur when the rules of the fields are paradoxical in the social setting which can result in a clash of worldviews and subjects the fields to change to maintain social order.

The perception of importance regarding NYSPs also showed a clear separation of values between the MBS and Madrona Institute. For the MBS, NYSPs were viewed as a means to meet its federal obligations to tribes, this reasoning was not provided by the Madrona Institute though this could be due to the non-profit status of the organization. Still, this non-profit was particularly concerned with continuing a tradition of stewardship rather than the legal implications of their partnership with the MBS. All participants shared that an effective NYSP requires that all staff be invested in the program which include the program managers, participating staff, and entity leaders. Though placing the importance of NYSPs on legal requirements may not be as strong a foundation as thought since one MBS interviewee shared that other forests they were previously employed at met their legal responsibilities through correspondence with little to no involvement of local tribes in forest management (Personal Communication 2022). Turnover in leadership positions within the MBS may result in disinterested or unknowledgeable staff which combined with unclear national policy has the potential to change how the Forest meets its legal obligations with tribes. In contrast, the importance the Madrona Institute places on Indigenous tradition shows a deeper-rooted value for NYSPs. Stewardship of ancestral lands has been a tradition of Indigenous peoples since time immemorial (Alfred 2015; Menzies and Butler 2006; Turner 2005). This makes tradition a

mental guide for all current and future NYSPs the Madrona Institute develops which are less likely to change in the event of employee turnover. This is because the individuals involved with the organization come from similar backgrounds and experiences which is not the case for a national forest which routinely hires individuals from across the U.S.

Future for Cooperation. Despite the amount of variation between interview responses, there is greater significance to the responses that were common amongst the entities. These responses show perceptions that are present in programs that have had success in engaging Native youth. Creating trust and relationships that extend past bureaucratic necessity are key to creating long-lasting partnerships that sustain collaborations with tribes and Indigenous communities (Dockry et al. 2018; James et al. 2014). A common response was the thought that fostering trust between each entities' respective communities was a barrier that needed to be overcome to create a flourishing NYSP with a key issue being that these programs and the trust needed to make them effective require a significant investment in time. Trust is not a simple relationship to create, especially between entities founded on western principles that have earned the general distrust with the communities which has been found to reduce the ability of entities to provide services for the communities that are attempted to be reached (Cerna 2014; Goodkind et al. 2011). Though trust being at the forefront of the entities that develop NYSPs is an indication that these entities are working towards building this relationship with their local Indigenous communities to improve the quality of their programs.

Trust building and programming can work in tandem with the latter influencing the former. Programs whether they are research, health, or education oriented can be beneficial towards increasing the amount of trust between the entity that manages the program and the community receiving its services (Lacey et al. 2018; Goodkind et al. 2011). This relationship

between trust and programming serves in favor of the entities of interest as it was a commonly held opinion that an effective NYSP requires that the programming content should be largely determined by the communities where the youth originate. While trust may be a key barrier for the entities, the process of involving the community in type of content that their youth are participating in shows the potential that these entities have the ability and motivation to overcome this conflict.

Entity Perceptions and Youth Needs. The topic of Native youth needs is a blend between the needs of Indigenous worldviews and those within their circumstances. As mentioned before, generally Indigenous worldviews emphasize the relationships between the person, their community, and their environment as opposed to a more linear and categorical worldview common to Western worldviews (Medin and Bang 2014; Carjuzaa and Ruff 2010). Responses that address this worldview will in-turn be those under the relationships category due to the nature of the codes presented are centered around the relationships just described. Also, youth needs takes the world circumstances of Native youth into account which includes protective factors, career development, and cultural advocation (Harré 2018; Barker et al. 2017; Lickers 2016; Snively and Williams 2016; Alfred 2015; Quijada Cerecer 2013; Alcantara and Gone 2007). Responses under programing, youth prioritization, and participant development are indicators of this topic.

The most common two response categories from interview participants representing all entities were relationships (46 responses) and operations (44 responses) and nearly equal representation of staffing, youth prioritization and programming categories (36, 34, 32 responses respectively). It is not surprising that these entities are highly concerned with their operations to continue providing these programs to Native youth. After all it is necessary to seek funding,

develop partnerships, and have the time needed for these programs among other things. The emphasis on relationships, programming, and youth prioritization amongst interview participants provides evidence that these entities are developing programming that is in tune with the needs of Native youth. The interview responses point to it being unlikely that conflicts will occur between program managers and Native youth participants at an epistemic level.

Next, the documents show a similar trend of category representation as the interview responses. The most common three responses from all entities were relationships (14 responses), operations (11 responses), and youth prioritization (7 responses). Programming was one response shy of being equal with youth prioritization (6 responses). This shows that the entities responses coincide with the needs of Native youth both in discussion and writing. On another level from the perspective of youth participants in these programs, the most common three responses were relationships (5 responses), programming (5 responses), and youth prioritization (4 responses). Due to the inability of youth participating in the operations of these programs, it is not surprising that the operational category was not represented in their evaluations. Still, the most common response categories from interviews and documents from these entities are generally in line with the needs of Native youth from the perspective of literature and the voices of the youth themselves.

Additionally, what an entity says, or writes may not always be true to how an entity truly operates. However, in the case of the ITYE, the MBS and MI conducted the event true to how they represented themselves. The categories represented during the ITYE show that the MBS and MI emphasized relationships and programming while the event was underway. This further points to these entities creating and leading programs that coincide with the needs of youth and in agreement with their worldview.

<center>**Considerations for the Future**</center>

It is my hope that this study will pique the interest of some like-minded researchers interested in the advancement of Native outdoor youth education. There have been a few scholars and organizations that have provided some key insights and knowledge into the field environmental education, Indigenous education, and land management as a whole. There were a multitude of scholars that had significant influence on my work and thought processes on social and environmental sciences. Likewise, while I express some disapproval with the content developed by the NAAEE, the guidelines created by the organization were useful to gain a greater understanding of how outdoor education is taught and where improvements could be made. Finally, the MBS and USFS as a whole have had a significant influence on my understanding of the impacts of land management and community engagement. To these people and entities, I offer some insights gained from this study.

Scholars

The devolution hypothesis of folkbiological knowledge states that as humans continue to modernize, the knowledge of living kinds will decrease or devolve (Atran & Medin 2008). This is primarily attributed to modernization leading to less contact between people and the environment. This hypothesis has proven to be true in my experience working with urban youth in a variety of MBS community engagement programs, where a lack of outdoor experiences has led to an environmental knowledge gap. NYSPs can address these knowledge gaps with combination of educational and on-the-ground stewardship programming. A significant aspect of these programs is to provide youth with the knowledge of natural and cultural systems.

In addition, the development of relationships between participants and nature were a focal point of many responses. The relationships between people and the environment have been

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discussed in a host of scholarly works (Alfred 2015; Bang et al. 2007; Darvill and Lindo 2016; Medin and Bang 2014). The interview and document data show that these entities emphasize these human and environmental relationships to foster connections between participants and their environment. Plus, with culturally responsive education as suggested in Quijada Cerecer (2013) these connections can be rooted in the cultural background of the participants.

Finally, this study conflicts with some aspects of Medin and Bang's work. For instance, it is common in these authors' works to separate knowledge and populations into generalized groups such as European American and Indigenous to showcase the dichotomy between these groupings (Medin and Bang 2014; Bang et al. 2007). In certain instances, this clear distinction between groups can be useful for analysis and has been shown to be appropriate in the previously cited works. However, entities that have their roots in Western ideologies such as the Forest Service or outdoor NGOs have shown to agree with many concepts of Indigenous thinking. The results from this study show that this binary can conceal the nuances of entities that would either be described as Western or Indigenous. Each program reflects the context of each entity which is determined by a myriad of variables that includes the entity that runs the program, individuals within the entity, relationships amongst people and land, and funding to name a few. My initial hypothesis of the greater potential for Western knowledge-based entities to have conflicts with Native youth worldviews was shown to be less true than what I expected. Showing the potential for these entities to have more epistemological commonalities with Native youth worldviews conflicts with the monolithic thinking of these works including my own.

NAAEE & Environmental Education Professionals

A key piece of the 2021 NAAEE Guidelines for Excellence was the emphasis on learning about human-environment interactions and fostering relationships with local environments

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(NAAEE 2021). NYSPs are an example of a type of outdoor program that facilitates these

connections between participants and the outdoors that could be incorporated into curriculum.

My criticisms for these guidelines have been focused on the lack of representation of Indigenous

peoples in the curriculum. While the most recent iteration of this curriculum has added more

information concerning Indigenous peoples, there is still room for improvement. As shown from

the data and literature, representation matters to youth whether it is in the form of curriculum or

by the person delivering it. While the latter cannot be drastically improved in a year, the former

could with the addition of similar types of Native youth programming in curriculum.

     While I have only dealt with criticisms, the guidelines express the idea that people create

and endow meaning to places through interacting with the environment (NAAEE 2021). The

results of this study would agree with that notion as relationships was the most common category

of interview and document responses (46 and 19 respectively). The relationships between people,

land, and culture are essential with NYSPs which work to create positive experiences between

participants and the environment. In turn, participants are likely to develop favorable meanings

through the interactions facilitated by an NYSP.

     My insistence on the addition of these programs into curriculum is derived from two

places. The first being that the gaps in Indigenous representation could be remedied with the

inclusion of Indigenous youth stewardship in environmental education. The second is that the

curriculum developed by NAAEE have little to no inclusions of stewardship examples where

students can actively participate in the stewardship process. The programs showcased in

curriculum are primarily based around interpretation which does not effectively create

connection between participants and the environment. If a key aspect of the curriculum is based

around attributing meanings to places through interaction, a type of interaction present in the curriculum should forms of active stewardship in addition to interpretive education.

MBS & USFS

As a former employee hosted by the MBS, it has been my experience that this Forest has had an excellent record for Tribal Relations work. Still, I had doubts concerning potential worldview conflicts between the MBS, Tribes, and Native youth due to its status as a federal land manager. Thankfully, these doubts have subsided a bit considering that the interview and document data suggests that the current worldviews supported by the MBS share more commonalities than distinctions with Indigenous worldviews than I originally anticipated. These findings show great potential for the future of co-stewardship between the MBS and local tribes.

Considering the potential of MBS staff to create and sustain meaningful programming with local tribes that prioritize youth needs, an expansion of Native youth programming should be considered. Understandably, the expansion of this programming was put on hold due to COVID-19 pandemic in addition to the common barriers of time and trust. Still, most MBS participants shared that Native youth programming is important because of the legal responsibility of the Forest Service to honor treaty rights. This sentiment is in-line with the current action plan of the Forest Service which expresses support for Native youth engagement through a variety of programs (USFS 2023). It is my hope that the MBS will be able to expand its programming capacity to support more NYSPs.

On the topic of the action plan, a primary reasoning shared by the Office of Tribal Relations to support Native youth engagement was to support the recruitment of these demographics into USFS career opportunities. This belief concerning Native youth engagement was shared by interview participants and literature shows a significant lack of representation of

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these demographics Indigenous peoples in USFS careers (Westphal et al. 2022). While I support pathways for employment of Native youth, especially in environmental fields, my question is what makes the Forest Service an appealing agency for this demographic to seek employment with? It is a common understanding within the USFS that a primary method towards career growth is to move from one forest to another to seek more substantial positions. This system works for plenty of USFS staff across the country, but from the perspective of an Indigenous person and USFS employee, it needs reworking to meet the needs of Indigenous peoples. It is understood that Indigenous peoples often hold a connection to their ancestral lands and their communities play a strong role in shaping their identity. This can make moving to different parts of the county to grow a career less appealing for people who are connected to their land in this way. I cannot provide a definite answer to solve this hiring issue, however, investing in Career Ladder positions could be a potential method to retaining Indigenous employees.

Study Nuances and Future Research

Breaking away from the Western style of academic writing, I wanted to provide additional input on this research. First, I will admit that the categorization of responses was a difficult process as there are several that could be placed into multiple categories. For instance, the partnership development response is on the line between relationships and operations. For this example, partnerships require the development of relationships between various entities in order for the partnership to be meaningful and mutually beneficial for all parties. At the same time, partnerships can play a key role in the operations of these programs which can assist in supporting program development, funding, and staff capacity. Ultimately this response was placed in the operations category due to my experience in working behind the scenes to develop partnerships for an NYSP. Also, I recognize the irony of categorizing and dividing responses in

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the first place which is a practice that would be more in line with a Western worldview despite my Indigenous upbringing and worldview.

Also, the entities chosen for this research were those that either had an established NYSP and/or were entities operated by Indigenous people. The sentiment for NYSPs may not be shared across the U.S., given the diversity of management interests among federal land managers and outdoor non-profits. Thus the results of this study should clearly not be generalized across geographic communities, which may have dramatic differences in the values than those expressed by the entities researched for this paper. However, the methods of research can be useful to creating connections between the researcher and interview participant while developing an understanding of their worldview. Conflicts in the worldviews between the entities of interest do exist and time will test whether the divergence of values will impact the future of their NYSPs. For the time being, it appears that the NYSPs of the entities explored will not be negatively impacted by their program managers and will continue to properly serve Native youth.

An aspect of re-Indigenizing is to show gratitude, so I want to conclude this work with the word, qe'ci'yew'yew'. This word means "thank you" in Nimipuutímt. But there is more to this word than a general thanks you may offer to someone. In English, we say thank you for any small act, while this is a respectful custom, it also diminishes the value of the word. To denote the value of gratitude, English speakers add other adjectives such as "big," "great," or "huge" among others since the word "thanks" is often not enough on its own. Qe'ci'yew'yew' is said to show a true appreciation to someone and because of this value in the word, it should not be said off-handedly. While there are similar adjectives in Niimiipuutímt found in English, this word stands on its own.

So in closing, qe'ci'yew'yew' to everyone that has supported my journey and to the entities that were a part of this study. I began this work expecting to find substantial worldview conflicts between these entities and the youth they are serving. But the programs developed by these entities show that a considerable amount of time and reflection has gone into the formation of relationships and programming that meet the needs and interests of Native youth. To leaders of similar programs, I ask that you recognize the significance of relationships whether between people or with the land being stewarded. Take the time to create long-lasting relationships and show thanks to the communities that are supporting your work.

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Appendix A: Human Subjects Approval

WESTERN
WASHINGTON UNIVERSITY

To: Drew Slaney and Troy Abel
From: Stephanie Richey
Subject: Human Subjects Application
Date: 8/26/2022
Action Taken: Exemption Granted
Principal Investigator: Drew Slaney
Faculty Advisor: Troy Abel
Project Title: Generations of Stewards: Re-Indigenizing Youth Leadership, Learning, and Conservation Education
Protocol Number: 4891EX22
Funding: None

The Western Washington University (WWU) Institutional Review Board (IRB) designee determined that your project meets the requirements outlined in §45 CFR 46 and WWU institutional procedures to receive the following exemption determination:

Exempt Category 2

This determination means that your research is valid indefinitely, as long as the nature of the research activity remains the same. You may begin recruitment and data collection. After 6 years, according to the University's retention schedule, this exemption file will be deleted. After this point, you will no longer be able to make modifications to this protocol.

This exemption is given under the following conditions:

1. The research will be conducted only according to the protocol.

2. The research will be conducted in accordance with the ethical principles of Justice, Beneficence, and Respect for Persons, as described in the Belmont Report, as well as with federal regulations and University policy and procedure.

3. PIs, Faculty Advisors, PI Proxies, and any individual interacting or intervening with human subjects or their identifiable data must be appropriately trained in human research subject protections (CITI Basic Social/Behavioral Research – Basic/Refresher course), research methods, and responsible conduct of research **prior to** initiating research activity.

4. The Principal Investigator will retain documentation of all past and present personnel, including documentation of their training(s).

5. The Principal Investigator will ensure that all personnel training(s) remain(s) up to date.

Active Minds Changing Lives

6. IRB approval will be obtained **prior to making any modifications** that affect the research study's eligibility for this exemption category or fundamentally change the research. This includes changes to the Principal Investigator (PI), PI Proxy, or Faculty Advisor (if applicable), subject population, recruitment methods, compensation amounts or methods, consent procedures or documents, data and security protections, or changes in study materials that deviate from the approved scope.

   The following types of changes can be made without submitting a modification: Adding or removing research personnel other than the PI, PI Proxy, or Faculty Advisor (if applicable), edits in spelling, punctuation, and grammar on study materials (not including consent forms), minor wording changes to study materials (not including consent forms) that do not change the overall content and resulting comprehension, and adding or editing questions in questionnaires that are within the scope of the questions currently approved.

7. All research records (the application determination packet, correspondence with the IRB, any other IRB-related determinations, signed consent forms, and documentation of research personnel trainings in human research subject protections) will be maintained in accordance with WWU's guidelines for document retention.

8. The IRB will be promptly informed of any issues that arise during the conduct of the research, such as adverse events, unanticipated problems, protocol deviations, or any issue that may increase the risk to research participants.

Thank you for your attention to these details. If you have questions at any point, please review our website (www.wwu.edu/compliance) or contact a Research Compliance Officer.

Research Compliance Officer: Stephanie Richey
Exemption timestamp: 8/26/2022

Appendix B: CITI Program Certificates

CITI PROGRAM

Completion Date 08-Apr-2022
Expiration Date 07-Apr-2025
Record ID 48360394

This is to certify that:

Drew Slaney

Has completed the following CITI Program course:

Not valid for renewal of certification through CME.

RCR Basic Course
(Curriculum Group)
RCR Course
(Course Learner Group)
1 - Basic Course
(Stage)

Under requirements set by:

Western Washington University

CITI
Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?w2faa9c80-df51-4c30-ae0e-241cafbbba91-48360394

CITI PROGRAM

Completion Date 14-Apr-2022
Expiration Date 13-Apr-2027
Record ID 48360393

This is to certify that:

Drew Slaney

Has completed the following CITI Program course:

Not valid for renewal of certification through CME.

Social & Behavioral Research - Basic/Refresher
(Curriculum Group)
Social & Behavioral Research - Basic/Refresher
(Course Learner Group)
1 - Basic Course
(Stage)

Under requirements set by:

Western Washington University

CITI
Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?wdb0d4c07-d529-42e2-857f-3b4e15c05e95-48360393

Appendix C: Code Book

Category	Codes	Condensed Code
S t a f f i n g	Cultural humility	Humility
	Entity Humility	
	Humility Amongst Staff	
	Staff biases	
	Staff Humility	
	Difficult Hiring Standards	Hiring Difficulties
	Bureaucracy in Hiring	
	Narrow applicant pool	
	Staffing	
	Staffing difficulty	
	Advocate	Staff Committment
	Committed Staff	
	Engaged Staff	
	Influential Staff	
	Interested Leadership	
	Indigenous Staff Representation	Representative Staff
	Non-representative staff of targeted demographics	
	Representative Staff	
	Staff Consistency	Turnover
	Staff turnover	
	Staff turnover (related to trust)	
	Temporary positions in charge of programming	
	Engagement Confusion	Engagement Knowledge
	Lack of Tribal Relations Training	
	Entity naivety on Indigenous Cultures	Entity Cultural Knowledge
	Staff cultural compentency	
	Staff capacity	Entity Capacity
	Lack of Tribal capacity to run programs	
	Dedicated Positions	
	Staff Mental Health Training	
	Refilling Positions	
	Tokenism	
	Youth Recruitment	
Y o u t h P r i o r i t i z a t i o n	Career development	Career Development
	Career Pathways	
	Career pathways	
	Supporting Employment Pathways	
	Employment Pathways	
	Addressing mental health concerns	Healing
	Healing	
	Healing	
	Health Concerns	
	Teaching mental coping mechanism	
	Addressing historic gaps in career fields	Addressing Indigenous Disparaties
	Filling employment and economic gaps	
	Historical Trauma	
	Affirms youth knowledge	Enculturation
	Cultural youth development	
	Future generations	
	Youth Development	
	Fostering relationships	
	Cultural advocacy	Cultural Advocacy
	Cultural advocation	
	Participant economical contraints	Supporting Youth Needs
	Representation	
	Supporting youth over resource	
	Youth First	
	Youth Over Project	
	Youth Voices	Youth Input
	Youth Voices (or input)	
	Setting Goals with Youth	
	Paternalism	

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P r o g r a m m i n g	Community Adapative Programming	
	Community Developed Programming	
	Community Operated Programming	
	Community Programming Input	Community Driven
	Community Voices	
	Indigenous voices (or led)	
	Indigneous guidance	
	Indigneous voices	
	Culturally Significant Projects	
	Culturally Tailored Programming	Cultural Relevance
	Meaningful work (cultural)	
	Incorporating culture into work	
	Blending Scientific Aproaches	Merging Worldviews
	Different Points of Views	
	Creating holistic programming	
	Holistic programming (health, career development, project)	Holistic Programming
	Holistic programming (life skills and traits)	
	Embracing technology (when appropropriate)	
	Engagement Confusion (youth relevancy and TEK)	
	Engaging youth interests	Youth Relevancy
	Varied Youth Cultural Interests	
	Relevance to youth	
	Disparate benefits from work	
	Meeting community needs	Community Benefits
	Worthwhile Project (access)	
	Acknowledgement of History	
	Recognizes historical trauma	Dialogue Generation
	Social issue dialogue	
	Less holistic programming	Content Flaws
	Non-diverse activity	
	Biases	
	Pan-Indian bias	Removing Entity Bias
	Removing generational bias	
	Inter-generational		
	New area of engagement		
	Singular knowledge base		

R e l a t i o n s h i p s	Building relationships with local environments	Land Relationships
	Building relationships with nature	
	Rekindling land connections	
	Rekindling land connections	
	Rekindling relationships with nature	
	Cultural Connection to Land	
	Healing through land connections	
	Re-framing Land Relationships	
	Building relationships with communities	Community Relationships
	Community Building	
	Connection to Community	
	Direction connection with community	
	Forming relationship between communities	
	Rekindling inter-community relationships	
	Genuine effort to support Indigenous communities	
	Cultural connections	Culutral Connections
	Rekindles cultural connections	
	Rekindling historical relations	
	Building relationships	Human Connections
	Developing relationships	
	Inter-generational connections	
	Peer relationship development	
	Relationship building	
	Relationship building	
	Relationship development	
	Reconciling worldview differences	
	Lack of informal meetings	
	Consistency in Relationships	Dependable Relationships
	Relationship continuity	
	Distrust	Trust
	Distrust with federal government	
	Trust	
	Trust building	
	Trust building	
	Trust building (distrust)	
	Apolitical engagement	
	Belonging	
	Maintaining Participant Connections	
	Cultural Conflict	
	Knowledge Sharing	
	Institutionalized disconnection (work culture)	
	Reclaiming stewardship leadership	

Category	Item	Group
Feedback	Post interviews	Formal Survey
	Post-activity survey (youth, crew leaders, staff)	
	Pre/post evaluation	
	Surveys	
	Youth and staff surveys	
	Ethnographic	Ethnographic Survey
	Ethnographic methods	
	Ethnographic survey	
	Familial or community feedback	
	Continued relationships	Retention
	Participant retention	
	Recurring entity collaboration	
	Recurring participants	
	Recurring participation	
	Retention	
	Staff retention	
	Blending formal and informal feedback methods	
	Holistic approach (world circumstances, efficacy, etc.)	
	Show of gratitude (gift giving)	
	Long-term assessments	
Participant Development	Ability to convey efficacy	Display of Impact
	Display of program impact on youth	
	Displaying a sense of efficacy	
	Program impact	
	Program impact	
	Active youth voices	Leadership Development
	Youth expression of needs	
	Youth development	
	Career development	Post-Program Development
	Continued success of youth participants	
	Employment pathways	
Staff Development	Staff development	Staff Development
	Staff expression of needs	
	Ability to address mental health (Move to staff development)	
Responsibility	Legal Responsibility	
	Personal Responsibility	

Appendix D: Interview Script and Questions

Hello, my name is Drew Slaney, and I am an Environmental Studies graduate student at Western Washington University. Thank you for taking the time today to participate in this interview, I expect the maximum time needed for this is one hour. To keep us in this time frame, I will be keeping record of the time. This interview will be a part of my thesis titled Generations of Stewards: Re-Indigenizing Youth Leadership, Learning, and Conservation Education. I am interested in gaining an understanding of the worldviews that are supported by entities that develop programs that are created specifically for Native youth called Native Youth Stewardship Programs and how these worldviews may influence programming. Today, I will be asking you four questions about the effectiveness, barriers, assessment, and overall value of Native youth stewardship programs. These questions will be open-ended, so feel free to elaborate as much as you want.

Interview Questions:

1. What makes an effective Native youth stewardship program? Can you think of examples?

   1. What are the most significant barriers to Native youth stewardship programs?

2. How do you assess effectiveness? Can you recall instruments?

3. Why are Native youth stewardship programs important?

4. Are there other people in your organization that are or not involved in this type of programming that you could refer me to?

   1. Could you provide a method to contact them? Preferably email.

Appendix E: Interview Request Email

Hello <Insert Name>,

My name is Drew Slaney, and I am an Environmental Studies graduate student from Western Washington University. My thesis research titled "Generation of Stewards: Re-Indigenizing Youth Leadership, Learning, and Conservation Education" is an exploratory case study into the epistemologies supported by organizations and agencies that develop outdoor conservation and education programs for Native youth referred to as Native Youth Stewardship Programs (NYSPs) in my research. Because of your involvement in an organization that supports programs focused on engaging Native youth, I believe sharing your perspectives into the benefits and challenges of this type of programming through an hour-long semi-structured interview would be beneficial for my research.

If you are interested in participating and want to learn more about this research, I have linked an online consent form which provides further information regarding this thesis.

Generations of Stewards Consent Form
Thank you for your consideration,

Drew Slaney

Appendix F: Interview Consent Form

I am asking for your participation in a graduate thesis research study titled "Generations of Stewards." Participation is voluntary and you are free to withdraw from the study at any time. We will describe this study to you and answer any of your questions. You may ask questions about anything that is not clear. When we have answered all your questions, you can decide if you want to participate in this study. This process is called "informed consent."

This study is being led by a Western Washington University researcher:
1. Drew Slaney, slaneyd@wwu.edu, (360) 516-8709
2. Dr. Troy Abel, abelt@wwu.edu, (206) 931-8850

What the study is about
My thesis is an exploratory case study into epistemologies (or worldviews) supported by organizations and agencies that develop outdoor conservation and education programs for Native youth called Native Youth Stewardship Programs (NYSPs). This subject relies on the content developed by Medin and Bang (2014) who state that an underrepresentation of Indigenous peoples in Science, Technology, Engineering, and Mathematics (STEM) fields is largely the result of epistemological conflicts between educators and Indigenous students. I postulate that there is a considerable epistemological difference between the entities that develop programs to engage Native youth. These differences can create significant barriers with outreach attempts that in turn can lead to the possibility of ineffective programming. My thesis will aim to identify these differences and develop pathways for future studies into NYSPs.

What we will ask you to do
I believe that your participation in an hour-long semi-structured interview would be beneficial for my research. Due to the semi-structured nature of the questions, they will be open-ended and allow you to provide as much information as you want. During the interview process, I will ask you to share your perspectives and stories about the effectiveness, barriers, and assessments of programs created for Native youth.

Risk & Benefits
There is a foreseeable risk that participants may be identified by themselves or others in the final report. To reduce this possibility, the report will not include any identifiable information of participants and any specific information relating to participants (occupation, places, background, etc.) will be replaced with general terms. Conversely, I expect the research and the results to benefit programming created for Native youth. My research may result in important insights for the design and implementation of Native Youth Stewardship Programs among federal and non-profit organizations. In addition, interview participants will receive a $25 Amazon e-gift card sent via email.

Video Recording and Privacy

Your data will not be used or distributed for further research. All interviews, whether in-person or virtual will be recorded. The recordings will be used to aid in a written transcription of the interview. All transcripts will go through a deidentification process where all identifying information is replaced with a numerical ID number. The key that links your ID number and name will be stored separately. I only keep an identification key in case a participant chooses to withdraw from the study after the deidentification process takes place.

The recording will be password protected and stored in a secure WWU cloud folder. All recordings of the interviews and/or focus groups will be permanently deleted after 120 days (about 4 months). At that point, I will no longer know which transcription is yours.

I will take every precaution to protect your information though no guarantee of security can be absolute. I believe your chances of being identified are low due to our planned protection of your privacy.

If you have questions
If you have questions about this study or the information in this email, please contact the lead researcher, Drew Slaney at slaneyd@wwu.edu, or (360) 516-8709. If you have questions about your rights as a research participant or would like to report a concern or complaint about this study, please contact the Western Washington University Office of Research and Sponsored Programs at compliance@wwu.edu or by telephone at (360) 650-2146.

Statement of Consent
Please print and keep a copy of this form for your records.

I have read the above information, have received answers to any questions I asked, and am 18 years old or older.

Your signature_____ Date_____

Your Name (printed) _____