

**Positive *Tribal* Youth Development:**

A Cross-Comparative Analysis on the Civic Identity Development and Civil  
Society of Urban and Reservation Tribal Youth through Youth-Led Media  
Programs

By

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Dedicated to the memory of my beloved wvnwv (sister),

Cynthia “Cissy” June Fish

... *Estofis Cecvhossykos.*

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## Chapter 1 – Theoretical Framework

### Abstract

Though much civic engagement literature suggests the theoretical importance of civic identity, there are few empirical studies testing the relations between digital storytelling and positive tribal youth civic identity development and its role in promoting civil society among American Indian youth. Central to this research is the need to understand the perspectives of tribal youth in regards to their own positive civic identity development facilitated by digital media use within the context of their ecology. In order to address the research questions related to this study, Indigenous research methods, Indigenous systems thinking, existing positive youth development (PYD) models focusing on civic engagement, youth civil society conceptual frameworks, and literature on how youth-led media promotes civic engagement and civil society for Indigenous youth will be triangulated to aid in the development of a culturally-relevant positive *tribal* youth development model.

The PYD model provides a necessary framework for this research inquiry because the application of the developmental systems thinking approach coupled with the human ecological perspective provides opportunities for advancing theory and research within the scholarly community. Indigenous research methods will be the most useful and important theoretical model for inquiry because it brings forward the epistemology and ontology of Indigenous peoples while providing a critical understanding of the local Indigenous context that will be useful in the development of an Indigenous conceptual model relative to positive *tribal* youth development.

## ***1.0 Research Background***

American Indian<sup>1</sup> youth deserve to lead full and healthy lives, have equal access to services they are entitled to, draw strength from their Native cultures and communities, inspire one another, and be provided the recognition and opportunities to become active and engaged contributing citizens in their community to ensure the common good and sustainability for future generations to come (CNAY, 2022). Historically, American democracy has been utilized as a tool for oppressing American Indian communities and has left Indigenous youth marginalized, disenfranchised, and disengaged. The disparities that American Indian youth experience today is both tremendous and indicative of significant marginalization and disengagement efforts handed to them through colonization, such as assimilation and termination policies, and broken promises rather than provided opportunities for inclusiveness and participation. Through no fault of their own, many of the social ills that impact tribal communities and Native youth are exacerbated by the very democratic institutions that promise to provide, protect, and deliver.

Most Indigenous civil societies, that have been studied, have been found to be traditionally collective in nature, based on kinship with predetermined social orders that dictated the division of labor and formed the basis for communal action (Wickliffe, 1999, pg. 44). However, since the colonialization of North America, Western values have worked to homogenize Indigenous knowledge and societal systems while undervaluing, or rendering invisible, the history and cultures of North America's Indigenous peoples. Consequently, this process has subjected American Indian communities to both systemic and systematic attacks on sovereignty, self-determination, identity, traditional ecological knowledge, way of life, and has

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<sup>1</sup> *Tribal, Native, Indigenous, American Indian, Native American* are terms in this proposal that are used interchangeably and is in reference to federally-recognized tribal nations and their citizens in the U.S.

left the general population, and in some instances, American Indian youth themselves, with a fundamental misunderstanding of these concepts. In addition, attacks on Native identity have resulted in a dichotomy of tribal identity and “*being*” in today’s society that has left tribal youth with the difficult task of having to both navigate and negotiate their tribal identities in different spheres and contexts in which they act and exert influence.

### ***1.1 Problem Statement***

Though much civic engagement literature suggests the theoretical importance of civic identity, there are few empirical studies testing the relations between digital storytelling and positive tribal youth civic identity development and its role in promoting civil society, specifically in regards to American Indian youth. Central to this research is the need to understand the perspectives of tribal youth in regards to their own civic identity development facilitated by digital media use within the context of their ecology. Tribal youth within the context of their environments are particularly important to the future of their communities and nations, as they are the next generation of parents and future Indigenous leaders who will be responsible for the continuity of tribal governance, traditional ecological knowledge, culture, traditions, and languages (Greenwood & de Leeuw, 2012, pg. 381).

Currently, Native youth within the U.S. democratic society face an alarming number of disheartening disparities and injustices as they strive towards a healthy, thriving adulthood. American Indians are the most culturally and linguistically diverse ethnic groups in the United States today (Duran, 2002, pg. 1). Tribal governance, family associational life, land tenure, cultural, spiritual and religious practices, value systems, languages, and dress vary greatly among American Indian groups that have shared this continent since time immemorial (Duran, 2002, pg. 1; Drews, et al., 1982).

Furthermore, historically, American Indians developed societies with well-defined roles, responsibilities, governments, institutions, economic systems, recreational and leisure styles, spiritual and religious rites, passages, ceremonies, and social behaviors in which group involvement, support, and consensus played major roles (Edwards & Edwards, 1980, pg. 498). Tribal health, socioeconomic, and political traditions reflected a strong emphasis on group involvement and decision-making (Edward & Edwards, 1980, pg. 498). Many American Indian communities organized themselves in communal groups that were egalitarian in nature, self-sufficient, and intimately connected to the land and its resources (Clarkson, Morrisette, & Régallet, 1992, pg. 14). This also meant that Indigenous communities possessed the capacity to educate its children that consisted of outlining social responsibilities, acquiring the necessities for their survival and for establishing and maintaining relationships among themselves and other Indigenous groups.

American Indian values lean toward a cosmic identity that is in harmony and balance with both the natural and spiritual ecology of the individual, group, land, and universe (Duran, 2002, pg. 1). Since the colonization of North America, that balance has been disrupted by Western governmental and political intervention through a wide array of federal policies and practices designed to eliminate their indigeneity and status as the original Indigenous peoples of North America. In addition, generations of historical trauma and colonization stemming from bad federal policies and practices continue to oppress Native families and communities leaving many Native youth vulnerable. In order to overcome these barriers and inequities, researchers and practitioners alike, must seek out community-based interventions aimed at improving the sociopolitical, health, well-being, and cultural determinants that influence and shape Native American adolescent civic identity in a holistic and culturally-determined manner, while

promoting self-determination for both the individual and their respected community within local and global contexts.

According to Lerner, preventing the actualization of youth risk behaviors (e.g., involving unsafe sex, substance use and abuse, crime and violence, and school failure) and the diminution of the quality of life such behaviors entail for society when large proportions of cohorts of youth engage in them is not the same as taking actions to promote positive youth development (e.g., the enhancement of caring,/compassion, competence, character, connection, and confidence) (Lerner, 2000, pg. 48). As Vimpani suggests, providing the means to make youths physically healthy and to promote their positive psychological and social development involves the engagement of the entire ecology of human development (Vimpani, 2000). In other words, along with youth strengths, capacities, and assets, all levels of the developmental system (i.e., individuals, families, schools, media, governmental organizations, nongovernmental organizations (NGO's), business and industry, spiritual, and faith-based communities) must be integrated in order to promote positive youth development in civil society (Lerner, 2000, pg. 48).

Young people, particularly those between the ages of 14 and 17 years old, have a low sense of efficacy and feel that their voices will not be heard, because adults in their lives and politicians alike do not take young people seriously (Viola, 2020, pg. 1). More often than not, young people are perceived at as being disengaged or disinterested in issues impacting their communities. However, a growing body of research demonstrates that young people care deeply about hot-button issues (and crises) of the day (Pickard & Bessant, 2017), and wish to make a positive impact, if given opportunities to do so (Viola, 2020, pg. 2). Young people now have access to open-source tools and social networking platforms, which they can use to address political and social issues directly (Benkler, 2006; Coleman, 2008). Young people are turning to

more accessible forms of engagement (Delgado & Staples, 2007; Ginwright, 2009)), which are often digitally mediated and accepted as non-traditional means of engagement (Henn & Foard, 2012). Therefore, the positive development of tribal youth civic identity facilitated through the use of digital media must be understood and supported so that tribal youth may go on to live long, healthy lives as contributing members to both tribal and democratic societies.

### ***1.2 Purpose of Study***

Therefore, the *purpose* of this qualitative research study is to examine how youth-led digital media programs and initiatives promote civic identity formation through digital storytelling for both on-reservation and urban tribal youth. Through their own lens' tribal youth provided their narratives and digital media artifacts so that we could gain an understanding of how digital media could potentially serve as a catalyst for developing civic identities for American Indian youth resulting from community-based engagement activities while participating in youth-led digital media programs designed for tribal youth. The inquiry of this study focuses on *two core questions*, they are;

1. What role does digital media play in the positive civic identity formation for reservation and urban tribal adolescents?
2. How can outcomes from this study be used to move beyond existing positive youth development frameworks so that it can more accurately reflect American Indian adolescent development, in terms of civic identity and civil society?

In an attempt to answer these questions, this research study developed and utilized an exploratory, metatheoretical approach using the positive youth development perspective as a theoretical foundation that included Indigenous research methods, Indigenous systems thinking, Indigenous voices and lived experiences, as well as youth-produced digital media artifacts in an

attempt to gain an understanding of the unique and complex nature of tribal civic identity, tribal youth community engagement, and digital media use within a specific Indigenous cultural context.

In addition, results from this study may potentially lend themselves to the development of a more inclusive, culturally-relevant civil society conceptual framework that more accurately depicts where tribal groups fit into what I propose as the “quadrangulation” of civil society. I also anticipate that outcomes from this study will lead to the central tenet that the development of an additional positive youth development perspective will be necessary in order to put into context an accurate and authentic account of the unique nature of American Indian adolescent civic identity development and their place in civil society based on culture, spirituality, temporality and lived experience. As a result, this study contributes a first-time account of how digital media use can aid in the development of civic identity formation for American Indian youth through an Indigenous systems thinking approach.

### ***1.3 Research Rationale and Terminology***

Today’s Native youth have a special role as citizens of tribal nations in defining the future of Indian Country, as well as the rest of the country, and carry with them the responsibility of leading Native cultures, traditions, and governments into the next century (The White House, 2014, pg. 4). However, Native youth cannot reach their potential and contribute to their well-being and civil society if they are not provided the support, recognition, resources, guidance, and opportunities to be civically engaged in their community. The opportunities for civic participation<sup>2</sup> that young Native people experience in their communities influences their civic

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<sup>2</sup> *Civic Participation* and *Civic Engagement* are terms used synonymously and interchangeably throughout this research study.

developmental trajectories and serves as a determinant of their quality of life as they transition into early adulthood.

For tribal societies and American democracy to flourish, young Native youth need to develop the knowledge, skills, and abilities to not only think critically about relevant issues impacting their communities, but also to be provided opportunities and resources to express a collective will and voice in how their elected leaders are maximizing the common good for all citizens, while protecting and preserving tribal sovereignty and self-determination. This is an important necessity for citizens of tribal nations today, especially in an increasingly tumultuous world where attacks on tribal life are an ever-increasing reality for Indigenous populations.

#### ***1.4 Youth Civic Engagement***

Presently, the topic of civic engagement is receiving a lot of attention in the U.S. today and has emerged over the past two decades as an important topic and subfield within developmental science (Flanagan, 2008; Hart & Kirshner, 2009; Youniss, 2009; Zaff, Boyd, Li, Lerner, & Lerner, 2010; Zaff, Hart, Flanagan, Youniss, & Levine, 2010, Stegman, 2017). Adler and Goggin state that civic engagement refers to the ways in which citizens participate in the life of a community in order to improve conditions for others or to help shape the community's future (Adler & Goggin, 2005, pg. 236). This term has been used to date primarily in the context of younger people (Adler & Goggin, 2005, pg. 237). According to the United Nations (2014), civic engagement is increasingly recognized as an important component of youth development because it can help build human and social capital (UNESCO Concept Note, 2014, pg. 1). The practice of civic engagement has an important impact in educating young people about their rights and responsibilities as citizens and allows them to develop skill sets that are valuable to them as they undergo the transition to adulthood (UNESCO Concept Note, 2014, pg. 1). Civic

engagement is also perceived as a driving force for community and national development as it enables youth to unleash their potential and contribute to the development of their societies (UNESCO Concept Note, 2014, pg. 2).

Civic engagement is a broad term that is widely used to encompass a wide array of individual and collective civil and political participation activities (Hope, 2022, pg. 4). However, the term civic engagement, and its definition, continues to be debated and there is no consensus among scholars and practitioners on what it is or even what it should be (Hope, 2022, pg. 4; Adler & Goggin, 2005, pg. 237). Nevertheless, what we do know is that there are many ways in which to be civically engaged (CIRCLE, 2022). Civic engagement often refers to how “an active citizen participates in the life of a community in order to improve conditions for others or to help shape the community’s future” (Adler & Goggin, 2005, pg. 241). Civic engagement includes community engagement where community engaged individuals are invested in their community through active participation. Examples include, but are not limited to, volunteerism, participating in community service projects and organizations, helping neighbors, political participation, such as voting, campaign driving, access to tribal leaders, and engaging in social movements or activism, such as protesting issues or boycotting causes are all considered to be civic engagement activities (Hope, 2022; CIRCLE, 2022; Zaff, Kawashima-Ginsberg, & Lin, 2011).

### ***1.5 Civic Identity***

Civic identity can play an important role in a thriving democracy (Levine & Kawashima-Ginsberg, 2017; MacMullen, 2015). Civic identity is a multifaceted notion that is inclusive of experiences, beliefs, and emotions that are important for membership, rights, and participation in the civic life of a community and suggests a sense of belonging and responsibility to a community, or communities (Bellamy, 2008; Atkins & Hart, 2003; Kirschner, 2009; Rubin,

2007). In essence, civic identity is a set of emotions and beliefs about oneself as a participant in the civic life of a community or a social group (Adegoke, 2020, pg. 35). In other terms, civic identity is an individual or group's sense of agency and responsibility in sustaining the well-being of a community (Rubin, 2007; Youniss et al., 1997).

Furthermore, civic identity involves the ability for one to see themselves as an active participant in society with the responsibility and commitment to work with others toward public purposes and the common good (Rhodes, 2010; Hatcher, 2011). As an adolescent, building civic identity is associated with government in a variety of ways including taking civic action, voting, and actively transforming government structures when problems of inequity or injustices are uncovered (Banks, 2017; Rubin & Hayes, 2010; Youniss, 2011).

### ***1.6 Youth Civil Society***

On the other hand, civil society is an inherently complex concept that also eludes many scholars to this day and defining it may be one of the most uncomfortable exercises for many philosophers (Peterson & Til, 2004). The conceptualization of civil society may be even more troublesome for marginalized and disenfranchised populations, such as federally-recognized tribal nations, who find themselves part of a democratic society that has historically worked to restrict, or eliminate altogether, the citizenship status, rights and privileges of its members, as well as services and goods afforded to tribal communities promised to them based on treaty rights. Additionally, civil society is grounded in Eurocentric ideology and theoretical frameworks (Mati, 2010; Opoku-Mensak, 2008) and is based on ever-expanding principles of legitimacy and civic piety, which further complicates the discussion of where American Indian youth find themselves within its conceptualization.

Too often those who write about the state of civil society ignore the unique place of Indigenous peoples (Wickliffe, 1999, pg. 43). Civil society conveys many meanings and associations because there is no commonly agreed-upon definition, beyond the basic notion of civil society being an arena of voluntary, uncoerced collective action around shared interests, purposes, and values (Raynor & Malone, 2000; Spurk, 2010; Merkel & Lauth, 1998, pg. 7). Nevertheless, what we do know is that civil society is an essential building block of development and national cohesion (Ingram, 2020, Online Resource). In fact, a core concept of a functioning democracy is the participation of its citizens in political decision-making (Spurk, 2010). It is widely accepted among scholars that civil society and civic engagement are fundamental and critical aspects necessary in order to hold governments accountable, to strengthen political decision-making regarding the development of effective social interventions and service delivery provisions for its citizens, and to empower its citizens, especially those from lower socioeconomic status (Malena, Forster, & Singh, 2004).

### ***1.7 American Indian Youth Demographics***

Currently, there are over 574 federally-recognized tribes in the U.S. (NCAI, 2022; Leichenko, Listokin, King, & Bruton, 2018; USA.gov, 2022). According to the latest 2020 census, approximately 9.7 million tribal citizens either live in reservation areas or in urban communities scattered throughout the United States (U.S. Census, 2020). This total represents less than 3 percent of the overall national population with approximately 30 percent of that total being American Indian and Alaska Native youth who are 18 and under (U.S. Census, 2020). The census data indicates that the 18 and under population in Indian Country has increased and is becoming younger compared to other ethnic groups in the United States (U.S. Census, 2020). These statistics indicate that we now have a larger and younger Native youth population that are

on the trajectory to taking their place as leaders in their community.

Furthermore, although the Native American population is relatively small compared to the overall national population, given the relative youth of Native American populations (with median age of 31 compared to 37 overall), they are projected to grow to over 11 million by 2060 (U.S. Census, 2020), which would be nearly 3 percent of the U.S. population (Huysen, Sanchez, & Vargas, 2017, pg. 2). The need to document and analyze American Indian and Alaska Native youth civic participation levels compared to other groups is crucial to both ameliorate disparities and to seek an understanding on how to positively develop Native youth into contributing members in both mainstream and tribal societies so that tribal communities and their ways of life continue to thrive in the future (Huysen, Sanchez, & Vargas, 2017, pg. 2).

### ***1.8 Youth-Led Digital Media***

The good news is that Native youth are taking critical action by turning to their communities, culture, and digital media to build a more inclusive civic space for their peers and to raise critical consciousness on the issues that impact them and their communities, in both reservation and urban areas. At a time when tribal communities are facing significant health and wellness challenges, Native youth are at the epicenter and should be included in the discussion and formulation of community-based intervention programs aimed at improving their quality of life. One example of a community-based intervention that is proving to be effective is youth-led digital media production in the form of digital storytelling. The emergence of youth-led digital media production in tribal communities has provided youth with the means to become civically engaged. Digital storytelling can be used to change discourse through artistry, political awareness, and community-based organizing experiences (Basilio, 2015, pg. 10). In fact, Native youth are becoming increasingly civically and politically engaged through the art of digital

storytelling. Native youth today are technologically savvy and are marked by increased use and familiarity with various social media platforms and digital media technologies. As a result, youth are much more aware of issues affecting our global society because they are “plugged” into the world around them. This also means that youth are much more in tune with the times of today and possess the unique potential to reach a broader global audience. Because of this, today’s youth can be instrumental in making new discoveries and be at the forefront of change in our society.

Historically, youth have played a major role in transforming our institutions and landscapes through civic and political participation. Youth have been involved in almost every progressive social movement, such as the United States Civil Rights Movement, transnational LGBTQ+ movement, successive waves of feminism, environmentalism and environmental justice, the labor, antiwar, and immigrant rights movements (Costanza-Chock, 2012, pg. 1), and most recently, the Dakota Access Pipeline protest, where Indigenous youth led the #noDAPL movement and even ran hundreds of miles to raise awareness of the injustices brought upon them and their homelands by the fossil fuel industry (Ferguson, 2018, pg. 17).

More than ever, Native youth today are taking the initiative to address many of the social problems that exist in, and around, their communities, both in reservation and urban areas, that impact them through the use of digital media. However, American Indian youth and their progress toward civic inclusivity and systemic change either go unheard of or they remain invisible in mainstream social and political arenas. Despite this, the issues that impact tribal youth are immense and vast, and the number of American Indian youth who work towards addressing these issues is small. Therefore, the need is transparently clear. Youth-led digital media programs are needed in order to develop young civically engaged tribal citizens so they

can become contributing members of their society through empowerment in order to go on to serve as young Indigenous knowledge keepers and change agents challenging the status quo.

Tribal communities that offer youth-led digital media programs that serve their youth are in desperate need of culturally-relevant programming that develops civic identities for tribal youth through their own cultural lenses and pathways. Therefore, contributions that American Indian youth make in their respected communities, as well as towards democracy and civil society, need to be better understood and recognized, so that the benefits learned can be maximized and mutually beneficial to all young people, nations, and the global community.

### ***1.9 Bridging Oral and Digital Storytelling***

#### ***1.10 How Rabbit Got His Long Ears – A Muscogee Story***

When I was a young Native youth in my day, my father shared an old traditional Muscogee story with me about how rabbit got his long ears. The story he shared with me one day, long ago, was one that his mother had shared with him when he was a young boy. The story he told me had a profound impact on me to this day and I still grapple with its meanings. The story went like this...

One day Rabbit wanted all the knowledge in the world, to know everything just like the Creator. So, one day Rabbit was walking along thinking to himself, "How am I going to get all the wisdom in the world?" until Creator appeared before him. Rabbit being the trickster he is, went up to Creator and told him that he wanted all the wisdom in the world, that he would do anything to get it. Creator taken back by Rabbit, said to him, "Rabbit, you are already smart, quick, and cunning enough as it is. Why aren't you happy with that? Why do you need more wisdom?" Rabbit replied, "Because I want to be just like you. I want to be able to do anything." Well, Creator, feeling a bit disturbed by Rabbit, said to him, "Okay, here's what you need to do..."

I will give you three tasks and you have to complete all three and I will give you all the wisdom in the world.” Rabbit, overwhelmed with excitement, said, “OK. What is it?!”

Creator said, “First you need to take this bag and fill it with gnats and bring it back to me.” Rabbit said, “Ok, no problem.,” and walked off. Rabbit was walking along and was thinking to himself, “How am I going to fill this bag up with gnats?” That is until he came upon a group of gnats flying around in a ball in the air before him. Rabbit said, “Hey gnats! I bet you can’t fill up this bag!” Accepting the challenge, the gnats boastfully said to Rabbit, “Oh yes, we can fill up your bag with no problem. We are many!” So, Rabbit said, “Then prove it! I bet you can’t.” So, the gnats swarmed into his bag filling it up and Rabbit quickly tied it shut trapping the gnats inside. Rabbit, joyful that he tricked the gnats into filling up his bag, eagerly ran back to Creator and said, “Here! I did what you asked now give me all the wisdom in the world!” Creator again was a bit disturbed by Rabbit.

Creator quickly reminded Rabbit that he had to complete the other tasks, so Rabbit said, “OK, what is the next task?” Creator said to Rabbit, “I want you to bring me back a snake.” Rabbit was a bit shocked and scared by this task and ran off to figure out how he was going to get a snake. As rabbit was walking along, he was thinking to himself, “how in the world am I going to get a snake? A snake will surely eat me!” When, then, all of a sudden, a voice said to Rabbit, “Ssssay, where you going?” Rabbit turned and looked and saw it was Snake. Rabbit quickly thought to himself, “How am I going to trick Snake into coming with me?” Rabbit quickly devised a plan and looked around and seen a stick laying there near Snake. Rabbit said to Snake, “I bet you aren’t longer than this stick.” Snake, being quick to prove Rabbit wrong, said “Oh, yeah, I’m a lot bigger than that sssstick.” Rabbit said, “Prove it!” Snake quickly laid down beside the stick and said, “Ssssee, I’m much bigger than this sssstick.” Right then, Rabbit

quickly grabbed Snake by the tail and snapped him like a whip and his head popped off. Rabbit so happy by what he accomplished, ran back to Creator and handed him the headless snake and said, "I completed your task. Now, give me all the wisdom in the world." Creator at this point was getting a bit upset with Rabbit.

Creator said again to Rabbit, "You still have one more task to complete." Rabbit getting impatient said, "What is it now?" Creator said, "You have to bring me back an Alligator." This time Rabbit was really worried and scared. Rabbit ran along and seen a log along the creek bank and sat down to contemplate and thought to himself, "How am I going to bring Creator back an Alligator? Alligators are so big and he will for surely eat me." Just then Alligator popped out of the water and was standing there when Rabbit sprang into action and said to him, "Hey! I bet you aren't as long as this log I'm sitting on." Alligator, not to back down from a challenge, said to Rabbit, "I am for surely longer than that log!" Rabbit said, "Prove it!" Alligator quickly laid beside the log and stretched out as long as he could and said, "See! I'm way longer than this log!" Just then, Rabbit grabbed the log and whacked Alligator with it and Alligator quickly jumped up and ran back into the water.

Rabbit upset by failing to get Alligator, sat back down on the log and was thinking how he was going to break the news to Creator about how he failed. Just then Alligator jumped up out of the water again and looked around saw Rabbit sitting there, and he said to Rabbit, "Did you see another Rabbit here somewhere? He was about yay big. He tried killing me, but he didn't know how to kill Alligators so I was able to get away." Rabbit being cunning as he is and knowing that Alligators have poor memories, said to Alligator, "No , I did not see another rabbit around here. I just got here. And, by the way, how do you kill alligators?" Alligator said "Good thing you Rabbits aren't that smart! You see this little spot on the back of my head? You see, if Rabbit

would have hit this spot, then he would have surely killed me.” So, again, Rabbit said to Alligator, “I bet you aren’t as long as this log here!” Alligator, never backing away from a challenge quickly laid down beside the log and boastfully said, “Look, I am much bigger than this log!” Just then Rabbit grabbed the log and hit Alligator in the little spot on the back of his head and killed Alligator. Rabbit, happy with what he had done, dragged Alligator back to Creator and demandingly said, “There, I completed all the tasks, now give me all the wisdom!”

Creator was upset with Rabbit because of how Rabbit conducted himself and how Rabbit went about hurting others for his personal gain. So, Creator said to Rabbit, “Ok, you completed the tasks now come here so I can give you all the wisdom in the world that you deserve.” Rabbit leaned in towards Creator and said to him, “Okay, I am ready!” Just then Creator grabs Rabbit by both ears and pulls them as hard as he could stretching them out. Creator said, “There! This is what you deserve!” Rabbit steps back, grabs his ears and sees that Creator stretched them out really long. Rabbit was so embarrassed by his new ears and ran away into the woods as fast as he could crying. To this day, Rabbit is ashamed of his long ears and avoids all beings by running away and hiding. This is how Rabbit got his long ears.

I chose to share this story that belongs to the Muscogee people because this story, and many others like it, are open to interpretation by the listener. One would ask, what is the moral of the story or what is the point to be taken. Well, stories such as this serve to capture the listeners attention while forcing them to think about what that might be and, in the process, may reflect back on themselves, or an event, or situation that might stand out. It is a way for the listener to remain reflexive, learn, and apply teachings that are relevant to them and their ecology.

You see a story has power and influence and can tell many tales, or lessons, within a single story or they may contain a specific lesson to be learned, or may simply be used solely for

humor or entertainment purposes. In any event, stories have sustained Indigenous peoples unique worldviews, communities, and Indigenous knowledge systems for millennia, even during times of uncertainty and despair. Many Indigenous core values, beliefs, and practices have survived due to storytelling and have served as a means for passing down cultural attributes from generation to generation. Since time immemorial, American Indian and Alaska Native peoples have possessed a rich heritage of sharing knowledge and wisdom through stories and remains an inherent aspect of many Indigenous cultures today (Cueva et al., 2013, pg. 1).

Oral traditions of Indigenous peoples serve as a form of shared history in specific Native communities and are a source of historical knowledge and cosmology. Oral storytelling allows for the intergenerational transmission of knowledge and culture, reflecting the strengths of Indigenous peoples and the resilience of Indigenous ancestors (Friskie, 2020, pg. 19; Corntassel, 2009). The oral tradition of storytelling by Indigenous peoples also connects the past, present, and future and tightens tribal and familial bonds while helping to develop listening skills, memory, and imagination as well as supporting the social and emotional learning development of children (NMAI, 2023). There are many different types of stories told for different purposes. Some stories are open for interpretation by the listener. This means that some stories are subjective where the same story told could unfold a lesson, or meaning, for one person, but could mean something quite different for someone sitting right next to them at that time, in that exact same space. Indigenous stories have a temporal connection that express relationships of past, present, and future. (Chan, 2021, pg. 172). Therefore, it is in this way that Indigenous storytelling is both an Indigenous epistemology and an Indigenous methodology (Chan, 2021, pg. 173).

As an epistemology, storytelling provides a way to transmit knowledge inter-

generationally and to make sense of Indigenous realities. Cosmology, or the way Indigenous peoples explain and interpret the origins, histories, and evolutions of all things in the universe based on their belief systems specific to their cultural traditions, is another form of knowledge that is used to translate. This may also include folktales, traditional ecological knowledge, and ontologies. As a methodology, stories hold within them Indigenous knowledges while simultaneously signifying relationships and interconnections (Chan, 2021, pg. 173).

Storytelling connects Indigenous peoples to their homelands and is crucial to the cultural and political resurgence of Indigenous nations (Corntassel, Chaw-win-is, & T'lakwadzi, 2009, pg. 137). As an educational tool, Indigenous methods challenge us to decolonize ourselves by engaging in deconstructing what we have learned and to relearn new ways of knowing and doing. Furthermore, storytelling serves as an Indigenous pedagogy where knowledge is passed on through oral traditions as it has been for centuries (Chan, 2021, pg. 178). Emerging in the mid 1990's by Dana Atchley and Joe Lambert from the Center for Digital Storytelling, digital storytelling combines oral storytelling traditions with digital media. Since then, digital storytelling has gained momentum as an educational and social advocacy tool (Lambert, 2006). Digital storytelling is a method that combines the tradition of oral narration with modern technical tools and is a powerful approach to lifelong learning and civil participation (Pesce, et al., 2014, pg. 1). According to Pesce, et al., digital stories allow individuals, regardless of their social or economic background, to give others insight into their everyday lives, engaging participants and the entire community by having a cognitive and emotional impact (Pesce, et al., 2014, pg. 1).

For many Indigenous populations, storytelling is a cultural tradition that has served the purposes of education, transmission of cultural values, beliefs, ideas, entertainment, and has and

continues to provide political advocacy (Hodge, 2002). Today, storytelling has taken on many forms from oral and written narratives to gesture, movement, art, music, movies, and more (Fischman, Sukop, & Tobin, 2007, pg. 2). Storytelling is a powerful tool in that it assists in meaning making and is organic in that it allows for an individual to share their singular experience from their own unique perspective and lens. Because of this, digital storytelling allows for a flexible, creative, and innovative approach that captures diverse voices and perspectives while best utilizing resources that promotes different ways of knowing and doing in order to create change.

### ***1.11 Emergence of the Tribal Youth Media (TYM) Project***

#### ***1.12 TYM Project: Inception (Appendix 1)***

The Tribal Youth Media (TYM) project emerged in 2006 as a youth intervention program designed to address a number of topics relevant specifically to American Indian populations in Wisconsin. The TYM project was a multi-year project made possible through a Baldwin and Morgridge Match Opportunity Grant at UW-Madison that included several iterations of mini-documentary camps offered to tribal youth between the ages of 9 to 14 years of age in Northern Wisconsin during the summer season. The purpose of the TYM project was to provide a means for tribal youth to use new stimulating technologies that would allow for self-expression and to engage and participate in science-related activities and initiatives in order to make science more culturally relevant and meaningful to them.

TYM project was a conjoined effort created by principal investigator and professor emerita, Dr. Patty Loew, co-investigator and professor emerita, Shiela Reaves, and co-investigator and faculty associate, Donald Stanley through the Department of Life Sciences Communication in the College of Agricultural and Life Sciences at the University of Wisconsin-

Madison. According to the 2006 Baldwin grant proposal written by Loew (Appendix 1), the goals of the TYM summer media camps incorporated a three-pronged approach in order to; 1) generate excitement about science among Native students, 2) demonstrate the compatibility of science with Native cultural values, and 3) to nurture a positive relationship between UW-Madison and Wisconsin tribal communities that works to fulfill the transfer agreement between two-year tribal colleges and the University of Wisconsin system. The objective was to get more Native students interested in STEM-related fields, with the emphasis being on science and technology.

### ***1.13 TYM Project: Rationale and Objectives (Appendices 1-5)***

There were many reasons why the TYM project was created. First, the TYM project was designed with the [Wisconsin] idea in mind that such digital media programs were necessary in order to get more Native American youth interested in STEM-related fields due to the disproportionality of Native Americans involved in STEM-related fields and professions. Secondly, the hope was that if youth programs, such as TYM, were created and implemented in tribal communities, they could serve as pipeline programs that incorporated Indigenous pedagogical approaches to teaching and learning, thus making learning culturally-relevant and meaningful. Doing so would boost Native American college recruitment and retention and honor and fulfill transfer agreements between tribal colleges and the University of Wisconsin system. Thirdly, the TYM project would develop competence in digital media use for Native American youth by teaching them audio and video editing skills as well as webpage development, thus increasing the likelihood that Native youth would go on to fulfill STEM-related positions in science and technology fields. Fourthly, the TYM project would provide opportunities for Native youth to serve as land stewards and advocates for Indigenous causes and communities. Lastly,

the TYM project would go on to empower Native youth by providing them with opportunities to learn and apply basic multimedia skills for communicating through storytelling.

These objectives would be fulfilled by using Indigenous modes of teaching and instruction. First, digital media was used as a pedagogical approach because empirical evidence suggests that Native American learners are oriented towards the visual-spatial mode of informational processing (Appendix 1). Native youth learn most effectively in collaborative, cooperative arrangements, rather than in individual, competitive settings (Loew, 2022). Native students also respond to information arranged holistically and learn by observation and rote (Kee, 2000). In other words, Native youth learn best in a learning environment where cooperation is encouraged, such as groups free from the pressures of outdoing each other and where information and values are shared and respected within a learning community.

This translates to instructional settings where youth are more inclined to participate as a result of cooperation where activities bring together Native youth to accomplish a common goal. American Indian/Alaska Native youth are holistic thinkers and visual learners (Alhelm, 1973; Annis & Frost, 1973; Bates, 1997; Bland, 1975; Bryant, 1986; Foreman, 1991a; Gardner, 1980; Gilliland, 1999; Greenbaum & Greenbaum, 1983; John, 1972; John-Steiner, 1975; Karlebach, 1986; Kaulback, 1984; Kleinfeld, 1973, 1979; Kleinfeld & Nelson, 1991; Lipinski, 1989, 1990; More, 1984a, 1984b; Philips, 1972; Ross, 1989; Samples, 1979; Steinberg, 1974; Tafoya, 1989; Trent & Gilman, 1985; Wilcox, 1996). Native youth tend to be global learners looking critically at how each piece of the puzzle fits together to form the whole. According to Pewewardy, “global thinkers tend to be right-brained dominant and highly visual where learning is circular rather than chronological and view relationships and authority figures as opportunities for guidance while listening to the views of others to inform their decision-making. Native youth

tend to also learn best from visual representations of information (i.e., graphs, charts, pictures/films), reflective listening, and hands on-demonstrations. Native youth tend to learn best through “modeling” and repetition as this has always been the way Native people have passed down stories, history, traditions, and lessons to be learned (Pewewardy, 2002, pg. 29).” It is because of these unique learning styles of Native youth that make learning various forms of digital media to address issues pertinent to them and their communities an ideal medium for change.

#### ***1.14 TYM Project: Implementation (Appendices 1-5)***

TYM summer media workshops took place in selected tribal communities as Native youth typically learn better in familiar settings. Furthermore, TYM summer camp media workshops consisted of three distinct tracks where Native youth could learn and explore various forms of modern digital media. The three tracks are video, audio, and webpage development. Native youth could work on either video, audio, webpage development, or engage in all three. The end result is that Native youth participants have either created a digital storytelling video and/or their own webpage, and/or have either posted and made public their completed projects on their webpage and/or on various social media platforms (e.g., YouTube, Twitter, Snapchat). After Native youth TYM participants have completed their digital projects, a community “premiering” showcasing their work would take place in the local tribal community along with a traditional community feast celebrating youth participants accomplishments and creative works.

#### ***1.15 TYM Project: Partnerships (Appendices 1-5)***

To accomplish these program objectives, many partnerships were formed with several individuals, groups, and organizations. Since 2007, the UW-Madison Department of Life Sciences Communication (LSC) has partnered with Native communities, including Lac Courte

Oreilles, where the first TYM project began, and Bad River, which has hosted both TYM projects and several UW Global Health Field Courses. In addition, LSC has collaborated with the St. Croix Ojibwe on a youth-produced documentary, as well as on media projects involving the Ho-Chunk and Menominee Nations. “Knowledge transfers” took place in tribal communities where LSC faculty and graduate students taught videography, storytelling, and editing and where UW-Madison Global Field course participants learned about tribal cultures.

In 2012 a “knowledge transfer” took place when eight students from the St. Croix community spent a week in the LSC computer lab in Madison creating *Naanan Nimiseyug* (Ojibwemowin for “*My Five Sisters*”), a tribal history told through the life stories of five St. Croix elders. Through collaborative efforts between the LCO Community College and the UW-Madison Department of Life Sciences Communication, the TYM program originally began in partnership with the Lac Courte Oreilles Community College (LCOCC) in the Odaawaa Zaaga’iganing community, or more commonly referred to as the Lac Courte Oreilles (LCO) Chippewa reservation near Hayward, Wisconsin.

After several years, and many projects later, TYM found its home in the heart of the Mashkiiziibii (Ojibwemowin referring to Bad River as “swamp or medicine river”) community, or more commonly referred to as the Bad River Band of Lake Superior Chippewa Indians of Wisconsin reservation located in Odanah, Wisconsin.

### ***1.16 TYM Project: Evolution (Appendices 1-5)***

Since the inception of the TYM project, that originally began in the LCO community, the TYM project evolved to a collaborative, community-based project within the Bad River Band of Lake Superior Chippewa Indians of Lake Superior in Odanah, Wisconsin. In the Bad River tribal community, the TYM program provided digital media education to tribal youth between the ages

of 14 to 18 years of age at the Bad River tribal community center where the TYM program established a media center. The TYM program was supported by the Bad River tribal government and the University of Wisconsin-Madison. In addition, in 2014 UW-Madison created the “*Oganawaabandan gikinoo ‘amaadiiwin’* (Ojibwemowin for “visual learning”), also known as the OGA project. The OGA project was a collaborative, community-based project, in partnership with the Bad River tribe and the UW-Madison Global Health Institute, designed to address health disparities through multimedia learning and content generation (Appendix 3). According to Loew, OGA created a new dimension of successful programming for three consecutive years that included the Tribal Youth Media program workshops from 2010 thru 2013, Global Health Field Courses from 2011 thru 2012, and established a working relationship between the University of Wisconsin-Madison.

OGA had two main objectives that integrated technology and Indigenous methodologies, such as oral communication systems and elder epistemology. The two objectives were to 1) teach digital storytelling and technology skills to young people ages 14 to 18 during four one-week training sessions held during the summers of 2014, 2015, and 2016 on the Bad River Reservation, and 2) to use new participant skills and community resources to develop innovative technologies for the instruction and delivery of content that promoted nutrition, healthy lifestyles, and traditional food systems. Until 2018, the OGA program ran in partnership with the Global Health Institute, while the TYM program continued until the summer of 2023 where it hosted its last cohort before going on a tentative hiatus due to lack of funding.

#### ***1.17 TYM Project: Impact on Youth (Appendix 5)***

The following was taken directly from the 2018 Baldwin and GHI final report provided by Patty Loew to the UW-Madison Global Health Institute on June 29<sup>th</sup>, 2018 (Appendix 4).

“The impact on tribal youth, and others, has been tremendous and is still being felt to this day” (Loew, 2018). The following is the written statement provided by Loew to the GHI in a final report on TYM program impact and outcomes. I also want to note that these are just a few examples of how TYM program has impacted tribal youth as there are more examples that require further inquiry.

“In **Year 1**, each of the approximately 40 participants created some kind of digital media—either a website, blog, photo essay, music composition, or video. Also, in Year 1 a 30-minute documentary, produced by three 14-year-old TYM participants the previous year, continued to screen at nearly 40 film festivals and environmental conferences and won three national awards. The film, “*Protect our Future*,” about a taconite mine threat at the headwaters of the tribe’s wild rice river, was chosen as the centerpiece of the 2015 Human Rights Film Festival at Arizona State University. ASU flew the young filmmakers to Tempe and arranged for several other screenings, including one at the Pima-Maricopa Indian charter school.

In **Year 2**, the worst flood in Bad River’s modern history occurred the night before the workshops were scheduled to begin. The flood destroyed three major bridges along Highway 2 and inundated many reservation roads. Bad River became an island cut off from the rest of Wisconsin. As a result, for the first two weeks of the media camp only a few young people were able to make their way to the community center where the workshops were being held. But this unfortunate event turned into a unique opportunity for the young media producers. Because commercial news crews could not reach the flooded areas, TYM participants provided flood video to media outlets in Madison, Duluth, Wausau, and Rhinelander. Wisconsin Public Television featured two of the tribal teens (and their news coverage) in a statewide story segment on *In Wisconsin*. NBC Network News requested video and broadcasted it nationally! As roads

became passable and more youth were able to reach us, we pivoted away from our intended topics, and, at the request of tribal planners and first responders, documented the flood damage. We compiled the youth-produced footage and made a copy for Bad River's tribal government which used it as evidence in a successful Federal Disaster Status petition. This status made not only the tribe, but other communities in Ashland County, eligible for grants and low-cost loans. This extraordinary weather event is now preserved as a historical document. Although we did not train the full number of youth (40) as we had hoped, the 20 or so we did train were highly motivated and generated hours and hours of flood video.

One other important observation, the UW-Madison faculty and staff who were in Bad River the first week played an important role in helping first responders. We used our vehicle to transport food and water in the initial hours of the flood. We helped volunteers prepare meals in the community center, and joined a human chain delivering supplies over a bridge that could not hold the weight of vehicles. It was a remarkable experience and one that engendered trust and goodwill. I'm not sure that any outreach project will ever be as welcome at Bad River as TYM was in Year 2.

**Year 3** went as planned, albeit with extra participants. Word of the success of Years 1 and 2 spread, and often youth would return with younger siblings or hang around during weeks they were not scheduled. In addition to stories, blogs, webpages, and musical compositions related to foraging, gardening, and other health-related topics, TYM participants chronicled the construction of a traditional birch bark canoe by Red Cliff tribal elder, Marvin Defoe. With Defoe's permission, four of those youth-produced videos will become part of a multimedia canoe display at the Mitchell Museum of the American Indian near Chicago. Throughout the three years, TYM used an Indigenous evaluation strategy that aligned with the front-end, formative,

and summative evaluation approach popularized by UW-Extension. Each spring, we met with elders who shaped the context, directed us to resources, and described who the stories should feature. Each week, we received feedback at screenings for parents and participants. At the end of each month, we had a community screening and solicited feedback from elders, tribal officials, parents, friends, and family. Tribal members featured in the stories were given an opportunity to suggest edits. Nothing was ever posted or made available to the public until the featured tribal members approved. Some of our stories are being used by teachers in K-12 schools around the country. In each of the three years, 8 to 10 UW-Madison Global Health Institute certificate seekers joined the youth to co-produce health-related media (see attached 2017 GHI final report).

Looking at the broader impact, TYM has been the focus of two dissertation projects, one journal article, and half a dozen panel presentations, most recently at the 2018 Native American and Indigenous Studies Association conference in Los Angeles. Bad River has received requests from other Native communities, organizations, and federal agencies for advice on how to implement similar programs. In 2018, for example, the Tribal Youth Media project, now supported by Northwestern University, will partner with the National Park Service, Red Cliff, Bad River, and the Lac du Flambeau Ojibwe communities to collect Traditional Ecological Knowledge (TEK) about the Apostle Islands National Lakeshore. Like the Baldwin-funded program, the TEK project connects youth to elders through videotaped interviews and the creation of a digital video archive. We have purchased identical media equipment for Red Cliff and Lac du Flambeau who are establishing TYMs in their respective community. Bad River youth will help train their counterparts in the two other tribal communities (Appendix 5).”

### ***1.18 Research Theoretical Basis: Positive Youth Development Perspective***

#### ***1.19 PYD Paradigm, Literature Review, & Limitations***

To achieve the aforementioned research purposes, existing positive youth development (PYD) models focusing on civic engagement and civil society, as well as studies on how youth-led media promotes civic engagement and civil society for Indigenous youth, and Indigenous research methods will be triangulated. The PYD model will be the most useful model for inquiry for three reasons, they are; 1) PYD provides a frame for research inquiry and application using a developmental systems thinking and human ecological perspective, 2) involves interactions among, and collaborations between, researchers and practitioners whom are invested in youth development, and 3) provides opportunities for advancing theory and research within the scholarly community and for enhancing policies and programs for youth within the stakeholders community. PYD has been utilized in a variety of contexts with limitations being its implementation with and among American Indian and Alaska Native populations and communities. In this section I will provide the basics of the PYD model, review the extant scholarships using PYD in different contexts as well as elaborate on the limitations of the framework.

#### ***1.20 PYD: Origin, Components, and Operationalization***

*“The positive youth development perspective emphasizes the manifest potentialities rather than the supposed incapacities of young people - including young people from the most disadvantaged backgrounds and those with the most troubled histories.”*

- William Damon, Professor and Director of the Center on Adolescence, Stanford University, (2004).

To better understand the positive youth development theoretical framework, we must begin by looking at the underpinnings and conceptual foundations of the early scientific study of adolescence and its contributions to the contemporary PYD perspective. According to Richard Lerner, et al., the scientific study of adolescence can be broken down into three phases.

**Phase 1:** Considered to be the founding “father of adolescence” research, Granville Stanley Hall established himself as the leader of the child study movement, which aimed to utilize scientific findings on what children know and when they learn it as a way of understanding the history and the means of progress in human life (Lerner, 2005a; Hall, 1904). Hall’s research on adolescence has been widely regarded as the beginning of adolescent research by many psychologists and other scholars<sup>3</sup>. Based on recapitulation theory, Hall believed that “ontogeny recapitulates phylogeny,” meaning that changes that occur in a young person’s life mirror the changes that occurred during the evolution of the human species (Lerner, 2005a).

Hall believed that human evolution, moved us from a primitive beast-like state to one that was “civilized (Lerner, 2005a).” Since the founding of the scientific study of adolescent development by Granville Stanley Hall in 1904, the predominant conceptual frame for the study of this age period has been one of “storm and stress,” or of an ontogenetic time of normative developmental disturbance (Freud, 1969; Hall, 1904).

From these earlier perspectives, theoretical models viewed characteristics of adolescence as deficit-based and predicated on biologically reductionist models of genetic or maturational determination and resulting in youth being perceived as being “broken” or in danger of becoming broken, being both dangerous and endangered, or as “problems to be managed” (Erikson, 1959, 1968; Benson, Scales, Hamilton, & Sesma, 2006; Anthony, 1969; Brooks-Gunn, Foster, Murray,

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<sup>3</sup> Hall, S. G. (1904). *Adolescence: Its psychology and its relations to physiology, anthropology, sociology, sex, crime, religion, and education*. New York, NY: Appleton & Company.

& Roth, 1998). According to Lerner, for the first eighty-five years of the scientific study of adolescent development, the field was framed almost exclusively by a deficit perspective (Lerner, 2005a).

Based on Hall's perspective, the premise was that the adolescence period was a time of overcoming "beast-like" impulses to the ability to make "rational" civilized decisions that ultimately determined the trajectory of individual human behavior (Lerner, 2005a, pg. 4). Simply put, adolescents were viewed as having a deficit in their behavior that was "inherently wild" and "uncivilized" which correlated to that youth were either "broken" or in danger of becoming "broken, which put young people "at risk" for behaving in uncivilized or problematic ways that caused them to be either a danger to themselves or others (Lerner, 2005a, 2005b)." According to Lerner, for the first half of this century, most research that was conducted and written about adolescence was based on this deficit conception of young people (Lerner, 2005a, 2005b). Since Hall's time, his work was met with great controversy and remains controversial to this day.

Ultimately, many scholars in the field at the time assessed and discredited Hall's work and deemed it outdated, along with the recapitulation theory that his work was largely based on, by the 1930s (International Encyclopedia, 2024). However, Hall was not the only early contributor promoting the deficit model of adolescence. For example, well-known psychologist Sigmund Freud argued that adolescence and adult development was shaped by early psychosexual development. Freud's viewpoints were criticized and challenged for viewing adolescents as being "problems to be managed" or as "deficits" to be corrected (Chai, et al., 2019). Many researchers challenged the limitations of past models that focused on adolescents as having "deficits, such as Stephen Hamilton (Chai, et al., 2019). However, Hall's work did contribute to the growing body of literature on adolescent development and has even been

adopted and scaffolded on by other scholars in the field such as the likes of Anna Freud and Erik Erikson (Lerner, 2005a, pg. 4-5).

**Phase 2:** As early as the 1960's, research began to appear that highlighted Hall's idea that adolescence was a period of universal "storm and stress" was not, in fact, universally true (Lerner, 2005a). Rather, research on adolescent development was demarked by multifaceted theories such as individual development, for example, ego identity development (Marcia, 1980), formal operations (Piaget, 1972), adolescent egocentrism (Elkind, 1967), moral development (Colby et al., 1983), social development or youth-context relations (Nesselroade & Baltes, 1974; Elder, 1974), and parent-adolescent relations (Steinberg, 1988; Steinberg, Mounts, Lamborn, & Dornbusch, 1991).

It was during this second phase that the scholarship of developmental science, as it pertained to adolescence, was legitimized and popularized and aided in the maturation of adolescent science (Lerner, 2005a). Instead of viewing adolescents as "deficient," or as Hall described, "stormy," most adolescents were viewed as having core values consistent with their parents, sharing similar core values with their peers, and valuing their relationships with both (Lerner, 2005a). Furthermore, three key features of adolescent development emerged during this phase that directly contributed to the positive youth development (PYD) conceptual framework today. These features are; diversity, multi-levels of influence, and adolescence as an ontological laboratory. Presented below is a summative explanation of these features.

### **Diversity**

As Lerner describes, a major source of diversity in adolescent developmental trajectories is the systematic relations that adolescents have with key people and institutions in their social context; that is, their family, peer group, school, workplace, neighborhood, community, society,

culture, and niche in history (Lerner, 2002a). What Lerner means is adolescents, as individuals, are resilient and resilience is a key indicator of how adolescents are able to adjust to changes in the self, in social groups (i.e., family, peers), and in institutions (i.e., schools). Though adolescents are resilient, timing, speed, and outcomes in and of various situations may vary from one adolescent to the next as youth grow and mature at different rates, which adds another dimension of diversity that must be considered in adolescent development. These changes are viewed as being intra-individual changes in development, inter-individual differences in intra-individual change, and are relational and mutually influential between the developing individual and the multiple levels of the ecology of human development (Lerner, 2005a).

### **Multi-Levels of Influence**

At no other time in life do human beings develop so rapidly, in so many different ways as during the period of adolescence (Blanchard & McNeely, 2009). While hormones may be at work during early adolescence, they are not primarily responsible for the psychological or social developments during this period (Lerner, 2005a). Rather, the quality and timing of hormonal or other biological changes influence, and are influenced by, psychological, social, cultural, and historical factors (Stattin & Magnusson, & Taylor, 1990; Lerner, 2005a). During the adolescent phase of life, cognition is highlighted and enhanced allowing an individual to process information faster and more efficiently, which allows for an individual to perform various age-appropriate cognitive tasks. These changes constitute and illustrate the multiple levels of influence in various contexts.

### **Adolescence as an Ontogenetic Laboratory**

During the second period of adolescent study, adolescents were viewed as being the ideal “natural ontogenetic laboratory” for the study of key theoretical and methodological issues in

developmental science (Lerner, 2005a; Lerner, 2002a; Foch & Lerner, 1987; Steinberg & Morris, 2001). During this phase, much research of the time provided new evidence on adolescent plasticity that became intermeshed with emerging ideas associated with developmental systems theories (Lerner, 2005a).

**Phase 3:** According to Lerner, three foci make up the third phase of the scientific study and field of adolescence science. They are;

- 1) *A focus on developmental systems ideas as a frame for research and application,*
- 2) *an interest in application that involves interactions among, and occasionally collaborations involving, researchers and practitioners in the field of youth development and,*
- 3) *an interest in the ideas associated with the PYD perspective, both for advancing theory and research within the scholarly community and for enhancing policies and programs for youth within the practitioner community. In many ways the interest in PYD integrates the other two foci of concern within the third phase of the field's development (Lerner, 2005a)".*

In response to the “deficit” model of adolescent development that had been predominant and promoted by Hall, and others, throughout the early twentieth century, Stephen Hamilton<sup>4</sup> introduced the early contemporary form of PYD in 1999 and it has evolved over time with the emergence of several different models and approaches of PYD that have been used to frame both descriptive and explanatory research studies across the adolescent period and shape programs designed to promote PYD (Lerner, 2005a). Much of the existing literature on PYD suggests that PYD can be used to study individual-level variables to elucidate thriving across the adolescent period, such as; positive purpose, intentional self-regulation, intrinsic motivations, religiosity or

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<sup>4</sup> Hamilton, Stephen. (1999). A three-part definition of youth development. Ithaca, NY: Cornell University College of Human Ecology. Unpublished Manuscript.

Hamilton, Stephen, Hamilton, A. Mary, & Pittman, Karen. (2004). Principles for youth development. ResearchGate. DOI: 10.4135/9781452232560.n1

spirituality, hope for the future, school engagement, or active and engaged citizenship (AEC), or about the manifest contextual-level variables that are in interrelation with the individual's ecological developmental assets, such as; assets associated with individuals or institutions, such as family, school, media influences, or community-based, out-of-school time (OST) youth development programs (Lerner, Lerner, & Benson, 2011).

In summary, the three phases of early adolescent development that Lerner, et al. point out, did contribute, in some form or another, to the contemporary PYD theoretical framework as it is today. The PYD perspective has arisen as well through the development and, in some cases, the evaluation of interventions designed and delivered within community-based, youth-serving programs that have worked to counter what has been seen as steady states across the past five to six decades of substantial incidences of risk behaviors among adolescents (Lerner, 2005a). The current viewpoint of PYD has shifted away from the tendency to view adolescence as a period of “stress and storm” and youth as both dangerous and endangered or as “problems to be managed” to one that views youth as resources to be developed, and not as problems to be managed (Roth & Brooks, 2003; Lerner, 2005a; Berman, et al., 2008; Chai, et al. 2019; Anderson, et al.; 2002, 2003).

The roots of the positive youth development perspective (PYD) can be traced back to earlier works of comparative psychologists such as Gottlieb (1997) and Schneirla (1957) and biologists Novikoff (1945a, 1945b) and Von Bertalanffy (1969 & 1993). These social scientists were studying the plasticity of developmental processes that arose from the “fusion” of biological and contextual levels of organization and integration and how these context levels were influential in shaping ontogenetic change that led to variations of the contemporary theoretical frameworks of PYD (Tobach & Greenberg, 1984). The contemporary concept of the

PYD perspective coalesced in the 1990s and stemmed from various metatheoretical foundations of adolescent development (Boyd, et al., 2011).

First labeled “developmental intervention science (DIS),” the PYD perspective grew into what is now more generally termed “*applied developmental science (ADS)*” due to the interest in adolescent development by researchers and their contributions toward the PYD perspective (Bermen, et al., 2008a). ADS refers to the scientific investigation that focuses on the use of research and application to promote positive development across the lifespan (Damon, 2004; Lerner, et al., 2000). Today, the field has become both multidisciplinary and interdisciplinary with a growing emphasis on the ecology of human development coupled with a “developmental systems thinking” approach that utilizes the ecological perspective, taking into account the concept of individual  $\leftrightarrow$  context relations. The current perspective of PYD has centered on the vision of young people as resources rather than problems for society (Damon, 2004). The contemporary PYD approach emphasizes the manifest potentialities rather than the supposed incapacities of young people, including those from the most disadvantaged backgrounds and troubled histories (Damon, 2004). In other words, the PYD perspective promotes well-being and thriving for youth. The contemporary positive youth development (PYD) perspective is a strengths-based approach that views youth as resources to be developed and that every child has talents, strengths, interests, and future potential (Damon, 2004; Lerner, 2005a, 2005b).

Additionally, PYD suggests that every young person has the potential for successful, healthy development and that all youth possess the capacity for positive development (Anderson, et al., 2002). Theory and research suggest that PYD and, a young person’s contributions to social cohesion and democracy, lie in aligning across the first two decades of life the strengths that are present in all young people with the resources for positive, healthy development that is available

in their homes, schools, and communities (Anderson, et al., 2002).

At the forefront of developmental theory and research are the ideas that systemic (bidirectional, fused) relations between individuals and contexts constitute the basis of human behavior and development change (Lerner, Dowling, Brentano, & Anderson, 2002, 2003; Lerner, et al., 2003). Developmental systems models, from which PYD is derived, emphasize that change across life occurs through mutually regulative relations between individuals and their contexts at all levels, represented by the bidirectional, fused individual  $\leftrightarrow$  context relations, are involved, including the institutions of society, culture, the natural and built environment, and history (temporality) (Lerner, et al., 2013).

### ***1.21 Components of the PYD Perspective***

Since the emergence of the contemporary PYD perspective, several models and approaches of the perspective have been developed and used in a variety of ways and contexts, depending on who is using it and its intended purpose. To date, there exist five different PYD models and approaches, they are; 40 Developmental Assets, Lerner's 5 C's Model, 15 PYD Constructs, Social-Emotional Learning (SEL), and Character/Spirituality (Table 1). Depending on the research scope, each model and approach has a fundamental hypothesis associated with it to help drive research inquiry. Based on the scope of this research, the focus will be on just one model and approach that is relevant to this study, Lerner's 5 C's. I will introduce and discuss the hypothesis that drives this model, specifically, and how Lerner has built on his own PYD 5 C's theoretical model.

Furthermore, I will briefly discuss how this work will build and move beyond Lerner's model and approach to what is being proposed here as the positive *tribal* youth development model (PTYD). Generally speaking, within the PYD perspective, changes within youth across

the lifespan are propelled by a number of defining features and indicators embedded within the theoretical framework, such as; relative plasticity and adaptive developmental regulation, ecological assets, person-context relations, thriving, spirituality, temporality, and the 5 C's. I will begin to describe these features in more detail, beginning with the relevant hypothesis of Lerner's 5 C's model so that it provides a foundation for my newly emerging theoretical perspective that, in itself, will thrive and flourish.

**Table 1** A comparison among PYD models and approaches

Dimensions	Different approaches or versions of PYD				
	40 developmental assets	5Cs/6Cs models	15 PYD constructs	SEL	Character/spirituality
Theoretical orientation	Ecological perspective (lifespan developmental perspective); strength perspective	Ecological perspective (community emphasized)	Ecological perspective (prevention science: risk and protective factors)	Social information-processing	Humanistic, existential and strength perspectives
Emphasis on the role of community in youth development	Yes	Yes	Yes	Not much	Not much
Spirituality	Yes	Not much	Yes	No	Yes
Character/morality	Yes	Yes	Yes	No	Yes
Thriving continuum	Yes	Yes	Yes	No	Yes
Being versus Doing	Both	Both	Both	Doing > Being	Being > Doing
Origin	Western	Western	Western	Western	Western

Abbreviations: PYD, positive youth development; SEL, social-emotional learning.

**Table 1:** Taken from Chai, Wenyu, Dou, Diya, Shek, Daniel, & Zhu, Xiaoquin. (2019). Positive youth development: current perspectives. *Adolescent Health, Medicine, and Therapeutics*. Volume 10, pgs. 131-141

### **Hypothesis 1: PYD is Comprised of 5 C's**

Based on the idea that the potential for systematic intraindividual change across life (i.e., for plasticity) represents a fundamental strength of human development, the hypothesis was generated that, if the strengths of youth are aligned with resources for healthy growth present in the key contexts of adolescent development – the home, the school, and the community – then enhancements in positive functioning at any one point in time (i.e., well-being) may occur; in turn, the systematic promotion of positive development will occur across time (i.e., thriving) can

be achieved (Lerner, 2005b). The thought is that if youth are engaging in positive behaviors, supported by their ecological assets and reinforced by their individual strengths, then they are less involved in engaging in risky behaviors, thus contributing to the greater good of their peers, groups, communities, institutions, and society.

Therefore, successful achievement of positive youth development is based on five characteristics introduced by Lerner, or the 5 C's, they are; competence, confidence, connection, character, and caring or compassion. Hypothesized, the 5 C's are utilized and integrated as a determinate for conceptualizing the PYD perspective. Operationalized, the 5 C's, found through various studies, are linked to positive outcomes of youth development programs. Furthermore, the 5 C's are prominent terms used by practitioners, adolescents involved in youth development programs, and the parents of these adolescents in describing the characteristics of a "thriving" youth (King, et al., 2005).

### **Relative Plasticity and Developmental Regulation**

Based on the ecological perspective, Lerner, et al. proposed that "relative plasticity in youth development is shaped by mutually influential interactions between individual and multi-level contexts (Chai, et al., 2019). Therefore, youth who experience positive interactions within their multi-level contexts, that prove mutually beneficial that is, would be engaging in the process of positive development, thus become "thriving." Relative plasticity is the potential for systematic change in structure or function and exists throughout life, although the magnitude of this plasticity may vary across ontogeny and is a fundamental strength of the adolescent period (Baltes, Lindenberger, & Staudinger, 1998; Chai, et al., 2019; Lerner, et al., 2002b, 2005b, 2010, 2011, 2013).

Relative plasticity and developmental regulation frame a conceptualization of a lifespan

developmental process that may be labeled as thriving (Lerner, 2002b). Relative plasticity is shaped by developmental regulations, which are formed by mutually influential interactions between individual and multi-level contexts (Chai, et al., 2019). Developmental regulation may both facilitate and constrain opportunities for change (Lerner, 2005b). Nevertheless, the potential for plasticity at both individual and contextual levels constitutes a fundamental strength of all human development (Lerner, 2005b).

### **Ecological Assets**

According to Theokas and Lerner, the theoretical basis for ecological assets stem from community action models first introduced by various researchers in the field of adolescent development. There are four dimensions of observed ecological assets, they are; *human, physical or institutional, collective activity, and accessibility*.

*Human* ecological assets are defined as the strengths, skills, talents, and abilities of people and as instantiated by the roles they have (experience) (Theokas & Lerner, 2006; Coleman, 1988; Kretzmann & McKnight, 1993).

*Physical and institutional* ecological assets are those resources present in the social environment that are intended for cognitive growth and provides daily routine and structure that promotes access to opportunities and community resources (Theokas & Lerner, 2006).

*Collective activities* are those ecological assets that provide opportunities for community engagement, coalition building, advocacy, civic leadership, and peer-adult relationship building. Some may also refer to this dimension as social capital because of the potential for the activation of social networks to come together to improve a community's associational life and climate.

*Accessibility* to ecological assets stems from the individual  $\leftrightarrow$  context relations perspective by attempting to capture the dynamic between individual and their access to their

environment. According to Theokas and Lerner, *accessibility* ecological assets can be conceptualized and operationalized in a multitude of ways (Theokas & Lerner, 2006). For example, access to transportation or buildings, such as; libraries, museums, people, and/or businesses. However, for these dimensions to foster and nurture positive development, the idea is that physical spaces are safe and free of dangers to promote the maintenance and care of the ecology for youth.

### **Person-Context Relations and Adaptive Developmental Regulations**

Also based on the ecological perspective, PYD emphasizes the use of person-context relations. Represented as individual  $\leftrightarrow$  context relations, change is considered limitless and the magnitude of plasticity, that is, the probability of change in a developmental trajectory occurring in relation to variation in contextual conditions, may vary across the life span and history of an individual (Lerner, 2005b). The idea is that change committed over the course of an individual's development should be mutually beneficial between both the adolescent and his/her ecological context and when this occurs developmental regulation becomes "adaptive." In short, adaptive developmental regulations involve aligning the developing strengths of plastic youth with the features of their complex (multilevel) and changing worlds (Lerner, et al., 2013). When this mutual exchange occurs, then the positively engaged youth is considered to be "thriving" and actively engaging in behaviors that enhance the world, thus promoting positive youth development (Lerner, et al., 2011).

### **Temporality**

Temporality is a necessary component of the PYD perspective. Temporal embeddedness means there always exists, across the life span, the potential for change in person-context relations (Lerner, et al., 2002b, 2003). A young person may be said to be "thriving" if he/she is

involved over time in such healthy, positive relations (well-being) with their community, and on the path to what Csikzentmihalyi and Rathunde describe as “*idealized adulthood*” (an adult status marked by making culturally valued contributions to self, others, and institutions) (Csikzentmihalyi & Rathunde, 1998; Lerner, et al., 2002b, 2003).

According to Lerner, et al., over time, components of the individual-psychological and social-relational features of person-context relations change to constitute such development make up the “thriving” process (Lerner, et al., 2002b, 2003). Furthermore, since youth are unique individuals, temporality and plasticity may vary across time and space for each individual, as well as their observed trajectories of intraindividual change.

## **Resilience**

Resilience refers to one’s ability to adapt to life changes and stressful events healthily and flexibly (Chai, et al., 2019). In other words, according to Jensen and Fraser, youth’s capacity to adapt successfully in the presence of risk and adversity is interpreted as an interactive process involving the presence or absence, level of exposure, and the strength of the specific risk, protective, and promotive factors present in a person’s life (Jensen & Fraser, 2006; Anthony, Alter, & Jenson, 2009). Resilience is a dynamic construct, as developmentally appropriate tasks vary according to the age of the individual as well as to the cultural and historical (temporal) context in which the individual was raised.

Resilience occurs as the result of mutually-influential individual  $\leftrightarrow$  context relations that are linked to the presence of resilience in adolescent development, arguing that different interactions occur in developing systems and result in spreading effects across levels, among domains at the same level, and across different systems or generations, that is, the different interactions cumulative consequences for development (Masten, 2001). Operationalized,

resilience is simply one of a cluster of adaptive response patterns that can be learned by anyone during childhood, such as; persistence, hopefulness, hardiness, goal-directedness, healthy expectations, success orientation, achievement motivation, educational aspirations, a belief in the future, sense of anticipation, sense of purpose, and a sense of coherence (Bernard, 1991; Damon, 2004).

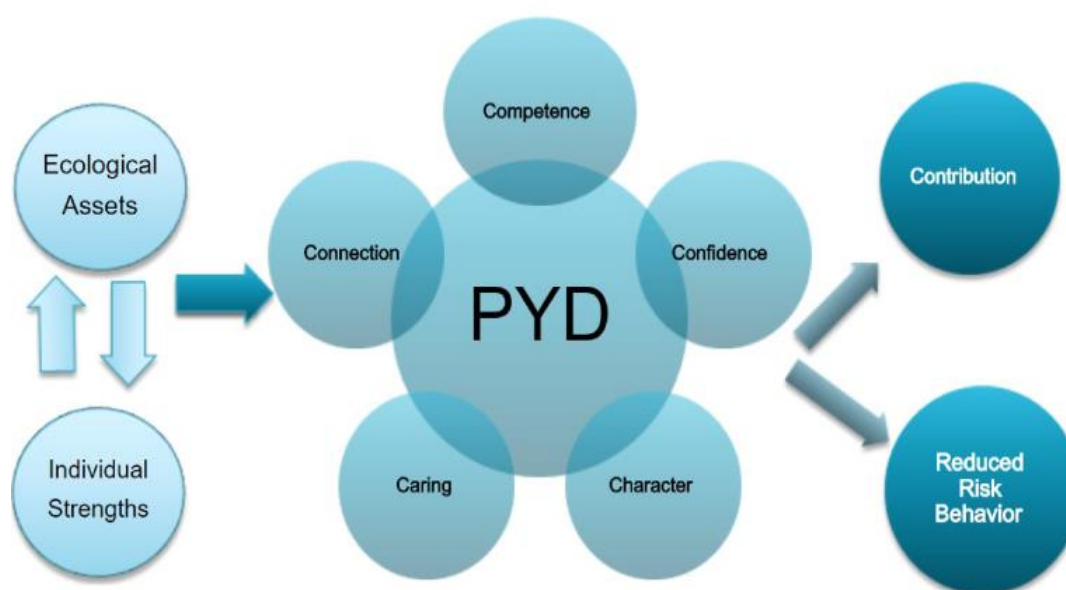
### **Spirituality**

Spirituality, along with religiosity, in the PYD perspective is defined as the means relating to, concerning, or owning the nature of spirit, soul, or God and is considered to be an important component in the PYD perspective as it is thought to elucidate thriving across the adolescent period (Chai, et al., 2019; Lerner, et al., 2002b, 2003, 2011). Spirituality is defined as views of life that are related to the transcendence of oneself and “goes beyond provincialism or materialism to express the authentic concerns about others (Lerner, et al., 2006).” Spirituality is also “an inherent aspect of human nature that unfolds during adolescence as the individual searches for transcendence, meaning, and purpose in life (Kim & Esquivel, 2011).”

Indisputably, across the USA, and around the world, a ubiquitous instance of such individual  $\leftrightarrow$  context relations is reflected in the spirituality and religiosity of individuals, that is, of the cognitive, emotional, and behavioral features of individual functioning that may be involved in a young person’s sense of spirituality (e.g., of transcendence), of his or her religiosity, and of engagement with cultural and religious concepts of the sacred and with religious institutions (Lerner, et al., 2011). From this perspective, it is possible to suggest that spirituality is a transcendent virtue that emerges with behaviors (roles) that are predicated on the development of an integrated moral and civic identity (Lerner, et al, 2003).

## Lerner's 5 C's

Grounded in the ecological perspective, Lerner et al. proposed 5 C's as five important indicators as one of the PYD models (Chai, et al., 2019; Hamilton, Hamilton & Pittman, 2004; Lerner, 2005a). The 5 C's indicators are; competence, confidence, connection, character, and caring or compassion. Lerner also developed a sixth C, which will be explained later (Figure 1).



**Figure 1.** Depicts Lerner's 5 C's model of PYD introducing the 6<sup>th</sup> C, Contribution. Source: Institute for Applied Research in Youth Development, Tufts University. Medford, Massachusetts.

The first C, *competence*, is a positivist's view of one's actions in domain-specific areas including social, academic, cognitive, and vocational. Social competence pertains to interpersonal skills (e.g., conflict resolution) (Chai, et al., 2019; Lerner, 2003, 2005a, 2005b, 2006). Cognitive competence pertains to cognitive abilities, such as; decision-making, logical thinking, and problem-solving (Chai, et al., 2019). Competence includes the knowledge and skills that enable a person to function more effectively to understand and act on the environment (Hamilton, Hamilton, & Pittman, 2004). For example, school grades, attendance, and test scores

are part of academic competence. Vocational competence involves work habits and career choice explorations, including entrepreneurship (Chai, et al., 2019).

The second C, *confidence*, is defined as an internal sense of overall positive self-worth (value) and self-efficacy (capacities); one's global self-regard, as opposed to domain-specific beliefs (Chai, et al., 2019; Lerner, et al, 2005b, 2010; Eccles & Gootman, 2002). Confidence enables a person to build competence and to demonstrate effective character in challenging situations (Hamilton, Hamilton, & Pittman, 2004).

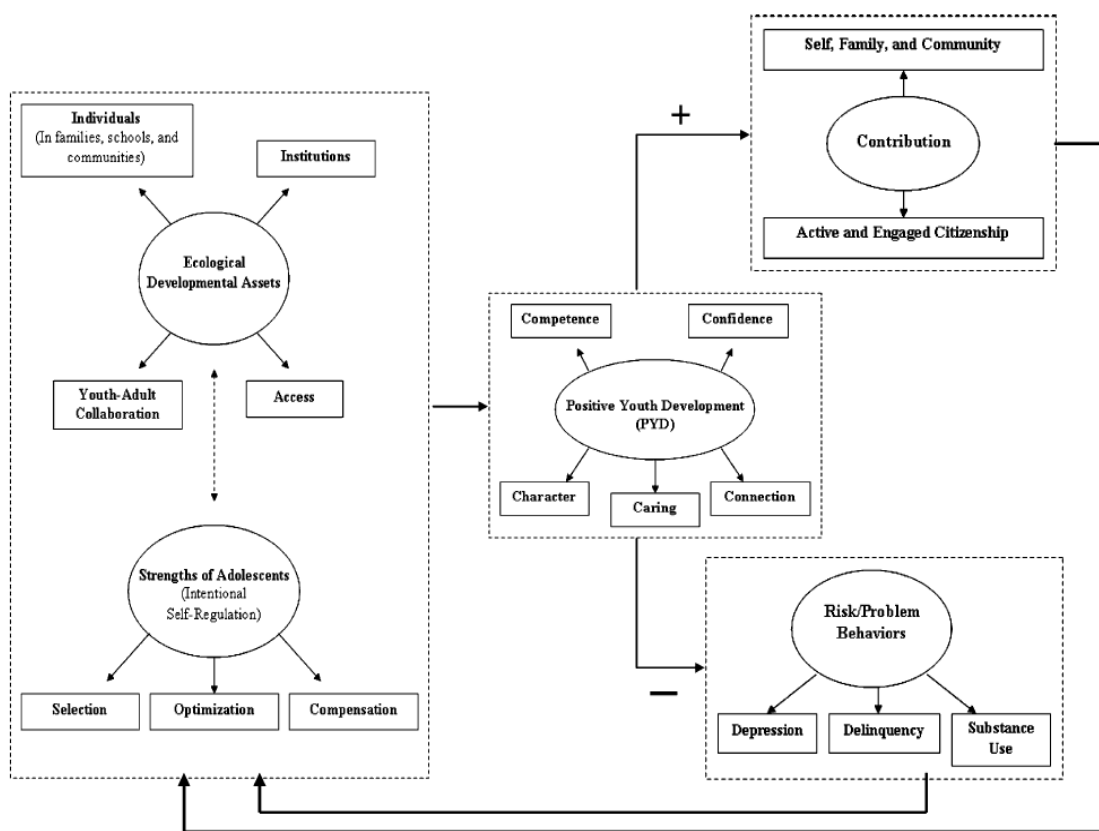
The third C, *connection*, is the positive bonds with people and institutions that are reflected in bidirectional exchanges (individual  $\leftrightarrow$  context relations) between the individual and peers, including younger children, family, adults, school, and community in which both parties contribute to the relationship (Chai, 2019; Lerner, et al., 2010).

The fourth C, *character*, is a person's ability to show respect for societal and cultural rules, possession of standards for correct behaviors, a sense of right and wrong (morality), and integrity (Lerner, et al., 2010). In other words, character represents morality, integrity, internal value standards for right behaviors, and respect for social and cultural regulations (Chai, et al., 2019). The fifth C, *caring/compassion*, is a sense of sympathy and empathy for others (Lerner, et al., 2010).

### ***1.22 PYD in Operation***

In operation, the components of PYD come together to encompass the developmental process that involves adaptive regulations between the strengths of youth and their developmental ecological assets found in their ecology. The idea is that resilient youth are fused in a bidirectional relation with their ecological assets (i.e., social networks, access to community resources) that promote the adaptive developmental regulations process. When youth are

engaging and positively impacting their ecology, over time, they are acquiring and developing the 5 C's that promote positive youth development. In doing so, youth are engaged in positive skill and asset building that, in theory, leads to youth becoming contributing members of themselves, groups, family, community, culture, and civil society. As a result of engaging in positive development activities, youth are reducing their potential to engage in risky behaviors, thereby, creating a sense of well-being for themselves because they are thriving towards something greater than themselves. Figure 2 is an illustration of the relational developmental systems model that depicts the individual  $\leftrightarrow$  context relations that incorporates the 5 C's and the features of PYD, previously described, that enhance the probability that youth become “thriving” towards active and engaged citizenship.



**Figure 2:** Depicts PYD's thriving model. Taken from Lerner, et. al. (2010). Special issue introduction: The meaning and measurement of thriving: a view of the issues.

### *1.23 Lerner's 6<sup>th</sup> C Model*

Lerner's 5 C's model, previously described, is the basic foundation of all PYD theoretical models and approaches that promote well-being that leads to the trajectory of idealized adulthood. However, in his "Response to Commentary," Lerner states that positive youth development is more than just preventing disease or the diminution of the actualization of youth risk behaviors that affect the quality of life for youth (Lerner, 2000). Rather, PYD should take into consideration the entire ecology of human development to provide a means to make youth physically healthy and to promote their entire psychological and social development in the hopes that they become thriving youth on a trajectory towards idealized personhood, rather than just idealized adulthood (Lerner, 2000).

At this point, I would like to make an important distinction between idealized adulthood and idealized personhood as both concepts seem to be utilized interchangeably in the PYD perspective, but they do differ in ideology and their implications for adolescent development. The meaning of idealized adulthood refers to the passage from childhood to the social categorization of emerging adulthood to full adult status that yields different stages of maturation throughout the lifespan. In the U.S., the Western notion of adulthood is socially and culturally determined and it marks the 'mature individual' who is autonomous and independent from the family of origin (Hareven, 1976).

According to Erikson's theory of psychosocial development, adulthood can consist of being either generative or stagnant (Cherry, 2021). In example, an idealized adult would be generative in that they strive to make the world a better place by; developing relationships with people, making commitments to others, mentoring, and/or contributing to the next generation. The idealized adult is healthy and successful in being active in their home and community and

benefits both themselves and society in a number of ways as one strives for autonomy, freedom, and recognition (Blatterer, 2007). However, according to Blatterer, idealized adulthood can lead to the illusion that the ideal adult is classless, genderless, and can achieve full membership in a social system. In addition, the illusion of idealized adulthood can contribute to social injustices such as the discourse of privilege (Blatterer, 2007).

Idealized personhood, on the other hand, in Western society, is symbolized through the ideas of autonomy, self-determination, and choice, attributes that are constitutive of what it means to be a full person, a full member of society (Blatterer, 2007). Most importantly, an idealized personhood is one that is shaped by morality. An adult who possesses idealized personhood becomes a moral agent who holds themselves morally responsible for their intentional actions (Center for Health Ethics, 2022). Furthermore, healthy and valued personhood is seen as a period, or “stage,” in which generative regulation is produced (Csikszentmihalyi & Rathunde, 1998; Erikson, 1959). Idealized personhood maintains civil society by contributing to the current components of community, business, and civic life, perpetuating civil society by imbuing these components with assets for future adaptation to historical change (Lerner, et al., 2005b).

Additionally, much like the transition from adolescence to adulthood, personhood holds a legal status. The Western notion recognizes that certain groups of individuals can be considered as a unit, an actor of sorts, or a “legal” person. This notion of a “legal” person defines individuals and groups and works to determine through contracts, such as treaties with American Indian nations or immigrants, who hold certain positions, status, power, or lack thereof. From this viewpoint, adulthood is a metaphor for membership in society through the attainment of full personhood and cuts across divisions of gender, sexuality, ethnicity, class, and, at the same time,

contingent on these drivers of social inequality (Blatterer, 2007).

Lerner states that PYD must integrate into its perspective all levels of the developmental system, such as; media, governmental organizations, nongovernmental organizations (NGOs), businesses, industries, and faith-based communities, rather than just individuals, families, and schools. Lerner argues that if the PYD perspective fails to integratively include these developmental systems, and their assets, that civil society, to the extent that it exists will either erode or become irreparably compromised to the extent that it will be impossible to obtain on a global scale (Lerner, 2000).

Furthermore, if PYD does not become inclusive to the extent of including the entire ecology of youth, then the programs designed to promote and evaluate positive youth development place themselves at the edge of the generational precipice (Lerner, 2000). This means that, as a national community, we are failing to produce future generations of adults necessary to maintain and perpetuate a democratic society because future cohorts will not have the behavioral, cognitive, motivational, or moral characteristics required to provide personal, family, community, national, global, political, cultural, and economic leadership (Lerner, 2000).

At the time of Lerner's Response to Commentary article, published in 2000, he estimated that as much as fifty percent of American youth, approximately 40 million, between the ages of 10 to 19 years of age still engage in two or more of the major categories of high-risk behaviors (i.e., AODA use/misuse, unsafe sex, delinquency and crime, and school underachievement) with approximately ten percent engaging in all four categories, suggesting that there is a "generational time bomb waiting to explode" (Lerner, 2000). This suggests that the next generation of adults that are engaged in risky behaviors will make them incapable or unwilling to accept the responsibilities required for maintaining civil society (Lerner, 2000).

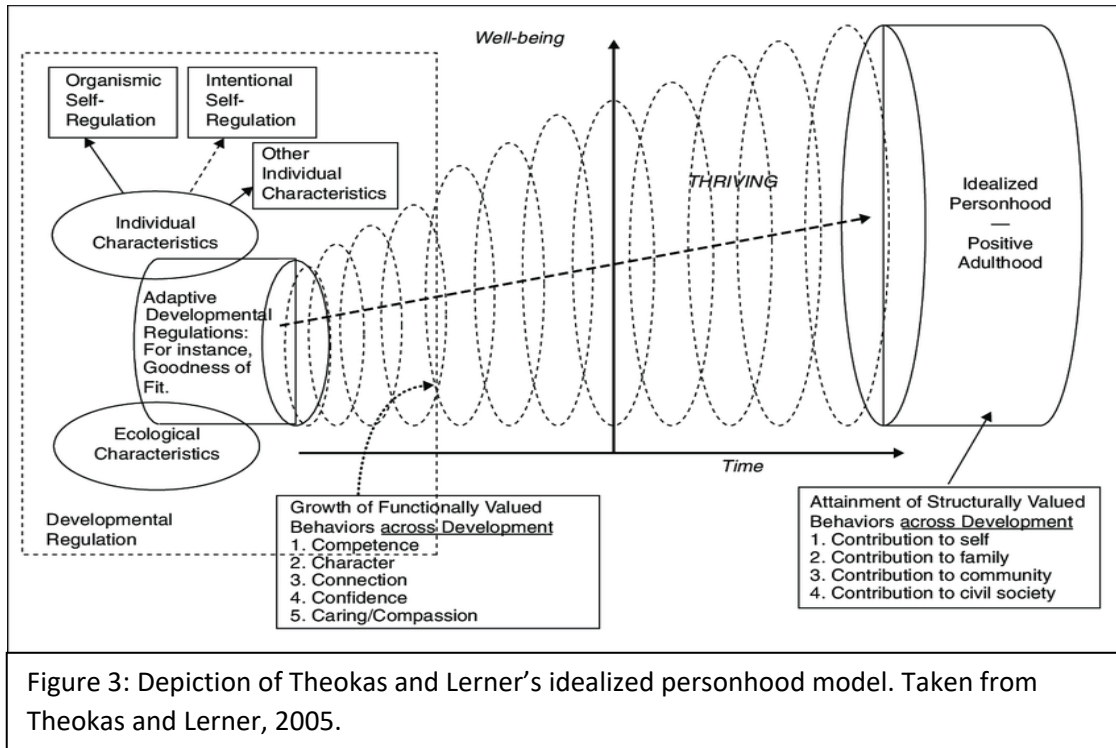
In response, Lerner developed and contributed to his previous 5 C's PYD model by adding a sixth C, contribution. Additionally, Lerner's 6<sup>th</sup> C model possesses a subsidiary hypothesis postulate to that of the 5 C's model as a means to operationalize PYD. The subsidiary hypothesis builds on Hypothesis 1 of Lerner's 5 C's model and this subsidiary hypothesis will be referenced here as "Hypothesis 2".

### **Hypothesis 2: Contribution of the 6<sup>th</sup> C**

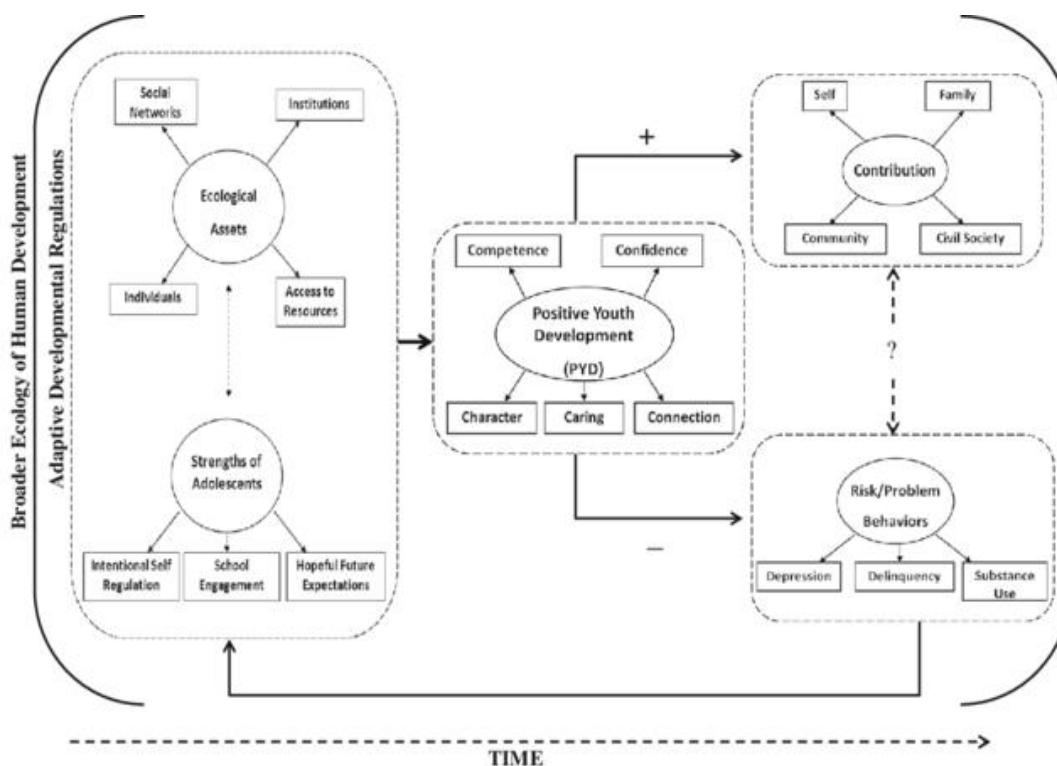
When a young person manifests the 5 C's across time, the youth becomes thriving and he/she will be on a life trajectory towards an "idealized adulthood" (Csikszentmihalyi & Rathunde, 1998; Rathunde & Csikszentmihalyi, 2006). Once thriving, a 6<sup>th</sup> C emerges, contribution, where a young person showing positive youth develop an orientation, and commitment, to contribute to entities that transcend self and self-interest (Lerner, et al, 2002b, 2003). Theoretically, ideal life is marked by integrated and mutually reinforcing contributions to self, family, community, and the institutions of civil society (Lerner 2004, 2005b).

A commitment to contributing rests on defining behavior in support of mutually beneficial person-context exchanges as being morally necessary. Individuals' moral duty to contribute exists because, as citizens receiving benefits from a social system supporting their individual functioning, it is necessary to be actively engaged in, or at least maintaining and, ideally, enhancing, that social system (Youniss & Yates, 1999).

A young person showing PYD will be more likely to contribute to self and family, community, and civil society in positive, valued ways (Jelicic, et al., 2007). Once the 6<sup>th</sup> C, contribution, is successfully integrated then Idealized personhood is achieved. Figure 3 depicts Theokas and Lerner's Idealized personhood model.



Within the frame of this model, the idea is that positive youth development enables youth to become adults who, ideally, contribute to self and context in a way that maintains and perpetuates the social order and advances social justice and civil society (Lerner, et al., 2002b, 2003). Thus, the bidirectional, individual  $\leftrightarrow$  context becomes a reciprocal exchange linking the moral person to the spheres of civil society through civic engagement, morally committing themselves to enhance their assets and contextual resources for the common good. In addition, in strife towards idealized personhood, a morally developed young person will make a deliberate and conscientious effort to enhance the institutions of civil society by constructing the ecological space” for individual citizens to promote in their communities’ institutions of social justice, equity, and democracy (Figure 4) (Lerner, et a., 2002b).



**Figure 4:** Depicts the positive youth development relational, developmental systems model used by Lerner, et al., (2005)[source].

### ***1.24 Indicators of PYD Youth Civic Behaviors***

In terms of youth civic engagement, for youth to be said to make meaningful contributions to the maintenance and perpetuation of civil society and democracy, and for PYD to emerge in relation to these civic behaviors, that is for there to be PYD  $\leftrightarrow$  civic behaviors relation across development, then four interrelated categories of indicators of civic behaviors need to be observed (Bobek, 2007). The four interrelated categories of indicators of civic behaviors are; social trust/social capital, civic knowledge and skills, pro-civic attitudes, and civic engagement, which is defined here as civic participation and civic contribution.

#### **Social Trust and Social Capital**

Bobek describes social trust and social capital as a sense of generalized reciprocity, trust, and bonding to others (Bobek, 2007). Putnam describes this as the “connections among

individuals, such as the social networks and the norms of reciprocity and trustworthiness that arise from them (Putnam, 2000).” Social capital and social trust are mutually reciprocal in that social capital creates a sense of mutual obligation and social trust because together, they foster norms of reciprocity and shared responsibility for the greater good (Jennings & Stroker, 2004). Social capital exists in the relationships among people in communities because of its ability to facilitate collective action (Coleman, 1998).

### **Civic Knowledge and Skills**

Defined by Bobek, civic knowledge and civic skills are the ability and expertise to be involved in civil society and democracy (Bobek, 2007). To be a prepared and effective democratically-oriented citizen, civic knowledge and skills are necessary to participate politically in civic-oriented actions such as participating in community meetings and voting (Dudley & Gitelson, 2002). Furthermore, opportunities for youth to become civically engaged, such as extracurricular activities in their schools and community engagement, increases their civic knowledge, as well as having come from a household with affluent, well-educated parents (Flanagan, et al., 2005; Hart & Atkins, 2002).

### **Pro-Civic Attitudes**

Pro-civic attitudes are the desires and mindsets to get involved with others to make positive contributions to society (Bobek, 2007).

### **Civic Engagement, Civic Participation, Civic Contribution**

Civic engagement is a fundamental component of a healthy democracy. It is said that an active and engaged youth population promotes and reinforces democratic values for future generations. Though there are different versions of the meaning of civic engagement when it comes to youth, there are commonalities among various definitions, depending on who is asked.

The reason for this is that there is no agreed-upon definition by scholars and practitioners alike. However, the commonalities between the varied definitions of civic engagement and how it is defined are as follows.

According to Piha and Fasen, “civic engagement encompasses a wide range of actions and behaviors that improve communities and help solve problems. Civic engagement means working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values, and motivation to make that difference (Piha & Fasen, 2021). It means promoting the quality of life in a community, through both political and non-political processes (Piha & Fasen, 2021).”

### **Further Considerations: Civic Activism and Social Cohesion**

Lerner, Alberts, and Bobek (2007) all state that civic activism for youth builds civic identity for marginalized and disenfranchised populations because it enhances and reinforces social cohesion. These types of civic behaviors are more than just the act of participating because these types of behaviors require skills of cooperation, interaction, and collective decision-making. Multiple studies on youth civic engagement have suggested that the act of contributing to the collective good through activism is conducive to building agency, purpose, and assist in skill development (Lerner, Alberts, & Bobek, 2007).

### ***1.25 Literature Review/Extant Scholarship Using the PYD Perspectives***

The extant scholarship using the PYD perspectives can be broadly categorized according to two distinct foci: well-being and civic engagement. Here is where I would like to note that although PYD has been utilized with diverse populations, it has its limitations when it comes to its generalizability with American Indian and Alaska Native youth. When PYD has been used to study Indigenous youth, it has mainly focused on well-being or resilience. Through an extensive

literature scan, I have yet to discover a study utilizing PYD that measures civic identity development using digital media for, and with, American Indian youth. Therefore, this literature review will be brief.

To better understand how digital storytelling can create civil society, and community-well-being, for indigenous youth and communities, we examine an article produced by Judy Iseke and Dr. Sylvia Moore<sup>5</sup> titled, “Community-Based Indigenous Digital Storytelling with Elders and Youth.” The authors, Judy Iseke and Dr. Sylvia Moore are affiliated with Lakehead University in Ontario, Canada. Iseke, a Metis scholar and filmmaker, researches Indigenous storytelling and teaches Indigenous education courses and Dr. Sylvia Moore is an independent researcher and public-school administrator in Nova Scotia. Together, Iseke and Moore introduced four case studies that focused on digital storytelling in four distinct Indigenous communities.

Iseke and Moore bring together the experiences of four separate community-based video projects utilizing a community-based participatory research (CBPR) methodology that gathered quantitative evidence on community-based video projects that involved Indigenous youth and communities. Iseke and Moore then examined how the uses of new technological sources were utilized to create culturally distinct forms of communication and how media production contributed to local community aesthetics and local needs. Finally, from this evidence Iseke and Moore drew conclusions on the complex processes and relationships of Indigenous community-based filmmaking.

Though Iseke and Moore were not specifically measuring how digital storytelling creates

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<sup>5</sup> Iseke, Judy and Moore, Sylvia. (2011). Community-based indigenous digital storytelling with elders and youth. *American Indian Culture and Research Journal*. Volume 35, Issue 4, pgs. 19-38. DOI: 10.17953/airc.35.4.4588445552858866

civil society for Indigenous youth, we can see characteristics of civil society and local aesthetics emerge. For example, a main focal point of the films that Indigenous youth produced came from Indigenous knowledge and perspectives and worked to increase youths' indigenous knowledge and enhanced their understanding of political issues important to their specific nations, thus affirming their connection to their culture and legitimizing their Indigenous worldview (Iseke & Moore, 2011, pg. 26). In addition, the article states that Indigenous storytelling is based in Indigenous theory and is created in collaboration with Indigenous peoples and communities. Furthermore, the implementation of the CBPR methodology consisted of researchers going into Indigenous communities and working directly with the youth and key community stakeholders.

The youth were provided media resources such as computers, digital audio and visual equipment, media training, and mentorship was also provided by the researchers. Tribal youth were then asked to create and develop storylines based on their interests. In most instances, youth created interview questions and went out into the community to engage elders to conduct interviews. Youth were then directed to edit their audio and video footage with media editing software provided. Once a final draft was achieved, the videos were shared with the broader community.

Through Iseke and Moore, it was gathered that youth were more civically and politically engaged and contributed as active members of their communities. Tribal youth identified issues, or topics, that concerned them and created storylines through community engagement. Additionally, through community engagement, youth developed critical consciousness by covering stories that affected their communities and environmental landscapes. Also, digital storytelling served as a catalyst for creating critical awareness of social injustices that impacted their communities. Through their own Indigenous worldviews, tribal youth were able to

incorporate traditional ecological knowledge, community values, cultural customs and practices, history, and personal narratives into their work and encouraged community members to become active engaging participants in their community and, in doing so, created a greater sense of community pride (Iseke & Moore, 2011, pg. 26). Digital storytelling provided a means for Indigenous youth to engage in political activism and assisted in the development of civic identity and community leadership (Iseke & Moore, 2011, pg. 21).

Intergenerational learning also occurred when Indigenous youth engaged elders in the community. Digital storytelling also legitimized Indigenous knowledge systems in the presence of dominant knowledge systems regarding the environmental commons and created a sense of belonging and worth for Indigenous youth (Iseke & Moore, 2011, pg. 25). Often, Indigenous peoples are negatively and stereotypically portrayed in mainstream media. Digital storytelling provided Indigenous youth opportunities to control these images and portrayals and create and express their own understanding and connections to themselves that they could share with a broader audience (Iseke & Moore, 2011, Pg. 33). Lastly, digital storytelling provided Indigenous youth with knowledge acquisition and technical training on the use of media software, which provided a sense of empowerment through skills training (Iseke & Moore, 2011, pg. 27).

In another study conducted in 2006 by Bauknight and Parker<sup>6</sup>, representatives from the City of Spartanburg, South Carolina proposed the idea of a positive youth development special activity designed to engage youth for its 175-year history celebration to three large foundations in the community. They were; United Way, Spartanburg Regional Healthcare Foundation, and the Mary Black Foundation. All funders agreed to participate. The special activity that the

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<sup>6</sup> Bauknight, Laura & Parker, S. Jennifer. (2009). Positive youth development through civic engagement. *Journal of Youth Development*. Volume 4, Issue 3, pgs. 1-10.

fundraising came up with was a philanthropy project that required youth to raise funds to give back to the community through a competitive grants project that required local nonprofits to complete and submit a grants application expressing their need for funds for various projects.

Overall, 18 youth from the Youth Voices program participated. Ranging from ages 13 to 17 years of age, with 13 of the youth being of African-American descent, 4 being Caucasian, and 1 of the youth being of Hispanic heritage. The youth were required to vote for their top 3 choices and from these top three choices the youth were able to reach a consensus on only 1 community improvement goal.

Throughout the project, youth were empowered by being provided training and workshops on leadership building, fundraising, how to hold a press conference, and how to evaluate grant proposals. The youth wrote a letter to local news stations to announce their initiative to raise money and they wrote personal thank you notes to donors for their campaign drive that raised \$4,000. The youth used these funds to match donors' contributions toward the grant competition. The youth reviewed grant applications and scored them using criteria sheets provided to them. A final meeting was held to announce the winners of the grant. The youth decided to award all nine applicants with the money they raised with stakeholders. At the end of the program, youth were required to complete a Youth Experience Survey 2.0 questionnaire.

Ultimately, the youth were viewed as being young philanthropists by their community, thus as valuable assets to be developed into future leaders. At the beginning of the activity, the youth could not define, nor explain, what a philanthropist was, however, by the end of the activity they could not only define it, but could also put it into action. The youth not only understood the concept of philanthropy, but they also made a commitment to future philanthropic involvement. Other findings due to youth participation and involvement found that the activity

aided in the exploration and formation of civic identities, formulated a cohesive group identity, gained a deeper understanding of self, social relationships, and society, valued identification, as well as promoted a greater sense of social responsibility.

In 2007, Deborah Bobek<sup>7</sup> wrote a dissertation focused on civic identity development of youth in a 4-H club. Her objective was to determine if civic identity could be measured through a longitudinal study using a four-factor model of civic identity among 8<sup>th</sup> graders participating in the 4-H club. Secondly, Bobek wanted to determine if citizenship development is different for other youth. Bobek (2007) conducted an extensive literature review on the subject of civic identity development among people and the role of youth development organizations. Using Lerner's 6 C Model (competence, confidence, connection, character, caring, contribution) and the indicators of youth civic behavior (social trust/capital, civic knowledge/skills, civic attitudes, civic engagement/voluntary participation) coupled with ecological factors associated with civic identity development, such as; civic aptitudes, skills, and actions in real institutions of community, school, politics, and community.

4-H representatives identified 6 goals of citizenship for study, they are;

**Goal 1:** 4-H youth will have meaningful roles in decision-making and governance.

**Goal 2:** 4-H youth will develop an ethic of philanthropy and civic engagement.

**Goal 3:** 4-H youth will develop the skills and confidence they need to advocate for their own power.

**Goal 4:** 4-H youth will have opportunities for meaningful community service.

**Goal 5:** 4-H youth will learn how to generate increased resources (time, money, materials,

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<sup>7</sup> Bobek, L. Deborah. (July, 2007). Maintaining civil society and democracy in the United States: Examining the role of youth development organizations promoting civic identity development. Doctoral Dissertation, Tufts University. ProQuest Dissertations Publishing.

expertise) to address issues important to them.

**Goal 6:** 4-H youth will learn how to be philanthropic. The sample of the study consisted of a diverse group of 1,890 4-H participants from 35 schools in 24 states.

### **Method**

The longitudinal study required testing and retesting in 4 separate waves of development. Data collection from all 4 waves was collected through student questionnaires that were conducted in schools and programs by trained staff and assistants, with an online option to take the questionnaire in the event school principals did not allow for questionnaires to be implemented in the school. Through various steps of review, the results of the questionnaires provided a better conceptualization of the indicators for youth civic behaviors, that produced a “civics attitude scale,” they are; social trust/capital, civic knowledge/skills, pro-civic attitudes, civic engagement. These indicators were then broken into categories for further inquiry, Over the course of 3 years, questionnaires were distributed to participants that also sought sociodemographic information such as gender, family income, and household size. Various results were collected over this timeframe.

### **Results**

Through Bobek’s (2007) analysis, youth were found to be more civically engaged. Social Capital/Social Trust was fostered through “civic helping” activities involving helping peers, adults, and the community. Gender was found to be a significant indicator for all factors for civic identity development overall. Bobek found that in regards to these factors, gender was a significant predictor, especially when it came to civic identity (Bobek, 2007, pg. 87).

However, Bobek does make an interesting observation, in terms of 4-H program participation. Bobek found no significant interactions between gender and 4-H participation that

indicated that the impact of 4-H on the outcome variables was the same regardless of the gender of the 4-H participant (Bobek, 2007, pg. 87). Race was also found to be a significant predictor for 5 of the 7 factors for civic voice, civic helping, civic activities, and civic identity. For neighborhood Social Capital/Social Trust, European Americans scored the highest. Income was not a factor in predicting outcomes for civic identity.

Therefore, socioeconomic status was seen as impacting the scores on the factors of civic identity. In sum, the 4-factor model of the indicators for civic identity was not supported by the data, however, an 8-factor model that maintained connections among theoretically similar items was found. Overall, what the results highlighted is that race and gender differences significantly impact civic identity development and socioeconomic status did not.

### *1.26 Limitations of PYD*

**Limitation #1 – PYD lacks studies on how PYD contributes to the development of civically engaged youth of color.**

To the extent of my research on the PYD perspective, I have found that the literature on how PYD contributes to the development of civically engaged youth, especially those from diverse communities of color, is lacking. In terms of research and application among American Indian youth, the field is extremely lacking, especially when it comes to capturing Indigenous youth narratives through their own lenses.

**Limitation #2 – PYD lacks comprehensive theory on how assets reduce risks.**

Regarding the use of the positive youth development perspective, there exists a lack of a comprehensive theory and criteria as to how developmental assets reduce risks for youth. Case in point, Bonell, et al. (2016) conducted a systematic review and synthesis of existing theoretical literature on the usefulness of PYD in reducing substance use and violence and found that there

exist gaps in existing theoretical literature regarding PYD that do not clearly explain how assessment criteria of PYD interventions reduce risk behaviors for youth. Bonell, et al. (2016) suggest that in order to develop a more holistic and effective approach to using the PYD perspective, the theory of change should be incorporated into the design and implementation of the PYD perspective when incorporating PYD into future youth programming.

**Limitation #3 – PYD possesses generalizability issues because it lacks diversity in its scope.**

The use of PYD, in existing literature, tends to lean towards a Eurocentric perspective and lacks studies involving the uniqueness of Indigenous populations. Though the PYD perspective claims to be malleable for use in multiple contexts, the argument can be made that the PYD perspective lacks much in the conversation of diverse youth from diverse communities, especially in the context of tribal youth and communities. The conclusion can be made that a more in-depth understanding of diverse youth of color from diverse communities is required to develop and guide practitioners with the tools they need to better develop youth programming using the PYD perspective in order to positively develop diverse, multi-faceted youth. By limiting the sample to non-Indigenous groups, youth from Asian, Native American, and multiracial backgrounds are excluded. Some evidence suggests that youth from these backgrounds may have different motivations and predictors of civic engagement (Ballard, Malin, Tenelle, Colby & Damon, 2015; Wray-Lake, Rote, Taveeshi, Gupta, Godfrey & Sirin, 2015). Therefore, a more pluralistic and multi-faceted understanding of what positive youth development means in diverse communities is necessary, especially among American Indian and Alaska Native communities.

If such a lack of understanding coupled with the inability to positively develop *all* youth, then the persistent disparities that minority youth are confronted with persist along with the

oppressive elements that work against them. A genuine lack of understanding of the many complexities that derive from the overlapping intersections of multidimensional identities that youth of color experience only further contributes to the inability to create youth-centered programs designed to adequately produce positively developed, diverse young people.

**Limitation #4 – PYD lacks how culture is operationalized and informs the PYD perspective.**

Lerner states that diversity-sensitive measures are needed within the PYD approach to reflect variances in diversity (Lerner, 2002a). There does not seem to be a guideline or road map, if you will, on how to include culture in PYD program interventions. There is an assumption that either the practitioner is culturally competent to the level that he or she possesses the cultural understanding and ability to include cultural elements, other than their own, into the PYD design (i.e., implementation and interpretation).

In addition, for practitioners to be able to gain cultural knowledge and insight to the extent of being able to design and develop culturally relevant youth programs, then practitioners must either pay to receive diversity training or hire cultural consultants to assist in the development of culturally-relevant PYD models and programs, which can be expensive and time consuming. This means that other aspects come into play when looking at feasibility, such as; time commitment, program duration, and cost for staff and program development, implementation, maintenance, and evaluation.

Furthermore, much of the literature scanned states that PYD aids in informing culture, rather than how culture informs the PYD perspective. Needless to say, culturally relevant PYD theoretical perspectives that authentically elucidates the diverse perspectives of American Indian populations is yet to be developed and found in existing literature.

## Chapter 2 – Methodology

### *2.0 Data Collection Methods*

#### *2.1 Sharing Circles as a Group Data Collection Method*

This study included two unique Indigenous populations in two very distinct geographical settings that allowed for a cross-comparative examination between the two populations, as it specifically related to the use of digital media and its influence on the positive civic identity development of tribal youth. First, this study focused on a specific culture-sharing group whom have interacted over time in a shared community setting. Secondly, the study included the examination of the shared experiences, culture, language use, learned patterns of behaviors due to digital media use among reservation youth and adults in a specific Ojibwe community as it applies to positive tribal youth development. Thirdly, this study also included a diverse group of intertribal adults from various tribal nations whom have participated in previous youth-led media initiatives during their adolescents while living in a metropolitan urban setting. This research design allowed the researcher to gather, describe, interpret, and compare data by conducting a content analysis focused on thematic categories. The rationale for including these two separate, but distinct populations as part of this study was to compare and contrast the two so that a holistic cultural portrait of the participating groups emerged that integrates the worldviews and voices of youth on the Bad River Ojibwe reservation and an intertribal youth group in the Madison-area urban setting.

When designing this research study, the question was what data collection method, or methods, would offer the best outcomes when conducting this study with tribal youth and communities. The first thought was to use a traditional focus group method for the data collection method as I saw the potential advantages it had as a means for bringing youth together

and gathering a great deal of information in a short amount of time. That was until an in-depth inquiry into the use of focus groups with tribal groups was conducted. From that inquiry, it was decided that the best approach for collecting data was to use a hybrid approach that incorporated an Indigenous-based practice known as talking circles blended with a Western focus group methodology to create a data collection method that Tachine, Yellow Bird, and Cabrera refer to as sharing circles (Tachibe, Yellow Bird, & Cabrera, 2016).

The focus group methodology first emerged around 1926 by Emory Bogardus who described group interviews in his social psychological research to develop a social distance scale (Wilkinson, 2004). However, over time, focus groups have transitioned from initially being used for academic research to being primarily used for marketing research in the 1950's where it was often used to perpetuate the agendas of those whom utilized it (Munday, 2006; Liamputtong, 2011). Currently, the focus group method has now been regaining more popularity among academic researchers in the health and social sciences whom, again, have developed the method to suit their own research needs (Liamputtong, 2011).

The focus group methodology has many advantages when used effectively. For example, focus groups can encourage participation from those who are reluctant to be interviewed on their own (such as those intimidated by the formality and potential isolation of a one-to-one interview) (Kitzinger, 1995). According to Kitzinger (1995), focus groups can be used to highlight respondents' attitudes, priorities, language, and framework for understanding. As a research tool, focus groups can be an effective approach to providing marginalized groups a voice for those who have had little to no societal voice previously (Liamputtong, 2011). Thus, focus groups are used extensively in this type of qualitative research as a basis for empowering marginalized people (Liamputtong, 2011). Focus group methodology has been adopted widely in the field of

development in a cross-cultural context, especially in eliciting community viewpoints and understanding community dynamics (Lloyd-Evans, 2006, pg. 153). Recently, there has been a move towards more participatory research approaches which seek to ‘redress issues of unequal power, positionality and Eurocentricity,’ which may happen when field research is undertaken in non-Western contexts (Lloyd-Evans 2006, pg. 153-154; see Peek & Fothergill 2009; Liamputtong 2011). “The focus group method has become ‘one of the main processes for engendering public participation and facilitating the use of non-verbal techniques.’ Focus groups provide a more rapid and fruitful way for working with communities than other methods such as in-depth interviewing or ethnographic methods can (Lloyd-Evans, 2006, pg. 154).”

Again, the focus group methodology possesses many advantages in its use. However, questions begin to emerge when one asks, how would American Indian youth respond in an environment when using a non-Native approach to inquiry? When confronted with this specific question one can begin to see some potential disadvantages and, as Tachine, Yellow Bird, and Cabrera state, cultural liabilities with its use when conducting research with tribal youth and communities (Tachine, Yellow Biurd, & Cabrera, 2016). Focus groups offer a collective space where participants can openly share their experiences.

However, some social scientists suggest that this approach disregards the social context, including the potential relationships between participants and the larger social structures in which the opinions and perspectives of individuals are sought (Hollander, 2004; Cyr, 2016). Therefore, the use of focus groups alone may be less likely to produce favorable results with tribal youth for a number of reasons. First, cultural values that align with communication and learning styles must be understood and acknowledged by researchers when working with tribal youth and communities. In fact, cultural values create patterns that are interrelated, interwoven,

and virtually inseparable groups or clusters of traits that when taken together, produce an established and typical result, such as a way of thinking, living, and acting (Good, 1973).” Cultural values influence the cognitive, affective, and physiological factors that serve as important and relatively stable indicators of how a learner perceives, interacts with, and responds to his or her environment (Keefe, 1987). These three factors can influence decision-making and behavior and as a result generalizations can be made (Messick, 1969). However, cultural differences deserve recognition as well, and where resultant behavior indicates uniqueness, intervention programs or [research] procedures should be altered accordingly (Walker, Dodd, & Bigelow, 1989).

Tribal youth have very distinct verbal and nonverbal communication styles that can be misinterpreted and misunderstood by researchers who lack cultural competence and awareness. For instance, tribal youth are taught to respect others when speaking and to refrain from speaking over others. When people speak over each other, usually less dominant voices are silenced which can be viewed as being disrespectful. Therefore, youth who are introverts may be less willing, or comfortable, to engage in dialogue or to offer conflicting perspectives because of dominant voices or older youth who are in the group. This could lead to individuals not disclosing important and relevant information which can negatively impact research outcomes, including the quality of the data, or inhibiting the ability to build rapport among and between tribal youth and the researcher, thus creating an exclusive and unjust space. Instances such as this will work to create mistrust between participants and researchers.

Studies have indicated that American Indian and Alaska Native students have distinct cultural values, such as conformity to authority and respect for elders, taciturnity, strong tribal social hierarchy, patrilineal or matrilineal clans and societies, and an emphasis on learning,

which are deeply rooted in the teachings of the elders (Pewewardy, 2002). If researchers, whether Native or non-Native, are not familiar with these cultural values, then their lack of knowledge can negatively impact their ability to establish rapport and/or tribal youth may be viewed at by researchers as uncooperative, reticent, reluctant to engage in dialogue, or youth participants may tell the researchers what they want to hear in order to feel accepted. Needless to say, the inability by researchers to establish rapport, identify cultural markers, and to effectively engage in dialogue with Native youth and tribal communities, in general, can lead to negative outcomes for any skilled research team.

Additionally, focus groups tend to shy away from storytelling because focus groups tend to limit personal information and experiences (Hopkins, 2007; Kitzinger, 1995). As a result, the use of focus group discussions may not be sufficiently in-depth to allow researchers to gain a good understanding of participants' experiences (Liamputtong, 2011). The Western focus group methodology lacks the inclusion of [Indigenous] traditional methods of storytelling that are commonly used by Indigenous communities to gather and share information, thereby failing to honor Indigenous traditions and perspectives (Nabigon et al., 1999). As previously noted, storytelling is more than just telling stories for entertainment. Indigenous storytelling is based in Indigenous knowledge and ways of knowing and doing. Therefore, stories serve as both an epistemology and methodology that can be used to explain the ontologies of Indigenous peoples, which are immensely complex, diverse, multifaceted, and multidimensional.

Focus groups require skilled facilitators. However, even the most highly skilled facilitator will be confronted with significant barriers in establishing a productive session if they do not understand how to build positive relationships with tribal youth and communities. Tachine, Yellow Bird, and Cabrera state that this is one of the biggest disadvantages for utilizing focus

groups in Indigenous communities when working with tribal youth (Tachine, Yellow Bird, & Cabrera, 2016). Furthermore, non-Indigenous researchers may be ill equipped to facilitate focus groups with Indigenous peoples because much of the existing literature does not include tribal youth and communities (Tachine, Yellow Bird, & Cabrera, 2016).

In contrast, talking circles have been used as a traditional practice by Indigenous peoples for thousands of years (Cowan & Adams, 2002). As a method of inquiry, talking circles are more holistic, fluid, and reflexive in its implementation for gathering information (Beaulieu-Banks, Sundeen, & Christopherson, 2018) . The significance of the circle itself has many meanings for Indigenous peoples of North America and is commonly viewed as a sacred symbol representing the interconnectedness and relationships of all things in the physical, psychological, emotional, and spiritual dimensions (Running Wolf & Rickard, 2003). Talking circles are deeply rooted in the traditional practices of Indigenous peoples and are based on cultural values, principles of power sharing, and equality (Winters, 2022). Therefore, the epistemology of the Indigenous paradigm coincides with the talking circle to gather information using a cultural framework rather than the Westernized construct of focus groups (Beaulieu-Banks, Sundeen, & Christopherson, 2018).

Though there is no set way to hold a talking circle, they do provide a flexible means to integrate many cultural aspects into the design and implementation that can be used for several purposes. For example, talking circles can be used for discussion, problem-solving, and/or decision-making as well as by creating a safe, equitable space for all to participate, thus distributing power among participants equally (Winters, 2022). Talking circles are based upon equality between participants and the principle of sharing power with each other instead of having power over one another (Winters, 2022).The basic principle of a talking circle is creating

a safe, non-judgmental space where each participant has an equitable opportunity to contribute to the discussion of important or difficult topics (Winters, 2022). Talking circles help to build trust, which is important for establishing rapport and for building meaningful relationships.

Symbolisms, ceremonies, and rituals are important elements of talking circles because they facilitate shared meaning-making and help support the intention to create a safe space for human connections (Winters, 2022).

Nevertheless, a major discourse with the use of talking circles as a research methodology from a Western academic perspective is the question of internal validity among mainstream scholars. This is due to the fact that Indigenous knowledge systems have been viewed as primitive, folkloric, anecdotal, unscientific, amethodological, insignificant, and lacking scientific rigor and objectivity in Western academia (Hobson, 1992; Knopf, 2015). Cowan and Adams state that “talking circles have been utilized broadly within Indigenous communities for thousands of years... the use of circles have never been integrated into mainstream education ironically, perhaps because it is inclusive and thus inconsistent with the foundations of Western philosophy (Cowan & Adams, 2002).

According to Tachine, Yellow Bird, and Cabrera, focus groups were established in the 1940's through the use of what Merton and Kendall referred to as “focused interviews” that were biased toward the positivist perspective (Tachine, Yellow Bird, & Cabrera, 2012; Liamputtong, 2011). Positivists have long contended that knowledge can, and must be, developed objectively, without the values of the researchers or participants influencing its development (Park, Konge, & Artino, 2020). Park, Konge, and Artino state that “in the positivist paradigm truth is evidenced-based, absolute, certain, and congruent with reality, and accurate. In order to appropriately develop truth, absolute separation (objectivity) must exist between the research participant and

the researcher (Park, Konge, & Artino, 2020). To achieve this separation, positivists operate in dualism and objectivity (Hansen, 2004; Firestone, 1987). In other words, positivists thinking asserts that participants and researchers can actually be separated (dualism). Moreover, by following strict protocols, the two entities are separated to reduce bias in the study (objectivity)” (Park, Konge, & Artino, 2020). At a practical level, the role of the researcher using focus groups involves adopting a detached observer, or uninvolved spectator approach during data collection in order to reduce threats to the objectivity and value of the research (Calder, 1977; Kehoe & Lindgren, 2003; Rose-Anderssen, et al., 2010).

The epistemological approach to research fundamentally shapes any project, beginning with what is deemed worthy of researching, what questions are asked, how they are asked, and how the “data” is collected and analyzed (Smith, 2002). An assumption of positivist research is that the researcher and the research can be objective and neutral (Lincoln & Guba, 2000). However, according to Lavallée, “for Indigenous practitioners, Indigenous research is not objective, nor does it see itself as unbiased. With Indigenous knowledge systems, all things are relatable and interconnected and because of this research cannot possibly be completely objective. Lavallée (2009) further stresses that individuals conducting the research are necessarily connected to the individuals being researched, and all concerned are connected to all other living things. Since emotions are connected to all mental processes, every time we think, use reason, and figure, emotion is tied to that process; therefore, it is impossible to be free of emotion and subjectivity in research” (Lavallée, 2009). Indigenous epistemology is fluid, nonlinear, and relational (Kovach, 2005). This perspective is in conflict with Westernized notions of data collection as the key goal in research is to isolate and control the influence of all factors so that only key variables of interest can be studied (e.g., only X could have caused Y)

(Park, Konge, & Artino, 2020). From this perspective, Western researchers often dismiss Indigenous knowledge causing issues with internal validity, leading to the question of what is acceptable scientific rigor in academia. Indigenous knowledge is composed of many things in the physical and spiritual worlds. Therefore, not all forms of knowledge generation and the transmission of knowledge are quantifiable.

On the other hand, sharing circles is the blending of the mainstream focus group methodology with the Indigenous-based talking circle practice. Sharing circles bridge together mainstream focus groups and Indigenous-based talking circles by forming a more culturally-relevant and inclusive paradigm that incorporates, and places at center, Indigenous epistemologies that allows for the assertion of Indigenous cultural protocols, practices, and values such as storytelling when conducting research with Indigenous peoples (Tachine, Yellow Bird, & Cabrera, 2016). Sharing circles are an open-structured, conversational style methodology that respects story sharing and incorporates Indigenous practices and values within a tribal cultural protocol context (Kovach, 2009).

Furthermore, sharing circles, as a methodology, is based on the Indigenous principles of recognition, responsibility, reciprocity, and relationships (Tachine, Yellow Bird, & Cabrera, 2016). A major difference between mainstream focus groups and talking circles, is that sharing circles goes beyond the act of conducting group interviews. Sharing circles begins with recognizing tribal sovereignty and tribal self-determination, thus recognizing the tribal communities inherent right to grant permission to conduct research within its community with its community members, and to what extent it decides to be inclusive of the local Indigenous context. Using a sharing circle methodology as an interview strategy with Indigenous populations can provide a greater richness of information than the more usual interview

techniques, while also providing a highly culturally sensitive research environment (Rothe et al., 2009). Researchers using the sharing circles methodology should first recognize and respect tribal cultural protocols before conducting any research investigation in tribal communities.

Cultural protocol, as Lightning describes, “refers to any one of a number of culturally ordained actions and statements, established by ancient tradition that an individual completes to establish a relationship with another person from whom the individual makes a request (Lightning, 1992). According to Lightning, the protocols differ according to the nature of the request and the nature of the individuals involved. Lightning further states that the actions and statements may be outwardly simple and straightforward, or they may be complex involving preparation lasting a year or more, and the protocols may often involve the presentation of something. It would be a mistake to say that what is presented is symbolic of whatever may be requested, or the relationship that it is hoped will be established, because it is much more than symbolic (Lightning, 1992).” Secondly, by doing so, the researcher establishes a trusting reciprocal relationship in which he or she begins to build rapport with and within the community. This ensures to tribal leaders that the researcher is acting in a good way, as a good neighbor with good intentions by conducting themselves in a responsible and ethical way, thus establishing respectful and mutually beneficial partnerships between the tribal and educational institutions.

Sharing circles also offer opportunities for tribal members to contribute towards the research in various ways, thus seeking to empower and include community input. Sharing circles promote reciprocity in that the use of sharing circles not only seeks to acquire and share knowledge, but works to advance, support, and advocate for Native communities (Tachine, Yellow Bird, & Cabrera, 2016). The combining of elements of talking circles and focus groups to create the sharing circles paradigm provides the opportunity to honor the culture and traditions

of the Indigenous community in which the research takes place and satisfies the needs of Western academic peer-reviewed journals in which the researcher aims to publish findings (Lavallee, 2009; Nabigon et al., 1999; Rothe et al., 2009).

## ***2.2 Tribal Cultural Protocol - Consent and Approval Process***

In addition to adhering to the University of Wisconsin-Madison's institutional review board policies and procedures and the University of Wisconsin Board of Regents Tribal Consultation Policy, Section 8-2, the research team followed the appropriate Bad River tribal cultural protocol for acquiring approval directly from the Bad River tribal council in order to conduct this research study within the Bad River tribal community in collaboration with its tribal members (Appendix 6). In this instance, the cultural protocol required the researcher to successfully gain the Bad River tribal governments consent to conduct research within its reservation boundaries.

The Bad River tribe does not have an official tribal institutional review board (IRB) policy, but it does have a formal consent process that must be strictly adhered to when researchers wish to engage and include the Bad River tribe in research endeavors. The Bad River tribal government serves as the authority and regulating body overseeing all research requests within the Bad River community.

Therefore, the following consent process was followed by the research team and was strictly adhered to throughout the duration of the research study.

- 1) A formal introduction letter was drafted and sent to the Bad River Tribal Education Director requesting consent to conduct the research study in the Bad River community,
- 2) The Bad River Tribal Education Director requested a follow up meeting to discuss the research study in length and to offer input/suggestions,

- 3) The Bad River Tribal Education Director agreed to support the research team in gaining consent from the tribal council,
- 4) The Bad River Tribal Education Director discussed the research study with the tribal council during a monthly tribal council meeting to determine scope, relevancy, and implications resulting from the study,
- 5) Bad River tribal council requested that the research team be added to the next monthly tribal council meeting in order to appear in-person to introduce themselves and to provide an overview of the proposed research study to current tribal council members, during the allotted time, that included all facets of the study occurring in the community with its' tribal members,
- 6) Research team accepted invitation to appear in-person before the tribal council to present an overview of the proposed research study to be carried out within the reservation boundaries and to provide opportunities for tribal council members to ask questions and request modifications to the research study, if necessary.
- 7) The research team presented the research proposal, and accepted any modifications to the study by the tribal council. Tribal council members casted a vote among its tribally elected officials either approving or denying the request to conduct the research study within its reservation boundaries. In this instance, the tribal council granted their approval after receiving a unanimous vote in favor of the researchers request by the researcher to conduct the study within the reservation boundaries with tribal members on Tuesday, March 21<sup>st</sup>, 2023, and
- 8) Voting results were recorded in the tribal councils official meeting minutes making the approval process public record.

9) Follow-up was made with the Bad River Tribal Education Director, as agreed upon.

This process of denying or approving research requests by outside individuals or organizations within the reservation boundaries by the Bad River tribal council is a mandatory process in order to safeguard the sovereignty, self-determination, governing body, people, land, resources, and traditional ecological knowledge of the tribal nation. It is also important to understand that the tribal council not only retains the right to alter research initiatives, but they also reserve the right to discontinue their participation at any point in time without explanation.

Per tribal cultural protocol, the research team was required to work directly with the Bad River Tribal Education Director, whom served as an intermediary between the tribal community and research team throughout the duration of the study in order to ensure that proper cultural etiquette and protocols were followed. The Bad River Tribal Education Director also oversaw the research project as the official tribal authority and collaborated with the researcher by assisting him in the coordination of study initiatives while in the Bad River community. In reciprocity, the researcher included the tribal leaderships input into the research project such as wanting to know what the Bad River tribal youth would like more of, in terms of youth digital media programming development (i.e., scaffolding digital media training and knowledge from previous years, and how tribal youth could assist in recruiting more of their peers for community programming).

In good faith, the researcher informed, provided updates on study progress, and provided a final report to the Bad River Tribal Education Director where they may, or may not, choose to use the findings for their own intended purposes. As a collective effort, this study also recognized that “giving knowledge back” is an ingrained value of Native people grounded in reciprocity, thus seeking their input on the utility of the research is critically important as a way

to honor responsibility and maintain a mutually respectful relationship with Native communities (Grande, 2004; Smith, 1999; Tachine. Yellow Bird, & Cabrera, 2016).

### ***2.3 Research Locations***

#### **Location Sites**

Two separate and distinct study locations include; 1) the Bad River reservation in Odanah, Wisconsin, and 2) an urban area in Madison, Wisconsin. Interviews took place both in-person and using Zoom video conferencing online.

### ***2.4 Purposive Sampling***

Purposive sampling was used to aid in answering research questions due to familiarity with the populations experience with specific youth-led digital media programming, small sample size, and depth of the research focus. In addition, maximum variation, or heterogenous sampling, was utilized as a purposive sampling technique to capture the widest range of Indigenous perspectives possible. To ensure maximum variation, this study included two distinct and unique populations in order to provide depth from multiple angles which allowed for the identification of common patterns, themes, or categories emerging across sample variations.

### ***2.5 Participant Demographics***

- Youth participants recruited for this study ranged between 12 to 17 years of age. Adults, for the purposes of this study, range from 18 years and above.
- Bad River participants are identified as being Bad River youth who have participated in the Tribal Youth Media (TYM) program.
- Bad River adults are identified as either being previous TYM youth participants whom are now young adults and Bad River adults whom have supported TYM youth and/or the TYM program in some capacity.

- Madison-Area adults are identified as being self-identified American Indians from 1) the Madison-urban area, 2) coming from diverse Indigenous backgrounds, and 3) had participated in youth-led digital media initiatives designed for Indigenous youth during adolescence.

## ***2.6 Recruitment Procedure***

A purposive sampling technique was used to recruit participants who participated in youth-led digital media programs. Both current TYM youth and past TYM youth participants whom are now young adults were recruited for this study. The rationale for this decision was based on longevity. Included in the study were research participants who had firsthand knowledge and experience from participating in youth-led digital media programs that could, potentially, provide in-depth and detailed information of how digital media use may or may not have promoted civic identity formation through digital storytelling for both on-reservation and urban tribal youth over time.

Per tribal cultural protocol, the researcher worked directly with the Bad River Tribal Education Director to determine the appropriateness of participants for the study based on their level of involvement in the Tribal Youth Media program on the Bad River reservation. The Bad River Tribal Education Director generated a list of potential study subjects and provided it to the researcher. The researcher then made direct contact with families. Parents/legal guardians were presented with recruitment letters and/or informed consent forms informing them of the study (Appendix 7). Parents/legal guardians who expressed interest in the study were scheduled to meet with the researcher in the Bad River community to discuss the scope of the study, as well as to provide the opportunity to ask questions regarding the study. Parents/legal guardians who agreed to voluntarily participate in the study by providing their permission to allow their child or,

in some instances, children to voluntarily participate in the study were required to sign and date the parent/legal guardian informed consent forms (Appendix 8).

Once parents/legal guardians voluntarily provided their written informed consent, the researcher met with their child in the company of the parent/legal guardian to provide him/her with an informed assent form explaining the scope, objectives, as well as their role as a voluntary youth [minor] study participant. Once the child voluntarily agreed to participate, the child was required to sign and date the youth participant informed assent form (Appendix 9).

Adult community members from both the Bad River reservation and Madison-area were recruited for the study with whom semi-structured individual interviews were conducted. All study participants were voluntary and each provided informed consent/assent forms, were informed about the study, provided ample time to inquire about the study, and were required to sign and date designated informed consent/assent forms to voluntarily participate (Appendix 10).

## ***2.7 Data Collection Stages***

### **Stage 1 – Bad River Youth**

- The sharing circle method was utilized in-person with 3 Bad River tribal youth.
- Semi-structured individual interviews were conducted with 2 Bad River tribal youth via ZOOM video conferencing whom could not make it in person between 12 to 17 years of age.

### **Stage 2 – Madison-Area Adults**

- Semi-structured individual interviews were utilized with 4 Madison-area urban intertribal adults from various tribal affiliations whom previously participated in various youth-led digital media initiatives when they were adolescents in the Madison urban area via Zoom video conferencing.

### **Stage 3 – Bad River Adults**

- Semi-structured individual interviews were utilized with 4 past Bad River TYM participants whom are now young adults, 2 Bad River adult tribal members via Zoom video conferencing and 1 in-person semi-structured individual interview with 1 Bad River adult participant.

**Notes:** The researcher worked closely with the Bad River Tribal Education Director to establish study location in order to conduct the sharing circle group session once all youth study participants were identified and successfully recruited for the study. Zoom video conferencing was utilized because not all research study participants could attend in person due to time and location constraints.

### ***2.8 Data Collection Techniques***

Data collection techniques consisted of the following;

### ***2.9 Sharing Circle Group Format & Implementation (Appendix 11)***

- For Bad River tribal youth participants, a sharing circle was utilized using a semi-structured, conversation style format aided by a list of pre-determined, open-ended questions used for prompts to prevent stagnation of dialogue followed by impromptu questioning for further inquiry, clarity, and/or meaning-making based on participant responses. The sharing circle followed the format of a talking circle. However, due to small group size, the youth chose not to pass around a talking stick, rather they chose to be respectful and wait their turn to speak. The sharing circle incorporated cultural elements such as respect, reciprocity, relationships, and recognition. Study participants created a safe, open, and equitable space for all. Many rounds of questioning was conducted within a 120-minute session, with opportunities at the end of each round for others to reflect on what other group members shared out and to

potentially add to the dialogue, or stories being told. This provided a much richer, in-depth conversation on specified topics.

### **Space & Seating Arrangements:**

- The space for conducting the sharing circle was held at a private location reserved for the study within the Bad River community. This space was situated in the Bad River community because it was a familiar space for the youth and Indigenous youth are more willing to open up when they are situated in a familiar setting. Seating was arranged with chairs in a circle where participants were facing each other. Participants were free to seat themselves. The purpose for this arrangement because it offered an open space free from obstacles that could potentially obstruct the view of one another. This environment created a sense of openness while emphasizing equality and connectedness. Arranging seating in a “circle” is symbolic in that the circle is a sacred symbol to Indigenous peoples as it represents a continuum of connectedness, relationships, interdependence, balance, harmony, and allows for personal accountability.

### **Number of Participants involved in the Sharing Circle Group:**

- Due to time and location constraints experienced by families, some youth could not participate in person. Therefore, only 3 tribal youth were able to participate in the sharing circle group in person, two other youth had to participate via Zoom video conferencing.

### **Materials/Supplies Needed:**

- Video and hand-held audio recorder: The sharing circle was videotaped using a handheld video recorder as well as a handheld audio recording device. The purpose for the video was to go back and analyze the footage for non-verbal communication as well as to serve as a backup in case the handheld audio recorder did not capture audio.

- Notepad & Pen: Used for notetaking by the facilitator.
- Food & Beverage: Snacks was provided to the youth as refreshments and also aided in keeping morale up among group participants.

**Duration:**

- *120 minutes* in length (2 hrs.) (Youth were allowed to take breaks as needed).

**Sharing Circle Process:**

**Welcome**

- Welcome was provided by the researcher followed by an expression of gratitude to the participants for their voluntary participation. The facilitator stressed the importance for participants willingness to participate by speaking and for allowing for others to build off of what they may have said or done. The welcome was followed by a blessing provided by a respected Bad River tribal community member.

**Opening Blessing Ceremony by Tribal Community Member/Elder:**

- A respected Bad River tribal elder from the community was asked to provide a blessing ceremony consisting of some good words for the youth.

**Explain Center:**

**Purpose:** The purpose of this sharing circle is for us to come together in a safe, nonjudgmental space to discuss your involvement in the Tribal Youth Media program and the community. I ask that everyone participate the best they can and throughout the group I will either ask some questions to get us thinking and talking and I will follow up with the group by asking some questions based on what we have shared. Everyone is encouraged to provide their perspective, ask questions, or contribute to the discussion or build off of what others had said or say whatever comes to your mind relevant to the topic. There is no right or wrong answers. First, let us begin

by describing how things will go today.

**Format:** The sharing circle will begin with a round of introductions. A series of predetermined, semi-structured, open-ended questions will be presented to the group. The group can respond to questions and will be given time to reflect on their responses as well as other participant responses. Group members will share out with the group until either all thoughts were exhausted regarding the topic or the time has expired, whichever comes first. A final round will be provided at the end of the group for final thoughts. The sharing circle group will close with a traveling round where the facilitator will pose one final question to the group. After the sharing circle group is completed, the researcher explains that he may potentially follow-up with them at a later date to ask further questions for clarity or to gain more in-depth understanding of responses. The sharing circle will use an open circle format, followed by open rounds where youth can speak freely amongst each other regarding the topic. The facilitators purpose is to prompt the group forward in conversational dialogue.

**Summary:**

**Guidelines/Expectations:**

Facilitator explained to participants that;

- There are no right or wrong answers, only different points of view.
- The session is being video and audio recorded.
- Participants are to be respectful of others points of views and time.
- Cell phones and the use and other technologies were not allowed during the sharing circle as they would only distract others.
- The facilitators only role was to only help guide discussion. Participants needed to try their best to talk to each other, and not directly to the facilitator, if possible.

**Introduction Round:**

- The circle opened with a round of introductions (name, tribal affiliation, and one thing they enjoyed about the TYM program). The circle then followed an open circle format where participants agreed to respect the time and viewpoints of others. Participants shared their stories and experiences regarding digital media use and learning, community engagement, and involvement during their participation in the Tribal Youth Media program, including videos made while in the TYM program (if applicable), why they made them, and their role in making them.

**Topic Rounds followed by Open Circle:**

- After the introduction round, the facilitator moved the group into topic rounds followed reflection rounds. Topic rounds consisted of a prompt question in order to get youth engaged in dialogue. Depending on how the conversation went, open-ended questions from the sharing circle questionnaire was posed to the youth group as a prompt by the facilitator, followed by an impromptu questioning, or questions, in order to dive deeper into participants thoughts and behaviors.

**Open Circle for Reflection/Dialogue:**

- Once all participants had a chance to speak, the circle was opened to allow others to reflect on what has been shared among group members. The circle was left open for conversation between participants to discuss among themselves. At this time, the researcher acted as a participant observer. This approach allowed the researcher to delve deeper into participant responses and to guide and prompt further discussion using prompt questions as needed (Appendix 1).

**Check-Out Round:**

- Check-out round was used at the end of the circle to allow participants one last opportunity to share any thoughts, ideas, comments that may have emerged at some point during the sharing circle that they may have wanted to share with the group.

**Traveling Round:**

- This round included one last prompt question so that youth could share any departing thoughts or any last-minute reflections before the circle closed.

**Follow-Up:**

- Once the sharing circle was completed, the researcher began transcription of participant responses. If any responses required further clarity, then the researcher notified participants that he may contact them at a later point in time to inquire about their thoughts, meanings, or if further clarification is necessary.

***2.10 Interviews***

Semi-structured interviews consisted of a set of predetermined, open-ended questions that included impromptu questioning. Individuals recruited for interviewing were questioned in order to explore topics, such as; participation in youth-led media initiatives, program development logistics such as; program needs, creation, inclusion of resources, youth immersion in the community, importance and impact on American Indian adolescents and community, and partnerships with external organizations. Additional questions were asked to explore future directions of the TYM program (i.e., continuance, how technology may be used to empower youth, community, and viewpoints on how the TYM program was used to raise critical consciousness on youth development, collective action, and community issues.

Interviews conducted in collaboration with youth, adults, and tribal member participants were cross-examined specifically for 1) the determinants that promote civic identity development, and 2) differences and similarities in the development of civic identities between reservation and urban Native youth, and 3) cultural attributes that define what it means to be American Indian, Anishinaabe, or however youth define their identity and community.

### ***2.11 Data Analysis Method & Interpretation Method***

#### ***2.12 Thematic Coding***

Field Texts, Notes, and Video and Audio Recordings: These sources of data will be collected, analyzed, thematically coded, interpreted, reported, and disseminated.

#### Data Conversion

Conversion of data will follow a content analysis procedure as outlined by Mariette Bengtsson (2016). For example, researcher will familiarize himself with data, generate codes, conduct a thematic search using keywords, phrases, ideas, and concepts. Themes will then be reviewed, defined, labeled, with results analyzed by an experienced colleague for accuracy and approval, and then a final written report with a presentation of the results will be created and disseminated.

#### **Story Analysis and “Restorying”**

The researcher will study “stories,” or personal accounts, provided by participants. Though much research has been conducted with youth and the development of their civic identities, not much has been done within an American Indian youth context. Therefore, as part of this study, themes and patterns that emerge will be examined holistically to determine what story the data has to tell. The data will then be categorized and compared to data sets from other existing studies on youth civic identity development regarding other ethnic groups to see what

similarities and differences emerge.

The researcher will organize participant responses in vivo into flowcharts and tables with accompanying respondents. Data sets will be thematically coded into main themes and broken down into sub-themes. Thematic analysis is a method for identifying, analyzing, and reporting patterns (themes) within data. This may involve organizing stories, or data, into categories, chronological sequence, elements, situations, or into three dimensional spaces, such as past, present, and future. A deconstruction of stories may take place in order to uncover hidden meanings, assumptions, dichotomies, or contradictions. The anticipation is that the study outcomes will provide a holistic portrait of how digital storytelling promotes the civic identity formation for American Indian youth through their own voices, experiences, and perspectives.

### **Digital Video Artifact Analysis**

Digital storytelling videos and short documentaries produced by youth will be analyzed to aid in the explanation of American Indian youth civic identity development.

### **Use of Pseudonyms**

For ethical safeguard, pseudonyms will be used in place of participant names on all written documents in order to protect the identity of research participants. Participants were assigned the following pseudonyms for protect anonymity:

- Bad River TYM Youth: **BRY1, BRY2, BRY3, BRY4, BRY5.**
- Bad River TYM Adult Alumni: **BRAY1, BRAY2, BRAY3, BRAY4**
- Bad River Tribal Adult Representatives: **BRAD1, BRAD2, BRAD3, BRAD4**
- Madison-Area Adults: **MADDY1, MADDY2, MADDY3, MADDY4.**

### ***2.13 Results and Reporting***

#### **Outcomes**

A final report will be cross-referenced and shared with the appropriate tribal representative for approval. Once approved, data from the final report will be included into the graduate student's dissertation. The report will then be disseminated to the dissertation committee for peer review and defense. Upon successful defense, the dissertation will be deposited to the graduate school and various publishers.

### ***2.14 Sharing Circles: Strengths and Limitations***

A strength of using sharing circles is that it allows for the researcher to become part of the group being studied, rather than simply being an observer in order to remain objective. This allows for the researcher to build trust and rapport with subjects while conducting fieldwork, thereby increasing subject turnout and the likelihood of increasing the quality of results. However, this can also be a limitation if the researcher lacks the skill and competence when engaging Indigenous communities and when conducting sharing circles. Brayboy makes a distinction about potential issues of positionality of Native researchers conducting studies in American Indian communities. Brayboy refers to this as the "insider-outsider" in research.

Brayboy states that it was a difficult and delicate balance of conducting and analyzing research as an Indigenous person with Indigenous communities due to his dual positionality and the ethical dilemmas this created for him due to cultural similarities and shared histories among tribal peoples and communities. Brayboy explains that his identity as a tribal person allowed him access to the community as both an "insider" and "outsider," therefore, accessing information that other non-Native researchers would not be allowed to, thus assisting him in gaining the community's trust more readily. It is because of this that he had to remain extremely cognizant

of his positionality at all times in order to remain as objective as possible when interacting with research subjects for research purposes. His Indigenous identity allowed him to establish almost immediate rapport with subjects who were, or became, his friends. I anticipate that this phenomenon may come up at some point in the duration of this study.

## Chapter 3 - Results

### Abstract

The purpose of this study was to examine how youth-led digital media programs and initiatives promoted positive civic identity development for tribal youth using local Indigenous knowledge systems and contexts. To accomplish this, this study set out to interview tribal youth and adults from a specific reservation area and urban-based tribal community. Participant interview responses and video artifacts were cross-examined for differences, and similarities, as they apply to positive civic identity development of tribal youth. As a result, a culturally relevant conceptual framework of positive *tribal* youth development was developed based on local Indigenous epistemological and ontological contexts. Outcomes from this study suggest that digital media use does promote the positive civic identity development and civil society for both reservation and urban-based tribal youth.

### 3.0 Introduction

Though much civic engagement literature suggests the theoretical importance of civic identity, there are few empirical studies testing the relations between digital storytelling and American Indian youth positive civic identity development and its role in promoting American Indian youth civil society. Central to this research is the need to understand the perspectives of tribal youth in regards to their own civic identity development facilitated through the use of digital media within the context of their ecology. Therefore, the *purpose* of this qualitative research study is to examine the links between digital media use and various community engagement initiatives and their implications for promoting American Indian youth civic identity development within a local Indigenous ecological context. To achieve the aforementioned research purpose, Indigenous research methods, Indigenous systems thinking, existing positive

youth development (PYD) models focusing on civic engagement, youth civil society conceptual frameworks, and literature on how youth-led media promotes civic engagement and civil society for Indigenous youth will be triangulated to aid in the understanding of positive *tribal* youth civic identity development.

### ***3.1 Rationale for Indigenous Research Methodology Selection***

The aforementioned research questions help guide this research study with the overarching quest to gain an understanding of the experiences and behaviors of American Indian youth as they interacted with peers, elders, community members, tribally elected officials, and external organizations while participating in community-based, youth-led digital media intervention programs. Central to this research is the need to understand the perspectives of tribal youth in regard to their own positive civic identity development due to their participation in tribal youth-led digital media programs within the context of their sociocultural environments.

Increasingly, research involving Indigenous peoples is being undertaken by Indigenous researchers, who bring forward worldviews that shape the approach of the research, the theoretical and conceptual frameworks, as well as the epistemology, methodology, and ethics (Lavallée, 2009). To whatever end, Indigenous research works to involve and serve Indigenous peoples (Fast & Kovach, 2019). Indigenous research projects may integrate varied research methodologies such as community-based research, grounded theory, and, as in this case, positive youth development. Furthermore, Indigenous research methods acknowledge the importance of spirituality in Indigenous research (Reano, 2020, pg. 3905). In essence, Indigenous methodologies is a methodological approach that has, at its very foundation, Indigenous knowledge systems (Kovach, 2016; Wilson, 2008). Therefore, the auspice of the Indigenous research approach being utilized here aligns with the epistemology, ontology, and axiology of

the local Indigenous communities being included in this study. This is important to note because often times many non-Indigenous scholars assume that all tribal communities are either homogeneous, monolithic, or static communities that appear to have the same cultural attributes and negative social issues. On the contrary, this could be furthest from the truth. In fact, tribal communities, whether urban or rural, possess their own unique sets of cultural understandings and social advancements. For this purpose, it is critical to understand the local Indigenous context and for researchers to have a clear understanding of the specific Indigenous communities in which they are conducting research with, not *on*. According to Fast and Kovach, “to know the community also means that the researcher must not only know the researching self, but also the researching self in relation to the community. Accountability to community in research requires a relationship whereby both community and researcher are known to the other” (Fast & Kovach, 2019, pg. 22).

As a Native American scholar receiving a mainstream education from a non-Native institution, I have to constantly reflect on my own *dual* positionality as both a researcher and as an Indigenous person. Receiving a formal Western education in a non-Native context most often by Non-Native educators using non-Native pedagogies in non-Native settings, I find myself at odds about what is viewed as acceptable scientific rigor suitable for publishing by mainstream research canons when engaging and conducting research in collaboration with Native communities due to the implications of Western knowledge production on Indigenous knowledge systems and research.

From my experience as a Native person and scholar, and by listening to Native people from other tribal communities, is that research often comes with a negative connotation to it. This is due to the history of Westernized colonial research and its’ relationship to Indigenous

peoples. Western research methodologies have allowed for predatory, exploitative behavior toward Indigenous communities (Sinclair, 2003). Among stigmatizing and oppressive acts carried out in the name of research, have been the perpetuation of inaccurate stereotypes of Indigenous peoples, a focus on negative issues, adoption of a pathologizing lens in which social scientists often blamed underserved minority communities for their marginalized status, as well as ongoing issues regarding the ownership of intellectual property (Bishop, 1997; Sue & Sue, 2013; Thambinathan & Kinsella, 2021; Ryan, 1976).

Historically, bodies of scholarship have repeatedly dehumanized Indigenous peoples and their culture, perpetuating hatred and discrimination, and sought to delegitimize Indigenous knowledge (Poupart, Martinez, Red Horse, & Schamberg, 2000; Akena, 2012). In fact, most research about Indigenous people has been implemented from a Western research paradigm with little Indigenous input in study design, implementation, or analysis (Sinclair, 2003, pg. 118). To this day, Indigenous communities have rejected engaging in supposedly neutral research due to past experiences of exploitation and negative or inaccurate representation (Arvizu & Saravia-Shore, 2017; Ball & Janyst, 2008). Despite Western researchers history of claiming ownership of Indigenous knowledge and creations, and denying Indigenous peoples' claims to self-determination, Indigenous scholars and activists are now turning spaces of marginalization into spaces from which resistance and hope flourish (Collin, Collin & Koskey, 2018; Smith, 2012).

Decolonizing research means centering concerns and worldviews of non-Western individuals, and respectfully knowing and understanding theory and research from previously "othered" perspectives (Battiste, 2000; Datta, 2017; Smith, 2012). The journey toward a broader narrative around decolonizing research requires reflexivity, respect, responsibility, reciprocity, relationship building, and humility to ensure that Indigenous peoples struggle with inequality and

oppression are not minimized or inappropriately contextualized (Quayle & Sonn, 2019; Tynan, 2017; Tynan & Loew, 2010). According to Thambinathan & Kinsella, “exercising critical reflexivity is a key approach to decolonizing research. Critical reflectivity is powerful for examining researchers’ epistemological assumptions, their situatedness with respect to the research (i.e., researcher in relationship to the participants community), and is crucial for addressing power dynamics in research (i.e., between researcher and participants).

Epistemological assumptions frame the way one views the world, how one organizes oneself in it, what questions one poses, as well as what answers one seeks” (Thambinathan & Kinsella, 2021, pg. 3).

Because mainstream Western research methodologies do not adequately embrace and incorporate the dimensions and epistemologies of Indigenous peoples, serve the needs of Native communities, or employ local traditional ecological knowledge, this study utilizes an Indigenous research methodological approach to collect and cross-examine the stories of American Indian youth and adults while recognizing and incorporating Indigenous knowledge systems and tribal cultural protocols within its conceptual framework.

Embedded within this Indigenous research methodological approach is the implementation of the six R’s guiding principles as outlined by Tsosie et al. to aid in the understanding of American Indian youth civic identity development. According to Tsosie et al., the 6 R’s as conceptualized within this framework are respect, relationships, relevance, reciprocity, responsibility, and representation (Tsosie et al., 2022). Operationalized, respect is shown and given in regards to the wishes, rights, and traditions of others involved in this study. Relationships are acknowledged and respected. It is understood that relationships for Indigenous peoples are complex, often times intertwined with identity and relationship, not just among

people, but also to the land, natural and spiritual worlds, ancestors, community, and future generations. Relevance is shown by respecting these relationships and how they are closely connected to the ways of knowing and doing within the context of specific Indigenous communities. Reciprocity is practiced in a good way to ensure that knowledge exchange is mutually beneficial to all. As a researcher, I hold myself accountable and take responsibility for the knowledge that is entrusted to me by the participants so that it is both appropriately and ethically used. Lastly, representation is operationalized through empowering the participants included in this study by giving them voice and inclusion, in doing so, better reflects the lived experiences of those involved in an accurate and authentic way.

According to Snow et al., Indigenous identity development involves active renegotiation of one's own cultural identity to accommodate understandings of how colonization has influenced personal identity of self and others (Snow, et al., 2016, pg. 362). When Indigenous peoples choose to participate in research, they are not to be "passive givers of knowledge that is somehow to be extracted by the researchers from their memories, but active partners in the research process" (Piquemal, 2000, pg. 51). By employing Indigenous research methodologies, this study set out to decolonize existing Western research methods and protocols by integrating and respecting Indigenous epistemologies, protocols, and self-determination in order to gain an understanding of an Indigenous construct of what will be referred to as the positive *tribal* youth development paradigm.

### ***3.2 Locating Self as a Researcher***

Location of self is integral to issues of accountability and the location from which we study, write, and participate in knowledge creation (Absolon & Willett, 2005; Said, 1994; Tierney, 2002). Additionally, self-location is an important and integral part of Indigenous

research methods and reciprocal learning because it allows researchers to locate themselves within the research process and to reflect on power differentials, biases, privileges, and further allows researchers to share their experiences with co-researchers (Estey, Kmetec, and Reading, 2008). The process of self-location plays a critical role in achieving ethical research with Indigenous communities and safeguards individual experiences from being misinterpreted and generalized (Absolon & Willett, 2005). Therefore, I begin by locating “myself” because positionality, storying, and restoring ourselves comes first (Absolon & Willett, 2005; Graveline, 2004; Lather, 1991; Sinclair, 2003; Weber-Pillwax, 2001; Wilson, 2003).

I will begin by sharing with you that I am an enrolled citizen of the great Muscogee Nation of Oklahoma. The Muscogee Nation is situated in east-central Oklahoma and is considered to be one of the largest federally recognized tribes in the United States today. Eleven counties make up the Muscogee Nation reservation. Some Muscogee reservation areas are very rural and isolated while others are as urban as one can get. Within Muscogee culture, I belong to the raccoon clan. Within our Muscogee communities, my family extends from Kialegee tribal town. Although I was not born on the Muscogee reservation my father was, as well as the rest of his family. However, when I was very young, I did live on the Muscogee reservation for a short while with my grandmother and great-grandmother before making their great journeys.

I was actually born in Oklahoma City, Oklahoma when my father was stationed at Tinker Air Force Base during the latter part of his military service career. I lived there until I was around four years old and then stayed with my grandparents in Wetumka, Oklahoma, which is located at the rural southern end of the Muscogee Nation reservation boundary. Shortly, thereafter, I moved back to Oklahoma City with my parents. Similar to my father and his brothers, my second eldest sister and I went off to Indian Boarding school to Jones Academy in

Hartshorne, Oklahoma. Jones Academy is located in an extremely rural and isolated area that can be found in the northern region of the Choctaw Nation reservation at the foot of the Pocahontas Mountains in Oklahoma's Ouachita Mountain range. After a brief stay at Jones Academy, I moved to the Osage reservation located in Northeastern, Oklahoma with my father where he worked as a cartographic engineer. I lived there until young adulthood. My father, as well as other relatives, still reside there to this day and I currently have other family members scattered throughout Indian Territory, present day Oklahoma. Like most young adults do at this stage in life, I decided to venture out on my own, so I moved away from home to another urban area, Madison, Wisconsin.

As you probably have gathered by now, my upbringing was filled with relocating from one location to the next due to my father's extensive service in the military and his administrative career with the Osage Nation's Bureau of Indian Affairs (BIA), from which he retired. Throughout my childhood I attended several elementary schools, both on reservations and in urban areas. I endured the angst of unknown changes and the social anxieties of having to constantly establish new relationships while adjusting to life in new environments in both reservation and urban communities. Growing up I was always taught the Muscogee language and culture, but I also experienced some disconnect from it as well due to the many transitions I experienced during adolescence. As I began to mature, I came to the realization that I am a complex, multidimensional human being living in a complex world filled with uncertainties. I have also come to understand that my situation, although unique in many ways, does not necessarily only pertain to me. There are many other American Indian youth who have also experienced a number of transitions throughout their childhood. However, I have come to the understanding that what makes our next generation unique, in contrast to previous generations, is

their exposure to, and the use of, various forms of digital media.

Today, as I reflect on my own formative years, I begin to ask questions such as, “What role could digital media play in the development of civic identity for American Indian adolescents? More importantly, how does digital media influence and impact identity and the way that youth interact among themselves and within their communities today? In order to gain this understanding, I found myself questioning what it is that I need to learn and know from a cultural standpoint. As I began to ask myself these fundamental questions, I quickly realized that I, again, found myself engaged in a delicate, and often contentious, balancing act of cultures and values while carefully walking between two worlds.

For American Indian people, we refer to this notion of “walking in two worlds” as a concept best described as having to navigate between two different worldviews in which we, as cultural beings, are forced to alternate between everyday practices and cultural codes to correspond with divergent sociocultural contexts in which we live. In addition, I have come to understand that the sociocultural contexts of mainstream academia and tribal communities is incongruent and based on conflicting values associated with the conceptualizations of individualism versus relationality and communal cooperation as can be found in most tribal communities. As a result, this incongruence between “walking in two worlds” creates a dichotomous identity where I, and others, are constantly having to choose which part of our identities we need to draw from in order to successfully navigate both non-Indigenous and Indigenous systems while exerting our own influence within various social circles and arenas, as needed.

As with most Indigenous peoples, as a Muscogee person I carry with me a unique worldview that is infused with a deep spiritual meaning that ties me to a specific land base, group

of people, and a specific cultural lens from which I interact and view my reality. This worldview also means that as a Muscogee person I assert a specific set of ideas, assumptions, and beliefs that has contributed to my own resilience, well-being, and sense of agency throughout my lifespan. I draw from my own lived experiences as a Muscogee man based on my gender, history, culture, race, political, and geographical locations as I navigate my community and the natural world.

As an Indigenous researcher, I also had to quickly learn how to adapt and conform to the dominant culture and values of society as well as to the educational institutions in which I find myself a part of in order to achieve academic “success.” Educational institutions possess within themselves their own sets of values, beliefs, ideas, assumptions, and cultures. At times these very different cultures and sets of values collide and clash with one another, yet I have come to learn that they can also be harmonious as well by informing one another. My self-location is vital to how I have approached this study, as well as the people and communities I have worked with along the way. I have situated myself throughout my academic journey by remaining reflexive and intentional in my understandings of how my existing knowledge, lived experiences, relationships with my family, community, and land that I occupy has reinforced my ethics of reciprocity, interdependence, balance, and harmony.

By all accounts, my own cultural teachings have taught me to remain humble and to proceed in a good way with humility when engaging and interacting with others. I understand that as both an Indigenous researcher and as an outsider, I must remain vigilant in my cross-cultural conceptualization and its use so that I remain as accurate and authentic as possible and, above all, respect and honor the original keepers of this knowledge. My hope is that by drawing from, and adhering to, the original teachings and works from Anishinaabeg knowledge carriers

and by respecting and honoring the sacred spaces and places from which this knowledge comes, I can shed light on how the use of digital media aids in the development of civic identity through a specific cultural context for tribal youth.

Nevertheless, I share this part of my story with you because I believe that my pre-existing and newly acquired knowledge and experiences, whether culturally ascribed or contextual, fixed or situational, has directly contributed and influenced my interpretation, understanding, and ultimately, my belief in the truthfulness and validity of other Indigenous knowledge systems that I have incorporated into this study. As I continue this journey of growth and exploration, I move forward with respect and reciprocity and continue to understand that this journey is not only transformative for the participants, but also for me as an Indigenous researcher and that I am only one voice that is part of many interrelated realities. As I continue to evolve as an Indigenous lifelong learner, I proceed cautiously, and respectfully, and center myself as a new learner of other Indigenous ways of knowing and doing.

This work is grounded in the worldview of others, as well as my own, and I have listened to elders and youth alike, and have located myself in many locations in order to gain a range of cultural and experiential knowledge that has facilitated my capacity to make meaningful connections and to activate those in an authentic and appropriate way as I continue on this journey. I have learned much from those who carry traditional knowledge and much from those who do not, yet I still have much to learn myself. In any case, I have worked diligently to position myself in a good way in order to conduct this research and it is my hope that this work will not only give tribal youth voice in their own development, but to also counter the hegemonies for research in academia by contributing to it Indigenous knowledge systems and methods as reliable forms of theoretical knowledge in mainstream academia.

### *3.3 Researcher Positionality*

#### *3.4 Connection to Madison-Area Study Participants*

Before coming back to graduate school, I worked in a local metropolitan school district as the Title VII Indian Education Program Coordinator. While serving in this role one of my many responsibilities was to create and implement culturally-relevant programming to serve the unique needs of all American Indian and Alaska Native (AI/AN) students and families in Pre-K thru twelfth grades throughout the school system who were participants in the Title VII Indian Education program. The AI/AN families that the Title VII program served came from various backgrounds and locations. Some families came from reservation areas to the urban setting, some relocated from other urban areas to another urban area, and some came from American Indian communities not defined as reservation areas that may have been identified as being either urban, suburban, or rural, but were indeed American Indian communities, nevertheless.

In addition to providing culturally-relevant programming, another one of my many responsibilities was to create a sense of belonging for AI/AN students in their respective schools and broader community. Furthermore, I worked very closely with AI/AN parents as some of them served on my Title VII Indian parent committee, in which we met on a rolling monthly basis, as well as one student who served on the committee as the tribal student representative. So, I got to know many of the families and students personally. During my tenure, AI/AN parents, and students, requested that I aid them in identifying a space within their local schools that provided them with a place of belonging that also served as a platform from which to carry out various Native youth-focused initiatives within their school environment. For example, one of those initiatives was the formation of the Native American Student Association (NASA) at a local high school. This student group provided AI/AN students within their school a new found

hope and inspiration from which to raise awareness on educational and social issues that impacted them by engaging their peers and school community.

Participating AI/AN students developed and led various initiatives both in and out of their respective schools, whereas, I provided administrative support. Another initiative the Native youth embarked on was creating an AI race-based mascot and logo policy in the school system that banned the use and the wearing of stereotypical content and clothing throughout the entire school district. Another initiative that has become one of the central elements of this study, were youth-led digital media projects. These urban Native youth worked closely with adults who mentored and taught them how to create digital storytelling videos, while I secured grant funds from a local nonprofit community-based organization, established relationships with community stakeholders, and made key connections with tribal representatives from a local tribal nation. These youth explored several topics that focused on issues impacting tribal communities and identity. The selected topics were then researched and turned into storylines. Once storylines were developed, adults worked closely with the youth to turn storylines into digital storytelling videos for educational purposes and to help raise awareness on issues that impacted them and other tribal communities.

### ***3.5 Connection to Bad River Tribal Youth Media (TYM) Program***

It was not long after my work as the Title VII Indian Education Program Coordinator that I decided to go back to college for my doctoral degree. Like other graduate students just starting their graduate programs, I was not entirely certain on what I wanted to do my research thesis on, so I left my options open. In need of graduate funding, in 2016 I came across a program assistantship seeking a graduate student to work with a professor on a tribal youth program that she and other UW-Madison faculty had developed and had previously implemented as an

experiential learning project on an Ojibwe reservation located in northern Wisconsin. The professor was looking for a graduate student who could connect with the tribal youth, parents, and community members. The graduate student assistant's role was to serve as a role model for tribal youth, assist with the programming of the Tribal Youth Media (TYM) project during the week-long summer camps, and required immersion in the community. With there not being many opportunities on my college campus to work with American Indian youth and communities, I quickly jumped at the opportunity.

The Tribal Youth Media (TYM) project emerged in 2006 as a youth intervention program originally designed as a collaborative community-based, three-year digital media project with the Bad River Band of Lake Superior Ojibwe to address a range of health and education disparities through multimedia learning and content generation. The TYM project was a multi-year project made possible through a Baldwin and Morgridge Match Opportunity Grant at UW-Madison that included several iterations of mini-documentary camps offered to Bad River tribal youth between the ages of 9 to 14 years of age in northern Wisconsin during the summer season. The purpose of the TYM project was to provide a means for tribal youth to use new stimulating technologies that would allow for self-expression and to engage and participate in science-related activities and initiatives in order to make science more culturally relevant and meaningful to them. The goals of the TYM summer media camps was to get more Native youth interested in STEM-related fields, with the emphasis being on science and technology.

Upon my hire, I was introduced to the UW-Madison program staff, various Bad River tribal community members, and participating TYM youth and parents in the TYM program as part of their summer enrichment activities. During the TYM program I was immersed in the community as program staff stayed at the Bad River Lodge during the four week-long TYM

summer camps held in August, rather than travel back and forth between Madison and Bad River. Programming also took place in various locations throughout the Bad River community and surrounding areas adjacent to the reservation. It was not long before I became acquainted with many of the Bad River tribal youth, community members, tribal representatives, and external organizations working closely with the tribe in various aspects.

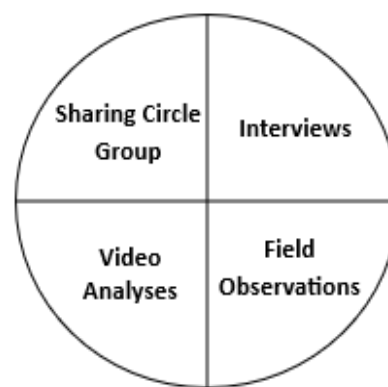
During my time and work with the Bad River tribal youth who participated in the TYM program, I experienced many of them, as well as the community, being transformed in various ways due to their involvement in the TYM program and digital media use. Admittedly, I, too, began to see change within myself during the process and felt that this phenomenon was worthy of exploration. Therefore, this experience became the research focus for this dissertation.

### ***3.6 Ethical Considerations***

Prior to conducting this research study, unanimous approval by the Bad River tribal council was required and granted. Prior to engaging in data collection activities, ethics approval was required and granted by the University of Wisconsin institutional review board (IRB). This study also met the requirements of the Tribal Consultation Regent Policy 8-2, created by the University of Wisconsin Board of Regents.

### ***3.7 Data Collection Methods***

Data collection methods employed for use in this study was the utilization of a sharing circle group with a small group of reservation-based tribal youth using a conversation style format as well as the use of a series of semi-structured individual interviews with American Indian youth and adults from both reservation and urban



**Diagram 1.** Visual depiction of data collection methods.

communities. In addition to the sharing circle group and interviews, youth-produced digital media artifacts were analyzed.

A multistage data collection framework was developed and applied to a purposive sample of American Indian adolescents ranging from 12 to 17 years of age and adults ranging from 18 years of age and above from both reservation and urban tribal

Category (Age Category)	Female		Male		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
<b>Youth (12-17)</b>						
Bad River TYM Youth	3	60	2	40	5	100
<b>Adults (18+)</b>						
Previous (BR & Madison) Youth program participants	2	25	6	75	8	100
Bad River Tribal Representatives	2	50	2	50	4	100
<b>Total Participants</b>	7	41.16	10	58.80	17	100

community settings in order to gain an understanding of the positive civic identity development of tribal youth who participated in various tribal youth-led digital media initiatives.

**Stage 1** - Data collection began with the utilization of a single, in-person sharing circle group with current Bad River Tribal Youth Media (TYM) program youth participants using a conversation style format as well a series of semi-structured individual interviews using a list of pre-determined, semi-structured, open-ended questions followed by impromptu questioning based on participant responses with previous cohorts of Bad River TYM program participants whom are now young adults using a cloud-based video conferencing platform commonly known as Zoom.

**Stage 2** - Data collection followed stage 1 and consisted of a series of semi-structured individual interviews using a list of pre-determined, semi-structured, open-ended questions followed by impromptu questioning based on participant responses with urban American Indian young adults whom previously participated in various youth-led digital media initiatives as adolescents while living in the Madison metropolitan area. Stage 2 interviews were conducted entirely over Zoom video conferencing.

**Stage 3** - Data collection consisted of a series of semi-structured individual interviews using a list of pre-determined, semi-structured, open-ended questions followed by impromptu questioning based on participant responses using Zoom video conferencing with Bad River adult tribal members, with the exception of one in-person interview, whom supported both the TYM program and youth in various capacities during its time in the Bad River reservation community.

**Stage 4** - Data collection consisted of a sample of youth-produced digital media artifacts collected from various sources by both tribal youth groups that were analyzed for evidence supporting civic identity development and for providing context to participant responses.

### ***3.8 Data Analysis and Interpretation***

This study also included a longitudinal design in the attempt to gain a comprehensive and holistic understanding of how the continuity of community engagement activities during adolescence transcended into young adulthood due to participation in various youth-led digital media initiatives designed for tribal youth within the context of their environments. This was accomplished by conducting semi-structured individual interviews with tribal adults whom previously participated in youth-led digital media programs in their respected communities.

All participant responses were recorded and transcribed using Otter artificial intelligence software. Transcriptions were then manually proofread and text edited for accuracy. Transcripts were then processed through a cloud-based computer-assisted qualitative data analysis software program (CAQDS) commonly known as Delve to perform a thematic analysis. Delve was chosen for its utility for being able to code large volumes of textual, graphic, audio, and video data in order to find rigorous, human insights from data sources quickly.

### 3.9 Data Analysis Stages<sup>8</sup>

**Stage 1** - Current and previous TYM participant responses were analyzed and cross-examined for similarities and differences amongst each other.

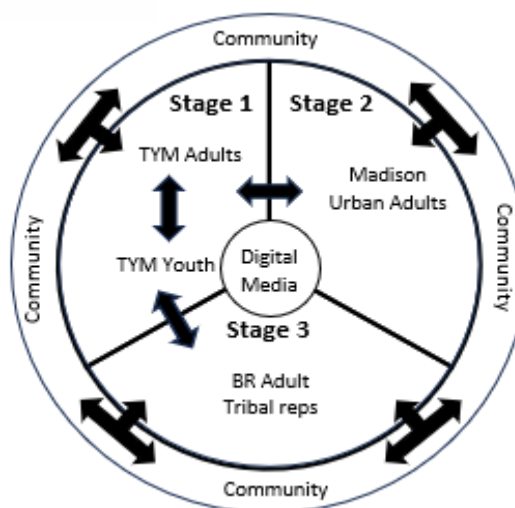
**Stage 2** - Madison-area urban American Indian adult responses were analyzed and cross-examined for similarities and differences with Stage 1 participant responses for consistency and meaning making.

**Stage 3** - Bad River adult tribal representative participant responses were examined for cultural context, program development, community and organizational/institutional support, as well as for similarities and differences between Bad River TYM participants and adult responses.

**Stage 4** – An analysis of digital media artifacts produced by both cohorts of Bad River TYM program participants as well as from Madison-area urban intertribal youth were examined and analyzed for context and content areas supporting participant responses, thematic code generation and analysis, community and political engagement initiatives, as well as how youth raised awareness on critical issues impacting their communities.

### 3.10 Content Analysis

A content analysis using a hybrid approach was employed in order to explore and analyze relationships between variables while testing theoretical assumptions leading to the development of a culturally relevant conceptual model termed positive tribal youth development. Therefore, the overall purpose of using content analysis, as a data analysis tool, was not only to organize



**Diagram 2.** Data analysis flowchart.

<sup>8</sup> Diagram 2 is a visual depiction of data analysis stages that provides a detailed explanation of the bidirectional flow of data analysis.

and elicit meanings from data collected so that realistic conclusions could be drawn, but to also serve as guide for weaving new information into a conceptual model based on local authentic cultural representation. Krippendorff defines content analysis as “a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use” (Krippendorff, 2004, pg. 18).

Additionally, since multiple methods and data sources were utilized in this study, data triangulation was necessary because it further offered comprehensive use of all data sources and tools for appropriately addressing the research question and for enhancing credibility and dependability to the chosen research method. Furthermore, a strength of using qualitative content analysis is that it is not linked to any particular science, meaning that there are fewer rules to follow and risks of confusion in matters concerning philosophical concepts and discussions are reduced (Bengtsson, 2016, pg. 8). Therefore, the malleability that content analysis offers was useful since this study utilized an exploratory, metatheoretical approach based on Indigenous systems thinking and epistemology.

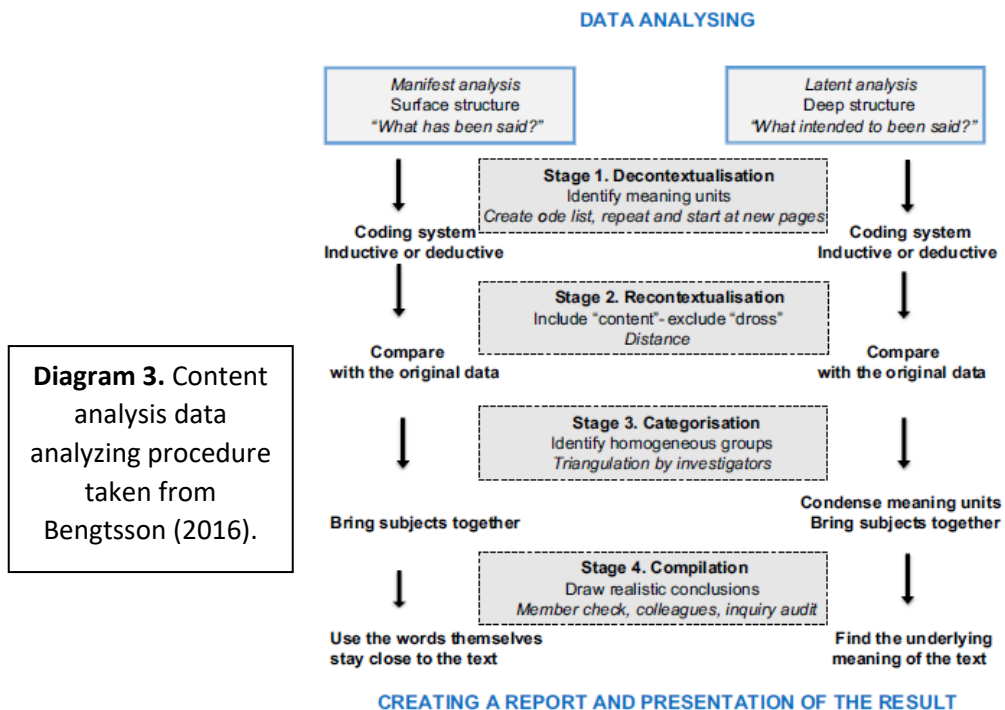
Using a deductive reasoning design, the conceptual framework developed for this study is based on pre-existing research by Debassige (2010) on *mino-bimaadiziwin*, or the “good life,” as an Indigenous research methodology. Thematic categories were developed using a pre-existing case study with Anishinaabe elders on Anishinaabe well-being from an Anishinaabe worldview by Gonzalez et al. (2023). A thematic coding list was then developed detailing themes and sub-themes to be used as categories in flowcharts and tables. Data was then analyzed according to content analysis’ four main stages of data analysis (Diagram 3) (Bengtsson, 2016, pg. 11; Graneheim & Lundman, 2003, pg. 109). According to Bengtsson, the four main stages of data analysis are; decontextualization, recontextualization, categorization, and compilation.

*Stage 1-Decontextualization* consists of identifying meaningful units,

*Stage 2-Recontextualization* includes “content” and excluding “dross,”

*Stage 3- Categorization* identifies homogenous groups, and

*Stage 4-Compilation* consists of drawing realistic conclusions.



In review of the literature, according to Bengtsson there is no need to use different main stages for manifest or latent analysis since the stages of the analyzing process are mainly the same regardless of interpretation. However, a table where the researcher can make transparent the process from raw data to results is needed to ensure the quality of the analysis (Bengtsson, 2016, pg. 11).

Once all four stages of data analysis was completed, an inquiry audit was performed and consensus reached with a fellow colleague for trustworthiness of outcomes. A report was then written consisting of the narrative with a presentation of the results, followed by a conclusion, brief discussion, and explanation of implications for future research.

### ***3.11 Trustworthiness***

Research findings should be as trustworthy as possible and every research study must be evaluated in relation to the procedures used to generate the findings (Graneheim & Lundman, 2003, pg. 109). Therefore, all research must be open to criticism and evaluation (Bengtsson, 2016, pg. 13). When it comes to assessing qualitative research validity, there has been much debate about what the most appropriate term should be such as; rigor, validity, reliability, and trustworthiness (Koch & Harrington, 1998). The aim of trustworthiness in qualitative inquiry is to support the argument that the inquiry's findings are "worth paying attention to" (Lincoln & Guba, 1985). In any case, the key is not the choice of concept, but how the concepts are discussed in relation to the "truth" and "trustworthiness", since in qualitative studies there is no definite "truth" (Bengtsson, 2016, pg. 13). To achieve trustworthiness of outcomes, there were three main criteria for determining trustworthiness; credibility, dependability, and transferability. Again, there is no consensus on which terms or concepts should be used nor on how to best judge the quality of research based on content analysis (Bengtsson, 2016, pg. 13). The following terms and concepts below, discuss the relevance they have regarding the outcomes of this research.

### ***3.12 Credibility***

Synonymous with validity, credibility in content analysis refers to the study process, that is, to establish how the data and the analysis procedures are carried out and to ensure that no relevant data has been excluded (Bengtsson, 2016, pg. 13). Credibility must consist of a chain of logic between the decisions made and how the study is conducted (Bengtsson, 2016, pg. 10). To achieve the rigor and credibility that made results from this study as trustworthy as possible, the Indigenous research methodology used to ground the framework for this study was based on

three existing sources produced by Anishinaabeg knowledge keepers and authors. Therefore, all data sources were consistent with the local Indigenous groups perspectives and experiences.

To eliminate researcher bias, and for ensuring a well-controlled experimental design, data gathered and used for this study accurately and authentically reflected the Anishinaabeg worldview and was strictly adhered to throughout this experimental methodological design. Furthermore, the researcher remained reflexive throughout the research process in order to identify any potential personal beliefs, or biases, that may incidentally affect research outcomes and by intensively questioning personal assumptions. In other words, all data presented in this study came entirely from Anishinaabeg voices, perspectives, and sources making it not only appropriate for the research design, but also because it came directly from the appropriate Indigenous knowledge keepers themselves. The Indigenous knowledge keepers included in this study are considered to be Anishinaabeg cultural experts. It is these knowledge keepers that served as guides for this innovative, experiential knowledge design leading to the creation of this positive tribal youth development conceptual framework based on their specific cultural context, not the researchers, that could also be relatable to other Indigenous groups as well.

Lastly, other ways in which credibility can be increased is the process of reaching consensus on outcomes with co-researchers, colleagues, experts, or from participants themselves (Graneheim & Lundman, 2004, pg. 110). To ensure credibility of research findings within this study, all data sets (i.e., themes, sub-themes, in vivo participant responses, flowcharts, tables, and tribal youth produced videos) were analyzed for relevance and appropriateness by both the researcher and an external colleague who is also a PhD-level researcher with previous qualitative research experience with urban tribal youth. This practice, and collaboration, ensured “trustworthiness” in the sense that concepts and outcomes presented throughout this study

truthfully reflected the phenomena being studied and that all sources of data were authentically genuine, reliable, and applicable to the reservation-based youth group and to the urban intertribal group for data analytic and cross examination purposes.

### ***3.13 Dependability***

Equivalent to reliability, dependability refers to the stability of data over time and under different conditions (Bengtsson, 2016; Elo, et al., 2014). In other words, dependability requires that the same results would be obtained if the study were replicated at some other point in time by other researchers. Since this research takes an exploratory, metatheoretical approach, it is difficult to determine if the same results, under similar conditions, would be replicated by different researchers. This is mainly due to the cultural competence and background of the researcher conducting the inquiry, as well as acceptance of both the research study and researcher by the Indigenous community involved.

In content analysis, the researcher must know the context, but he/she must also be aware of this knowledge so that it does not affect neither process nor outcome (Bengtsson, 2016, pg. 13). Certain activities in the field, including issues of trust in Indigenous communities, remain hidden from the view of the researcher if he/she is a stranger to the context (Flick, 2002). Since I have been immersed in both Indigenous communities included in this study, I have been able to establish relationships with tribal members and participants prior to conducting this research project and I have followed appropriate cultural protocols throughout the duration of this study. In doing so, I was able to build trust and be granted access to tribal communities where I gained valuable cultural knowledge and awareness of the local Indigenous context.

In addition, the data used for this study came directly from those who can serve as the authority on the local Indigenous knowledge, culture, land, and context. All outcomes from this

study have come directly from the voices and experiences of tribal community members that have in-depth knowledge of their own cultural backgrounds and history. As the researcher, I only served as a catalyst to make their voices and experiences heard by developing an appropriate academically focused context to do so. The themes developed from pre-existing research also came from similar cultural backgrounds with similar Indigenous knowledge systems and awareness. Being American Indian myself, I am also familiar with these cultural values and ways of knowing and doing. They have served as my guides by helping me to understand the similarities and differences pertaining to Indigeneity leading to the development of this conceptual framework. With that being said, if conditions were similar, including researcher knowledge and cultural awareness, I believe that this study would not only be replicated, but could also be expanded upon.

### ***3.14 Transferability***

Similar to generalizability, transferability refers to the degree to which results may be applicable to other settings or groups and to the number of informants or study objects (Bengtsson, 2016, pg. 13). During the construct of *mino-bimaadiziwin* as a positive tribal youth development conceptual framework focusing on youth-led digital media use and tribal youth community engagement, Debassige emphasized that the principles of *mino-bimaadiziwin* did not exclusively belong to the Anishinaabeg, rather these principles are the original teachings of all Nations on Turtle Island (Debassige, 2010; Seven Generations Education Institute, 2023, pg. 4). Furthermore, in addition to the Anishinaabeg, other tribal nations have developed and incorporated these principles within their own cultural understandings, community-based programs, curricula, and research initiatives (Seven Generations Education Institute, 2023, pg. 2). It is said that *mino-bimaadiziwin* prepares communities for future generations to live their

own *mino-bimaadiziwin*, or the “good life,” thus sustaining culture, community well-being, identity development, connection to language, worldview, and the natural environment (Debassige, 2010; Seven Generations Education Institute, 2023, pg. 4-5).

In addition to debassige’s reconceptualization of *mino-bimaadiziwin* as a research methodology, Gonzalez et al., conducted a case study in Ojibwemowin with Anishinaabe elders, who were also fluent Ojibwemowin language speakers, in order to gain their understanding of what wellness means from an Anishinaabe elder perspective. Outcomes from that study led to the discovery that elders conceptualized well-being as being a complex and interrelated system grounded in spiritual connectedness. In other words, well-being was being defined in terms of *mino-bimaadiziwin*. As a result, Gonzalez et al. constructed an Anishinaabe worldview model consisting of various components of *mino-bimaadiziwin*, such as community connectedness, environmental connectedness, spiritual connectedness, and various cultural pathways and practices.

These components were useful for this study design because the Anishinaabe elders spoke of how these various aspects of engagement and belonging were viewed at as being transferable among young people and necessary values for the development of an idealized Anishinaabe person. Furthermore, Gonzalez et al. state that the model they created may be used by other researchers and practitioners to work with Indigenous communities in ways that are culturally responsive and that this model may also be adapted or expanded upon to better fit the needs of other Indigenous communities and researchers (Gonzalez et al., 2023, pg. 14). More about these components discussed here will be presented in greater detail in the “Data Analytic Procedure” section.

### ***3.15 Data Analytic Procedure***

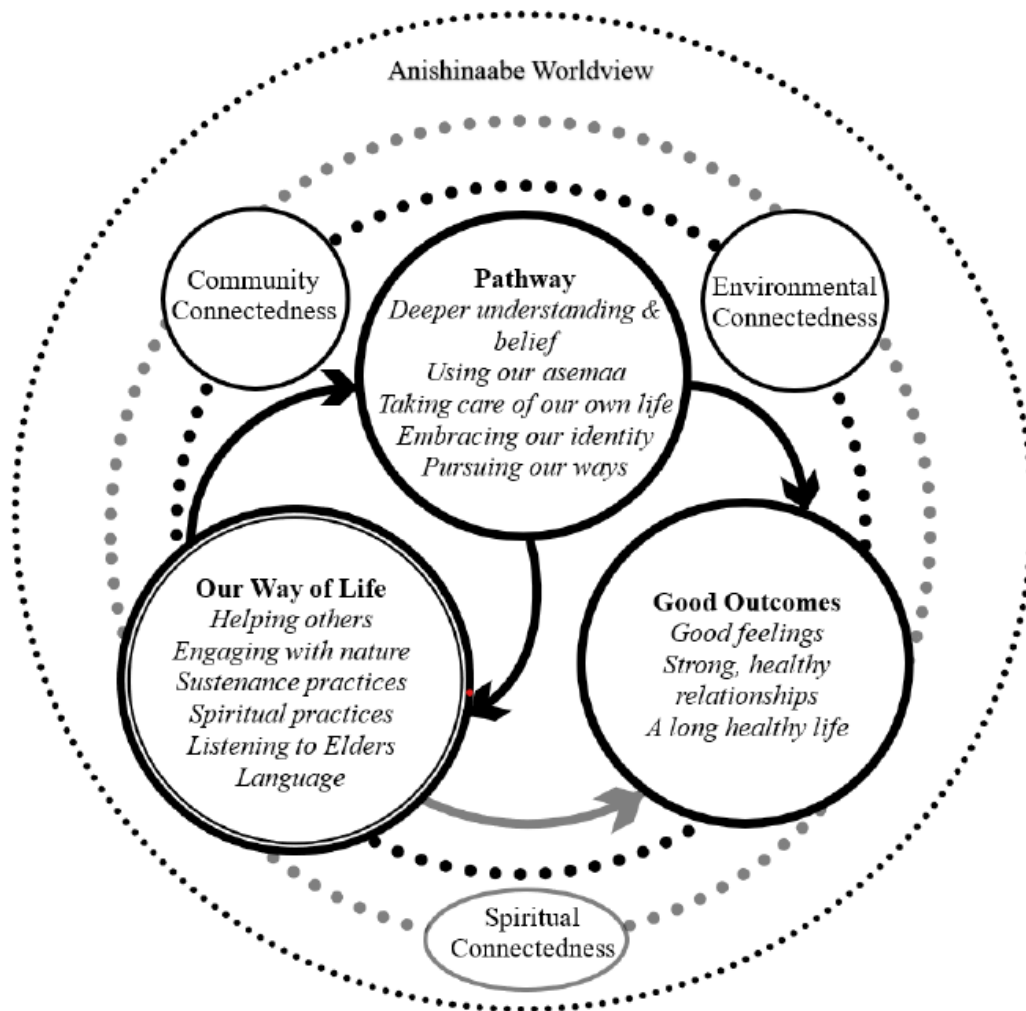
#### **Stage 1 - Decontextualization**

Data analysis begins with a case study conducted by Gonzalez et al. Gonzalez et al. (2023) conducted a case study with ten study participants being Anishinaabeg elders who were fluent in Anishinaabemowin, also known as Ojibwemowin or the Ojibwe language. However, only 9 elders completed the interview. The purpose of the study was to gain an understanding of what role Anishinaabemowin had in the meaning of well-being according to an Anishinaabe worldview. Anishinaabe epistemology formed the basis of their research. Study participants were interviewed using a semi-structured format. Interviews were recorded and transcribed verbatim.

According to Gonzalez et al. what emerged from those interviews was a general, and overall, Anishinaabe ontology consisting of layers of interconnecting, grounding beliefs of cultural connectedness and spirituality (pg. 5). In other words, what emerged from those conversations were components of “*mino bimaadiziwin*,” or the “good life” philosophy. From these various components, Gonzalez et al. created a visual model depicting the Anishinaabe worldview (Figure 1). Within this model are various aspects of Anishinaabe culture and spirituality that Anishinaabe elders thought were important for young people to develop, ultimately leading them to a “good life” for themselves, their community, and for future generations.

Aside from the spheres represented in the Anishinaabe worldview model, other components were identified within the literature by Gonzalez et al. that had significant potential to be interpreted and developed into additional categories. These indicators possessed the potential to be further developed into themes and sub-themes that could be utilized for measuring

positive tribal youth civic identity development as it pertained to community engagement, according to the local Indigenous context with digital media use serving as the catalyst.



**Figure 1.** Model of Anishinaabe worldview taken from Gonzalez et al., 2023.

Furthermore, since youth civic identity, in general, is such a broad concept that includes participation in public life, tribal youth political engagement (TYPE) was another domain that this study set out to measure in correlation to youth-led digital media use serving as a catalyst for positive youth civic identity development and civil society within a local Indigenous context.

The TYPE domain was developed entirely from tribal adult participant responses during individual interviews and youth-produced digital storytelling videos.

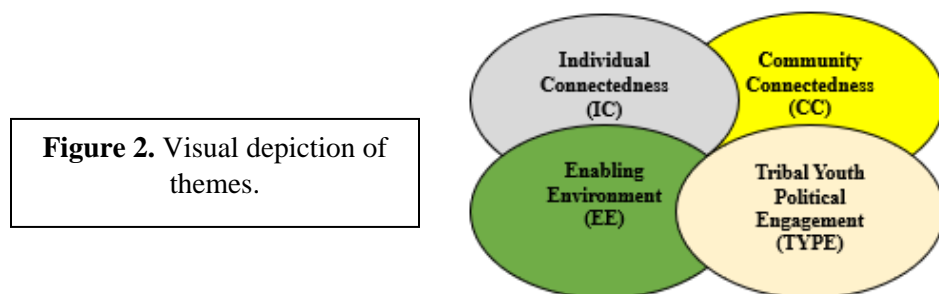
Originally, seven indicators were developed from existing literature. However, since civic identity is such a broad area, it was determined that only four indicators were to be utilized for this study due to risk of touching on too many aspects that may preclude the researcher from reaching the desired depth and scope of investigation. With this in mind, transcribed texts were revisited to determine if the data could be broken down into smaller meaning units for analysis that correlated with possible theme generation. It was determined that the data collected had reached saturation and there was sufficient evidence to support such a data analysis leading to the understanding of the phenomena in question.

I also want to make note that what ultimately lead to this research design stemmed directly from a response provided by “BRAD 1”, a pseudonym for one of the Bad River tribal adult participants, during her interview. BRAD 1 responded to the question, “Does the tribe have a vision for its’ young people?” Her response was that *“the tribe has a mission statement that describes how the tribe wants to develop its youth. On an individual level, the tribe seeks to develop youth according to the interests of the youth.*

*However, the main goal of the tribe is to orient and be mindful of the natural resources, environment, culture, history and to move our way of life forward for the next generation and to also combat the threats coming at us... and to protect our way of life... and our place in life according to the seven grandfather teachings.”* Thus, this profound statement led to the investigation of “*mino bimaadiziwin*” and its core principles as the conceptualization of this research design.

## Stage 2 - Recontextualization

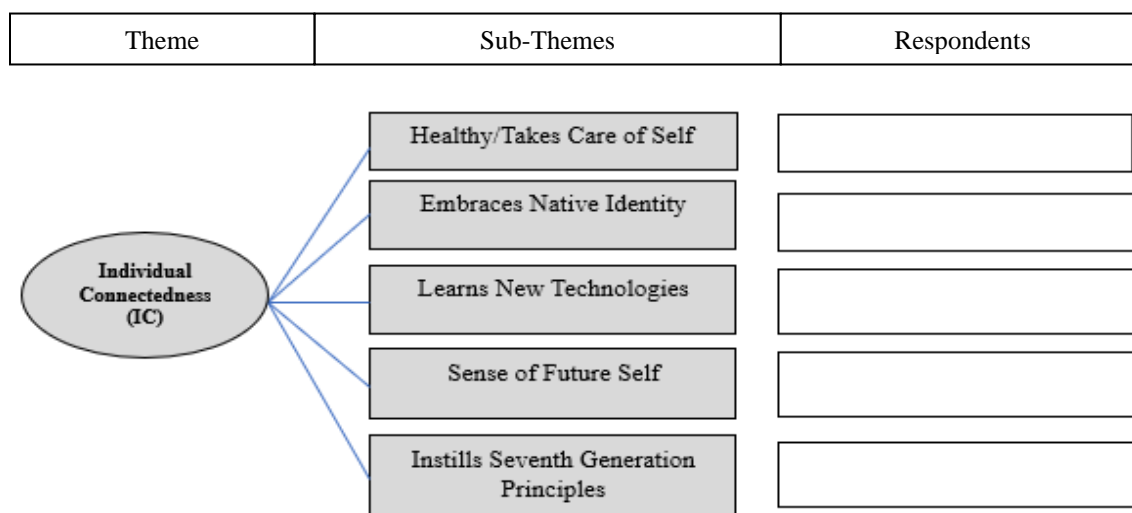
After it has been determined that data was sufficient to support the chosen structure of analysis based on previous knowledge provided by the elders in the case study by Gonzalez et al., broad domains were generated from existing literature. After several reiterations of narrowing down the domains, four themes were generated (Figure 2). The four themes that will be used to measure tribal youth community engagement, as it relates to civic identity development, are; Individual Connectedness (IC), Community Connectedness (CC), Enabling Environment (EE), and Tribal Youth Political Engagement (TYPE). Themes generated here will be color coded only to aid in the organization of data. The final version will not include color.



## Stage 3 - Categorization

In the categorization stage, data meaning units get condensed and themes become finely tuned. In addition to the themes, sub-themes then get introduced by being extracted from the literature supporting the main theme. Identified themes and sub-themes developed become internally homogenous and externally heterogenous, meaning that no data sources used to construct themes and sub-themes should fall between two groups nor fit into more than one group (Krippendorf, 2004; Patton, 2002). All themes and sub-themes must be rooted in the data in which they arise. Several sub-themes were generated for each theme and categorized in a flowchart with corresponding respondents. Both themes and sub-themes were later reduced

enough to provide a reasonable explanation of the research questions. Below is an example of the “Individual Connectedness (IC)” theme with corresponding sub-themes and respondents (Figure 3).



**Figure 3.** Visual depiction of Individual Connectedness (IC) flowchart consisting of theme with corresponding sub-themes and respondents.

#### Stage 4 - Compilation

Now that themes and sub-themes have been established, the analysis and the writing up of the narrative began. In addition to themes and sub-themes, a detailed summary of the themes that further explained how sub-themes fit into the corresponding theme is provided. Furthermore, in addition to the summary of themes and flowcharts, a corresponding table was created to include appropriate participant responses in order to allow the reader to get a quick overview of the results. Participant responses are used verbatim, or *in vivo*, in order to stay as close to their original meanings and contexts as possible. This also allowed the researcher to maintain a neutral perspective. However, during data analysis hidden meanings in texts and youth-produced videos required extensive immersion into the data being analyzed. Therefore, to validate the outcomes and to strengthen the validity of the study, a colleague aided in the confirmability of results.

### ***3.16 Findings***

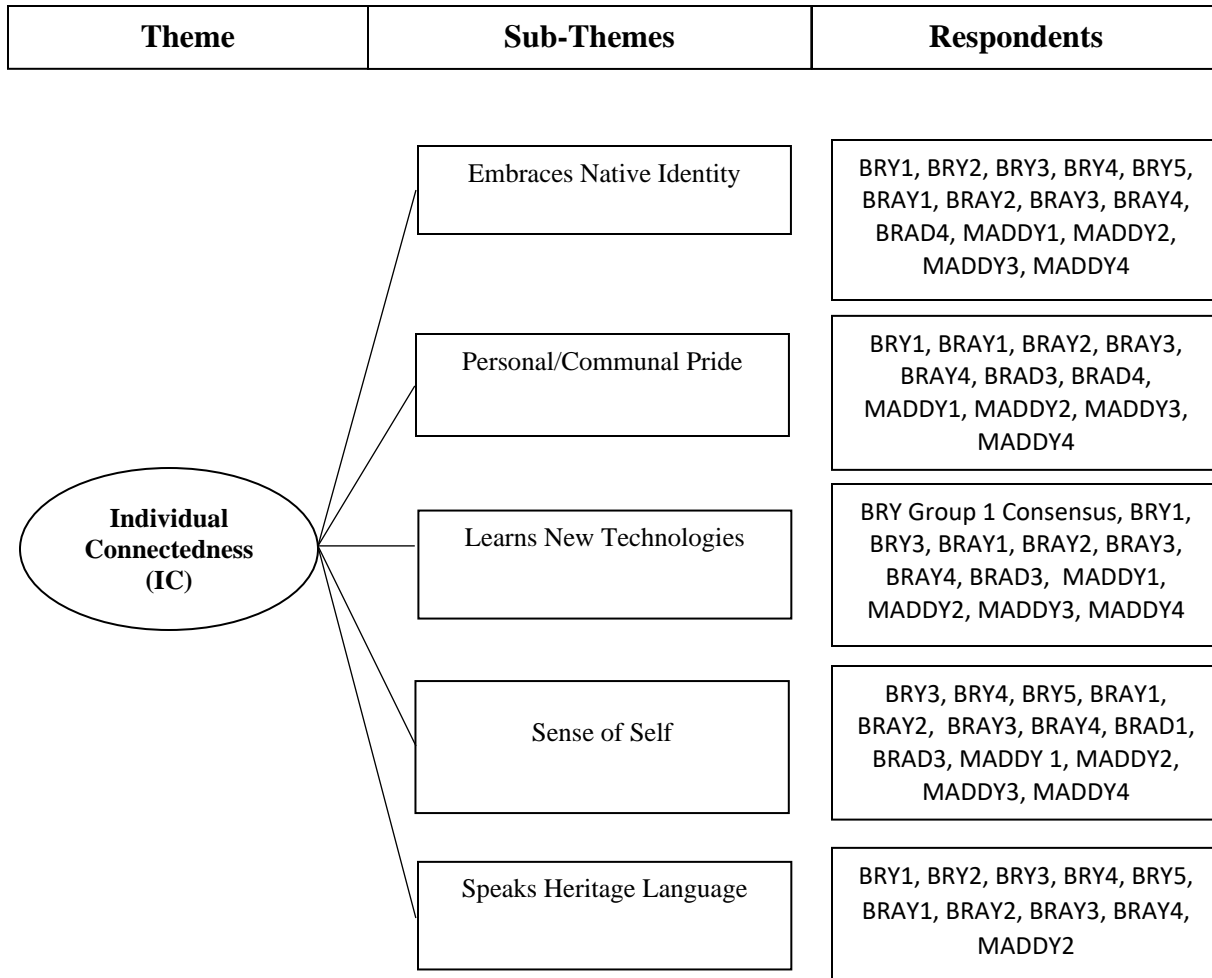
#### ***3.17 Theme 1: Individual Connectedness (IC)***

- **Sub-Themes:** Embraces Native Identity, Personal/Communal Pride, Learns New Technologies, Sense of Self, Speaks Heritage language.

The theme Individual Connectedness (IC) consists of sub-themes that indicate knowing who you are and having a sense of Native identity. Embracing Native Identity builds both personal and communal pride, fuels purpose, and keeps people on a good path in life. According to Anishinaabe elders, learning to use modern tools (i.e., electronics, digital and social media) serves as a reminder that language and cultural instructions are not only relevant to historical contexts, but also relevant in current times as well, such as being cognizant of the impact that current decision-making and technology use will have on the identity development of future generations (i.e., technology can be used to archive and pass down traditional ecological knowledge and language which contains cultural wisdom and Indigenous worldviews).

Elders share that it is important to take care of your own self and the things that you desire to have in your life. This translates to taking care of your name, clan, creating space for quiet (especially within nature), being grateful, and giving thanks. Taking care of self also includes abstaining from alcohol and drugs, eating a healthy diet, such as traditional foods, plants, and herbs, growing gardens, avoiding a sedentary lifestyle, and taking care of the gifts that the creator has given you. Healthy individuals also engage in opportunities for self-improvement and growth. Elders state that speaking your heritage language transmits values, beliefs, and teachings leading to a good life through wellness.

**Flowchart 1. Visual Representation of Individual Connectedness (IC) Theme, Sub-Themes, & Respondents.**



**Pseudonyms:**

Bad River TYM Youth (Current) = BRY#

Bad River TYM Adult Alumni (Past) = BRAY#

Bad River [Adult] Tribal Representatives = BRAD#

Madison-Area Urban Tribal Adults (Previous Youth Participants) = MADDY#

**Table 1. Individual Connectedness (IC) with In Vivo Participant Responses**

Theme	Sub-Themes	Participants	In Vivo Participant Responses
Individual Connectedness (IC)	Embraces Native Identity	BRY1	<ul style="list-style-type: none"> <li>• I don't think it had anything to do with it.</li> </ul>
		BRY2	<ul style="list-style-type: none"> <li>• If I go like somewhere like a powwow and whatever, like, and introduce myself, I'm always like, even in my introduction, it's always "Mashkiizibii".</li> </ul>
		BRY3	<ul style="list-style-type: none"> <li>• As cultured. As the Anishinaabeg people.</li> </ul>
		BRY4	<ul style="list-style-type: none"> <li>• Digital media taught me some stuff that I didn't know about Bad River and it made me appreciate what I was living in my whole life.</li> </ul>
		BRY5	<ul style="list-style-type: none"> <li>• It, like, made me want to participate more into my culture.</li> </ul>
		BRAY1	<ul style="list-style-type: none"> <li>• I think digital media helped as a person and helped me to get connected more to my community. I think that it influenced the way that I can express myself.</li> </ul>
		BRAY2	<ul style="list-style-type: none"> <li>• I love my community, I guess. Every chance I get I want to show what my community is about and that I'm a part of it.</li> </ul>
		BRAY3	<ul style="list-style-type: none"> <li>• Yeah. I liked interacting with everybody and I was learning pretty much science. I was learning teachings and other things.</li> </ul>
		BRAY4	<ul style="list-style-type: none"> <li>• I define myself as being humble.</li> </ul>
		BRAD4	<ul style="list-style-type: none"> <li>• The kids, they open up about something, that's a huge gift for them of saying I trust you enough to talk about some of these things.</li> </ul>
		MADDY1	<ul style="list-style-type: none"> <li>• I think that my experience with creating videos helped me to get connected to a tribal land, or a tribal area, tribal community, and who I am.</li> </ul>
		MADDY2	<ul style="list-style-type: none"> <li>• Definitely to a degree I think digital media has helped me to understand my Native identity.</li> </ul>
		MADDY3	<ul style="list-style-type: none"> <li>• Learning digital media really allowed me to interact with people in my community and contributing to my community really helps me feel like I have a connection to my homeland.</li> </ul>
		MADDY4	<ul style="list-style-type: none"> <li>• For me, personally, I would say learning digital media brought change and it really got me back into my Indigenous identity, and really recognize that these are my people, this is where I come from, even though it's not the same tribe, it's the same relation that we have with, how we connect, how we identify ourselves as different young students, and different young kids, or young people.</li> </ul>
		BRY1	<ul style="list-style-type: none"> <li>• It made me feel good that people were using my music that I produced in videos.</li> </ul>

Individual Connectedness (IC)	Personal/ Communal Pride	<p>BRY1</p> <p>BRAY1</p> <p>BRAY2</p> <p>BRAY3</p> <p>BRAY4</p> <p>BRAD3</p> <p>BRAD4</p> <p>MADDY1</p> <p>MADDY2</p> <p>MADDY3</p> <p>MADDY4</p>	<ul style="list-style-type: none"> <li>• It made me feel good that other people were using my video. I made it all by myself.</li> <li>• It made me feel really good. I was, I mean, initially, I mean, there's constant uncertainty on how you do with like, doing music and whatnot, but it was cool to see that other people appreciated what we did.</li> <li>• Yeah. I mean, you guys really just really helped me (emotional statement). I feel like I just I really loved that class. And I remember I did it for a couple of years. I didn't just do it the one year. I did it like every chance I got, I was in that class.</li> <li>• My experience in the tribal youth media program made me feel really good about myself, my community, all my community members that I worked with on it and everybody that worked with us on it.</li> <li>• After participating in the tribal youth media program, I hold my community in high regard.</li> <li>• Incorporating those cultural protocols into the way we approach our teaching is important and it strengthens and reinforces the sense of cultural identity and cultural pride that kids have.</li> <li>• I think some of the things I've seen around TYM is that, especially when the camp is going on, there's a lot of interest in what is happening. But then also, when I talk to adults in the community, a lot of pride when they talk about their kids, or their relatives, or just seeing tribal kids involved and [say] like, "hey, I saw the kids out with equipment, it was really cool to see them doing these things.</li> <li>• Well, honestly, it did make me feel nervous. I think just having my voice in a video that a lot of people are going to see kind of made me nervous, especially at that time. I was not very comfortable with public speaking or basically having myself out there.... And once we saw the preview, or the final product, we kind of like... we all would look at each other like, oh, that's you, that's you, like, every time that our voice came up.</li> <li>• I definitely think participating in creating those videos did change my idea of the definition of community... I definitely think that it brought us closer together.</li> <li>• Yeah, it was really cool to be able to conceive of myself and other Indigenous people that we can make this stuff. We obviously weren't professionals, but I feel good. You know, I feel good about having produced it. I mean, obviously, there was more to it than just making those videos.</li> <li>• Learning digital media gave me a new part of my identity and gave me a sense of community and value.</li> </ul>
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Individual Connectedness (IC)	Learns New Technologies	<p>BRY Group 1 (Consensus)</p> <p>BRY 1</p> <p>BRY3</p> <p>BRAY1</p> <p>BRAY2</p> <p>BRAY3</p> <p>BRAY4</p> <p>BRAD3</p> <p>MADDY1</p> <p>MADDY2</p> <p>MADDY3</p> <p>MADDY4</p>	<ul style="list-style-type: none"> <li>• The tribal youth media program helped us to learn new technology skills.</li> <li>• I thought learning how to make videos, and music, and close-ups and stuff, like learning to how to interview people was cool.</li> <li>• We learned how to use our gimbals. We learned how to, like, use our cameras, and yeah. And me and him learned how to use the music making thing.</li> <li>• Yeah, the tribal youth media program... like I was more so the music person, but I definitely, learned about the cameras and the recording equipment and everything. And learning how to process all that information, or all the stuff on the cameras, and it's all kind of linked together in some way. So, it definitely helped with radio station and my past experience with that.</li> <li>• it was just fun learning to like set up the cameras and learn where to position it and learning how to use the mic so that if the wind blew it, it wouldn't like, make it all scratchy. And then learning to come up with the questions to ask, and what to ask, and how to ask.</li> <li>• I learned videography for one. That's what I did mostly was videography. I did a little bit of editing</li> <li>• It helped me more learn about how to use cameras and then helped me as with my job that I used to do. Like, I used to have to do take pictures and videos and make them into a documentation and all that.</li> <li>• So the critical thinking skills that they get, you know, when you produce a video, it's a really iterative process... And all along the way, you know, that learning is reinforced again, and again, and again in every process.</li> <li>• Definitely connecting your research and then building a script from it. And then also, I remember going to, when we met up at this one house, and then we got to watch how the voiceover works. How he did the editing and everything, which was really cool.</li> <li>• It helped me learn new forms of technology that I didn't know before.</li> <li>• Yes, yes. We had to edit the video footage. We had to take it out of the camera, put it into the computer, add it up, put music on it, and then download it to be able to show to people.</li> <li>• yeah, it affected me in a good way and it helped me show that I have a knack for technology and I have a knack for communicating and talking with people to achieve</li> </ul>
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			<p>something that we all want, something that we all see, something that we all see negatively, or positively. And this allowed us to really dive deep into that subject, into these subjects.</p>
Individual Connectedness (IC)	Sense of Self	<p>BRY3</p> <p>BRY4</p> <p>BRY5</p> <p>BRAY1</p> <p>BRAY2</p> <p>BRAY3</p> <p>BRAY4</p> <p>BRAD1</p> <p>BRAD3</p> <p>BRAD4</p>	<ul style="list-style-type: none"> <li>• We did it to open up the opportunity to learn more if we wanted to carry on with it. To like go to college or something at a college that does like digital media or something.</li> <li>• Things I can use later in life is making the music, connecting the clips to make a bigger movie, and using transitions.</li> <li>• Digital media helped me see that there may be possibilities in the future that I could do as a job or something.</li> <li>• So, I had the passion of music beforehand, but the youth media program helped lay the foundational skills for what I'm doing now. For my senior capstone, I just finished an animation where I produced the music, and I produced the artwork, and it was like an 11-minute animation. And all my music making process is the same process that I used, I think it was Acid Pro, that we used in the tribal youth media program.</li> <li>• Um, yeah, I mean, I'd... like I said, I definitely think it did have an impact on me because it, it was something that I liked doing and wanted to do. Like, when I moved to Virginia, I had the opportunity to do a photography class. And like, I immediately went for it.</li> <li>• I felt like it gave me a purpose when I was at that age.</li> <li>• I used the skills that I gained from that program later in a job I got.</li> <li>• So learning [digital] technology, and social media, and filming themselves it starts opening up a doorway to a different perspective of self.</li> <li>• We had students who went on to get medical and music degrees. We had, you know, national documentary producers. I, I saw a young woman who just graduated with her medical degree from Johns Hopkins... Another alumnus, he's doing theater now and he said, you know, being part of tribal youth workshops gave him confidence. So I'm seeing these students that we had who are now working for the tribe doing administrative work for the Natural Resources Department, doing Human Services.</li> <li>• A couple of kids who went on to college and in college then ended up studying things that were related to video or audio or you know, things in the digital field, which is really cool and finding their passion, whether was for music or whatever.</li> </ul>

<p>Individual Connectedness (IC)</p>	<p>Sense of Self</p>	<p>MADDY1  MADDY2  MADDY3  MADDY4</p>	<ul style="list-style-type: none"> <li>• So, I definitely have gone on and used the skills I learned from the camps. There was a time that the Las Vegas Indian Center had connected with a program that was promoting the census for the Las Vegas community. And so, we were able to create, like small clips, and then I used the editing skills and I remembered the voiceover practices in order to make those little clips, and then also, there's other projects that just involved like school and stuff like that.</li> <li>• I definitely think so. Yeah. I mean, the fact that I got started with the documentary film work so young, albeit, that I didn't necessarily do any documentary films in college, but worked in the photo lab. I definitely think that was a direct result of working with Reynaldo on the Ho-Chunk language and the Bad River mine projects.</li> <li>• Yeah, I would say that what ended up pushing me toward kind of environmental science was being an environmental educator at the Earth Partnership Institute, which I wouldn't have been able to do if I wasn't filming at those videos.</li> <li>• Well, it also affected me being like, it opened me up to a career path and opened me up to something that I would like to do. It also led me to go to college for film at UW-Milwaukee.</li> </ul>
<p>Individual Connectedness (IC)</p>	<p>Speaks Heritage Language</p>	<p>BRY1  BRY2  BRY2 &amp; BRY3 BRY4 BRY5 BRAY1 &amp; BRAY 2 BRAY3 BRAY4  MADDY2</p>	<ul style="list-style-type: none"> <li>• I was able to capture the Ojibwe language during the tribal youth media program. It was pretty cool. I learned a couple new words.</li> <li>• Because not only the people that we interviewed speak Ojibwe, but like some of us can speak like some Ojibwe. So, us too, like we were talking in Ojibwe. And like, I don't know, like showed that our language is still here. Like people's still using it.</li> <li>• We used a lot of Ojibwe in our video.</li> <li>• I already know my language.</li> <li>• No not really because I already know the basics.</li> <li>• Researcher Field Note: BRAY2 spoke Ojibwe in the workshop and in her video.</li> <li>• Researcher Field Note: BRAY 1 &amp; BRAY3 both used Ojibwe in their videos.</li> <li>• A couple of months after I completed the tribal youth media program, they [the tribal language department] were looking for Ojibwe language apprentices and I just applied for that and helped out to help in our language.</li> <li>• I mean definitely our language just because there's no fluent speakers left.</li> </ul>

## Theme 1: Individual Connectedness (IC) Results

### Embraces Native Identity

*When asked the question, “Do you think that the use of digital media has influenced the way that you see yourself and others at all?”*

#### **Bad River TYM Youth (BRY#):**

- 100% (5/5) of Bad River TYM youth (BRY1, BRY2, BRY3, BRY4, BRY5) reported that the use of digital media use influenced them to embrace their Native identity.

#### **Bad River TYM Adult Alumni (BRAY#):**

- 100% (4/4) of Bad River TYM adult alumni (BRAY1, BRAY2, BRAY3, BRAY4) that participated in youth-led digital media programming during adolescence reported that digital media use influenced them to embrace their Native identity.

#### **Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 100% (4/4) of Madison-area urban intertribal adult alumni (MADDY1, MADDY2, MADDY3, MADDY4) that participated in youth-led digital media programming during adolescence reported that digital media use influenced them to embrace their Native identity.

### Personal/Communal Pride

*When asked the question, “Did learning how to use digital media impact you as a Native person?”*

#### **Bad River TYM Youth (BRY#):**

- 20% (1/5) *only* BRY1 reported that it made her feel good that people used her music that she produced in their videos (personal pride).
  - 80% (4/5) of Bad River TYM youth participants (BRY2, BRY3, BRY4, BRY5) stated that learning how to use digital media *did not* impact them as a Native person in any way.

#### **Bad River TYM Adult Alumni (BRAY#):**

- 100% (4/4) of Bad River TYM adult alumni (BRAY1, BRAY2, BRAY3, BRAY4) that participated in youth-led digital media programming during adolescence reported that learning how to use digital media made them feel good about themselves and/or their community.

#### **Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 100% (4/4) of Madison-area urban intertribal adult alumni (MADDY1, MADDY2, MADDY3, MADDY4) that participated in youth-led digital media programming during adolescence reported that learning how to use digital media made them feel good about themselves and/or their community.

### **Learns New Technologies**

*When asked the question, “Did you learn anything about digital media while participating in the program? If so, what?”*

#### **Bad River TYM Youth (BRY#):**

- 100% (5/5) of Bad River TYM youth (BRY1, BRY2, BRY3, BRY4, BRY5) all reached consensus that the tribal youth media program helped them to learn new digital media technology skills.

#### **Bad River TYM Adult Alumni (BRAY#):**

- 100% (4/4) of Bad River TYM adult alumni (BRAY1, BRAY2, BRAY3, BRAY4) that participated in youth-led digital media programming during adolescence reported that they learned a variety of new technological skills while participating in the tribal youth media program.

#### **Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 100% (4/4) of Madison-area urban intertribal adult alumni (MADDY1, MADDY2, MADDY3, MADDY4) that participated in youth-led digital media programming during adolescence reported that they learned new digital media technology skills while participating in community-based digital media programming.

### **Sense of Self**

*When asked the question, “Did digital storytelling bring change for you and/or your community? If so, how? If not, how do you see it being used as a tool for change?”*

#### **Bad River TYM Youth (BRY#):**

- 60% (3/5) of Bad River TYM youth (BRY3, BRY4, BRY5) reported that learning how to create digital storytelling videos provided them with either a different perspective of themselves or provided them with skills that they could build on in the future.
  - 40% (2/5) of Bad River TYM youth participants (BRY1, BRY2) stated that digital media *did not* provide them with a sense of self nor did they see themselves using digital media skills obtained while in the tribal youth media program in the future.

#### **Bad River TYM Adult Alumni (BRAY#):**

- 100% (4/4) of Bad River TYM adult Alumni (BRAY1, BRAY2, BRAY3, BRAY4) that participated in youth-led digital media programming during adolescence reported that learning how to create digital storytelling videos either opened up “doorways” that nurtured their passion or gave them “purpose” in life.

#### **Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 100% (4/4) of Madison-area urban intertribal adult alumni (MADDY1, MADDY2, MADDY3, MADDY4) that participated in youth-led digital media programming during adolescence reported that while learning how to use digital media during digital media

workshops made them feel good about themselves and/or their community.

### **Speaks Heritage Language**

*When asked the question, “Did you learn any of your language due to your time in the digital media program?”*

#### **Bad River TYM Youth (BRY#):**

- 100% (5/5) of Bad River TYM youth (BRY1, BRY2, BRY3, BRY4, BRY5) reported that they either learned new words or already could speak their heritage language prior to participating in digital media workshops.

#### **Bad River TYM Adult Alumni (BRAY#):**

- 100% (4/4) of Bad River TYM adult alumni (BRAY1, BRAY2, BRAY3, BRAY4) that participated in youth-led digital media programming during adolescence reported that they learned more of their heritage language during TYM workshops. BRAY4 reported that he learned more of his heritage language while in the digital media workshop and went on to work as a language apprentice in his community as he matured into a young adult. Bad River TYM adult alumni, BRAY 1, BRAY2, and BRAY3, were exposed to their heritage language during filming while in the field and spoke their heritage language in videos they created during the digital media workshop.

#### **Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 0% (0/4) of Madison-area urban intertribal adult alumni that participated in youth-led digital media programming during adolescence reported that they learned their heritage language while learning how to use digital media.
  - However, 100% (4/4) of Madison-area urban intertribal adult alumni (MADDY1, MADDY2, MADDY3, MADDY4) that participated in youth-led digital media programming during adolescence reported that they learned different tribal languages due to learning digital media while working on various digital storytelling projects.

### **Summary of Theme 1: Individual Connectedness (IC)**

Data suggests the use of digital media does promote individual connectedness by serving as a catalyst for cultural identity development by providing tribal youth with opportunities to engage their respective communities. From the findings, we can extrapolate that an overwhelming majority (100%) of the Bad River TYM tribal youth embraced their Native identities, as did all the Bad River TYM adult alumni and Madison-area urban intertribal adult

alumni. However, from the responses presented in Table 1, we can see differences as to how individual participants felt connected to their tribal communities with the main factor being that the Bad River TYM youth and the Bad River TYM adult alumni groups being immersed in their community's cultural identity. Whereas the Madison-area urban intertribal adult alumni were not. Furthermore, the Madison-area urban intertribal adult alumni shared that they were not familiar with their tribal identity due to being disconnected from their original tribal homelands. Both MADDY1, MADDY2, and MADDY4 reported that they grew up feeling disconnected from their tribal homelands due to their families history of relocating to urban areas.

A majority of the Madison-area urban adult alumni stated that by participating in youth-led digital media workshops during their adolescents helped them to either learn about their own tribal identities or learn about other tribal identities that they were exposed to at some point in their formative years. As a result, this experience directly helped them to be able to cope with the disconnect between their tribal identities and tribal homelands, thus helping form their own collective pan-Indian identity within their urban setting. Though MADDY3 stated that he was quite familiar with his tribal identity by being exposed to his cultural identity within his household while growing up in an urban setting regardless of his external environment. However, he also stated that even though he was aware of his cultural identity he still felt disconnected from his tribal homelands. All Madison-area urban intertribal adult study participants stated that they definitely defined themselves as "urban Indians" and that they were well aware of the differences between being an urban Native and a reservation Native. All participants stated that their experiences in youth-led digital media programming helped them to embrace their native identities by serving as a means to develop a cultural foundation.

More interesting is that when it came to asking how digital media impacted them as

Native people, a majority of the Bad River TYM youth stated that digital media use did not instill personal or communal pride in them. Only 20% of the Bad River TYM youth stated that it did. Whereas 100% of the Bad River TYM adult alumni and Madison adult alumni reported learning how to use digital media gave them a sense of personal and communal pride. Though it is unknown as to why the Bad River TYM youth felt this way, we do know that both the Bad River TYM adult alumni and the Madison-area urban intertribal adult alumni stated that learning to use digital media made them feel good about themselves and their community, and made them feel a sense of personal pride and communal value. All participant categories reported that they learned how to use a variety of digital media equipment while participating in their digital media programs. Some participants also reported that they learned soft skills such as how to interview people and do research in order to create storylines for their digital storytelling projects. Interestingly enough, learning to use digital media was not determined, nor confined to demographic region, when aiding in the development of individual connectedness.

The “sense of self” thematic category was also supported by the data. 60% of Bad River TYM youth reported that learning how to use digital media provided them with a new “sense of self.” Whereas 40% of Bad River TYM youth stated that it did not. Whereas, 100% of the Bad River TYM adult alumni and Madison-area urban intertribal groups reported that it did. The Bad River TYM youth group that stated that digital media use provided them with a “sense of self” also stated that the workshop provided them with new found opportunities for the future where they could see themselves going to school for digital media or working in the field of digital media. The Bad River TYM youth who stated that digital media use did not provide a “sense of self” for them stated that they did not see themselves working in the field of digital media nor going to school for it. Both the Bad River TYM adult alumni and Madison-area urban intertribal

adult alumni groups stated that they went on to either work in field of digital media or their experiences gained from participating in digital media workshops influenced them to go into higher education for either digital media or environmental education programs. From what respondents have shared, much of their video storytelling videos were environmentally focused and this had a direct influence in shaping their future trajectories.

When it came to speaking their heritage language, 100% of the Bad River TYM youth and Bad River adult alumni groups reported that they did learn their heritage language to some degree due to their participation in digital media programming. Factors such as the language living in the community, having access to fluent speakers in the community, adults enabling tribal youth to learn the language, as well as incentives provided to tribal youth to learn their language all were contributing factors leading to the Bad River TYM groups purpose for learning their heritage language.

On the other hand, a resounding 0% of the Madison-area urban intertribal adult alumni group reported that they learned their heritage language. According to respondents, this was due to a number of factors, such as; being disconnected from their original homelands, lack of access to fluent heritage language speakers in the area, heritage languages went extinct, or lack of interest in learning heritage languages. However, there is one exception when it came to the Madison-area urban intertribal adult alumni group and that is all the Madison-area urban intertribal adult alumni group participants reported having been exposed to the Ho-Chunk language leading them to learn the language to some degree due to their experience with creating a digital storytelling video on Ho-Chunk language preservation and revitalization.

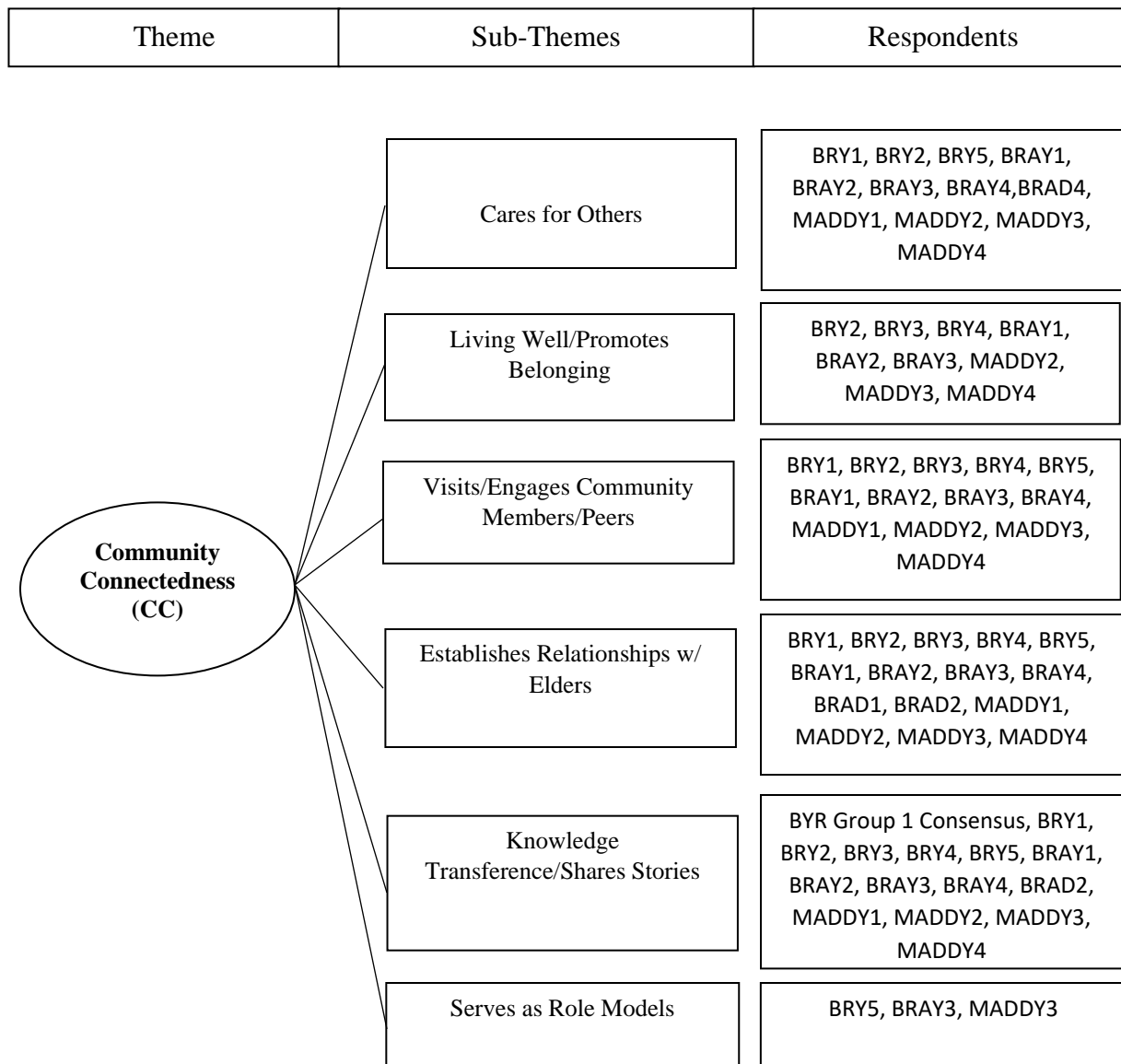
### ***3.18 Theme 2: Community Connectedness (CC)***

- **Sub-Themes:** Cares for Others, Living Well/Promotes Belonging, Visits/Engages Community Members/Peers, Establishes Relationships w/ Elders, Knowledge Transference/Shares Stories, Serves as Role Models.

The theme Community Connectedness (CC) consists of sub-themes that are key for a well-functioning community. Indicators such as caring for others include honoring cultural values, sustaining communal resources, passing down oral histories, ceremonies, traditional pathways, and preserving and maintaining language for others, including future generations. It is said that caring and helping each other in the community is both a value and a skill. When one cares for others, they care for themselves as it was commonly viewed that if individuals did not care for others, then they must be either [physically, emotionally, psychologically or spiritually] sick or ill.

In addition, visiting and engaging others is foundational to a functioning community where people either help or assist each other, know when others need help or assistance, acknowledges the relatedness of one another, and promotes kindness and belonging within the community. Establishing relationships with elders is a fundamental value for living a good life in American Indian societies. Elders are considered to be knowledge keepers and it is through them that knowledge is transferred, as well as having an understanding for one another leads to community well-being. Respecting and caring for elders is an indicator that young people are living a good life by sustaining the community.

**Flowchart 2. Visual Representation of Community Connectedness (CC) Theme, Sub-Themes, & Respondents.**



**Pseudonyms:**

Bad River TYM Youth (Current) = BRY#

Bad River TYM Adult Alumni (Past) = BRAY#

Bad River [Adult] Tribal Representatives = BRAD#

Madison-Area Urban Tribal Adults (Previous Youth Participants) = MADDY#

**Table 2. Community Connectedness (CC) with In Vivo Participant Responses**

Theme	Sub-Themes	Participants	In Vivo Participant Responses
Community Connectedness (CC)	Cares for Others	BRY1	<ul style="list-style-type: none"> <li>• It's important because you know, you get to know what other people are like.</li> </ul>
		BRY2	<ul style="list-style-type: none"> <li>• Not only did working with digital media teach me about different things, we also got to talk to adults, like a lot of different people and learn like their perspective from it. Like we talked to the chairman and we talked to like elders, and we talked to April. It's like, I don't know, it's just nice to like, be able to share things like that and have talks with people in your community because that can bring you closer.</li> </ul>
			<ul style="list-style-type: none"> <li>○ Everyone shows compassion for each other... But no matter what, everyone's compassionate towards each other. And even people who come to our powwows we're usually very compassionate towards them. People that aren't of the same culture, same ethnicity, anything like that.</li> <li>○ "I think it's very important. I feel that everyone should have compassion towards each other." "Everyone's very compassionate."</li> </ul>
		BRY5	<ul style="list-style-type: none"> <li>• Well it [learning how to use digital media] taught me some stuff that I didn't know about Bad River and it made me appreciate what I was living in my whole life a lot more than I did.</li> </ul>
		BRAY1	<ul style="list-style-type: none"> <li>• It was cool to see other people appreciate what we did... people were coming up to us to ask us if we needed help.</li> </ul>
		BRAY2	<ul style="list-style-type: none"> <li>• I got to experience more stuff with my friends in the group... we really bonded over it... we just did a lot together. It was really fun.</li> </ul>
		BRAY3	<ul style="list-style-type: none"> <li>• When we won the award for our video, that made me feel really good about myself, because I did something for others.</li> </ul>
		BRAY4 BRAD4	<ul style="list-style-type: none"> <li>• Beautiful, nice, loving people.</li> <li>• ... it brings tears to my eyes just thinking how courageous it is for these kids to do this [TYM program] in many cases.</li> </ul>

	Cares for Others	<p>MADDY1</p> <ul style="list-style-type: none"> <li>I felt like closer to the community. I kind of felt like, Okay, I have a place here in this community. Even though it's not my child, not my people, I still felt very welcomed. And like, I enjoyed it.</li> </ul> <p>MADDY2</p> <ul style="list-style-type: none"> <li>I definitely think so. I definitely think that I got closer to the group I was working with a lot tighter after those videos because you're not just stuck.</li> </ul> <p>MADDY3</p> <ul style="list-style-type: none"> <li>... that's why it's important how Native people are portrayed and how, you know, authentic, real, contemporary Indigenous people being portrayed through digital media is so important in undoing the vision that people have of us was that would otherwise exist certainly.</li> </ul> <p>MADDY4</p> <ul style="list-style-type: none"> <li>I definitely think it helps the way I see other people. You never know what people are going through unless you take a step in their shoes. And I think that really speaks volumes into like, documentaries, you know, and docuseries that should be presenting these, like, real world problems and struggles that Indigenous people can and will go through. But we can also see the community and the love and the in a community and love that certain demographics and certain ethnicities do to convey their culture, and convey this or that.</li> </ul>
Community Connectedness (CC)	Living Well/ Promotes Belonging	<p>BRY2</p> <ul style="list-style-type: none"> <li>The program taught me a lot of things. We also got to talk to adults, a lot of different people and learn their perspectives... I don't know, it's just nice to like, be able to share things like that and have talks with people in your community because that can bring you closer.</li> </ul> <p>BRY3</p> <ul style="list-style-type: none"> <li>I just feel like it [TYM program] was a great learning experience. A very, like, a really good learning experience. ...Helped me get closer to the community.</li> </ul> <p>BRY4</p> <ul style="list-style-type: none"> <li>Our community is really tiny, so you know everybody all the time. It keeps us in contact.</li> </ul> <p>BRAY1</p> <ul style="list-style-type: none"> <li>It got me more familiar with everyone in the community. It was good to see familiar faces and whatnot.</li> </ul> <p>BRAY2</p> <ul style="list-style-type: none"> <li>Learning digital media made me feel important. You guys did such a really good job at making me feel like my work was just good. And it made me feel really good about myself.</li> </ul> <p>BRAY3</p> <ul style="list-style-type: none"> <li>I felt like it gave me purpose at that age.</li> </ul> <p>MADDY2</p> <ul style="list-style-type: none"> <li>I definitely think my time in helping to create videos helped me to establish relationships with my peers. I always had a beef with one of the other group members, but after the project was done, that was gone.</li> </ul>

	Living Well/ Promotes Belonging	MADDY3  MADDY4	<ul style="list-style-type: none"> <li>• Um, I think they served as like a model, right? Like, this is a tribe producing cultural knowledge, continuously developing their culture, continuously being involved in, you know, the goings ons around them. And, you know, it was like, really, it was almost like watching diplomacy or just some way of asserting sovereignty through education. So that's how I viewed it. That's how identified with it.</li> <li>• I would say it brought people together, a lot of different people together. And it brought people together sharing the same common goal and that's what really narrowed it down for me was that even though you're non-Indigenous, you understand where we are coming from or what we're trying to... what message we're trying to give. <ul style="list-style-type: none"> <li>○ Um, I wasn't uncomfortable at all being in front of a camera or doing like voiceover work. I was not super comfortable with that. But, um, everyone has to contribute, and everyone has to do a certain aspect and yes, it's uncomfortable, but at least you have a group of people that you're doing it with. You are not alone. 'That gives me a sense of community and value.'</li> <li>○ It allowed us to connect with people from different tribes and with non-Indigenous people.</li> </ul> </li> </ul>
Community Connectedness (CC)	Visits/Engages Community Members/Peers	BRY1  BRY2  BRY3 BRY4  BRY5 BRAY1	<ul style="list-style-type: none"> <li>• It [digital media] helped me to get more involved and connected with other kids in the community. Otherwise, I definitely wouldn't have talked to them in the first place.</li> <li>• The program not only taught me about different things. We also got to talk to adults, like a lot of different people and learn their perspectives from it. <ul style="list-style-type: none"> <li>○ ... we talked to elders... she makes baskets. It's nice to be able to share things like that and have talks with people in community because that can bring you closer.</li> </ul> </li> <li>• Concurs w/ BRY2 by nodding in agreement [nonverbal].</li> <li>• Yeah, it helped me learn a lot more about how people react when we're interviewing them.</li> <li>• Yeah, but we all worked together.</li> <li>• I didn't really have any friends on the Bad River reservation, but after three years, I definitely got to know a few people and I'm still in contact with them.</li> </ul>

	Visits/Engages Community Members/Peers	<p>BRAY2</p> <p>BRAY3</p> <p>BRAY4</p> <p>MADDY1</p> <p>MADDY2</p> <p>MADDY3</p> <p>MADDY4</p>	<ul style="list-style-type: none"> <li>• I remember my parents being there. Another kid helped me with my video at the time. But you know, we did that together. And I didn't even know him. I wouldn't have talked to him or anything. Like I wouldn't have asked him to be part of that if he wasn't there... it helped me connect with him, to someone who I wouldn't have connected with... It was an awesome experience.</li> <li>• I got to know quite a few of my peers that I didn't know because of the TYM program.</li> <li>• A lot of people [community members] didn't know about it [TYM program] till we started doing presentations and all that. Then they finally started asking to do interviews and videotapes make slideshows and all that.</li> <li>• Learning digital media gave us other opportunities to, honestly, I think it just had to be with getting closer to the community and the people because then we just hung out.</li> <li>• I definitely got closer to my teachers at school because of the digital media projects. I got closer to Ms. XXXXX and with Mr. XXXX, even though he doesn't teach at West High School anymore. We would have about 2- or 3-hour long conversations. It definitely elevated my connections with some of my teachers and whatnot.</li> <li>• ... absolutely that process [of learning digital media] helped me connect with my peers. I wouldn't have made that. Yeah, those are really important parts of my life, honestly.</li> <li>• I think it allowed us to have the opportunity to connect with people from different tribes and people who normally I wouldn't talk to and normally, you know, see.</li> </ul>
Community Connectedness (CC)	Establishes Relationships w/ Elders	<p>BRY1</p> <p>BRY2</p> <p>BRY3</p> <p>BRY4 &amp; BRY5</p> <p>BRAY1</p>	<ul style="list-style-type: none"> <li>• I got to talk with elders, and people, and stuff like that while out in the community.</li> <li>• I would contribute my time in the TYM program with connecting with the elders.</li> <li>• Yup, talk to them, like throughout our whole day. We were doing this during the week all day.</li> <li>• Both stated yes, that the TYM program helped them get connected with elders in the community.</li> <li>• We went around and interviewed elders from the Bad River community and we interviewed people outside the community as well.</li> </ul>

Community Connectedness (CC)	Establishes Relationships w/ Elders	<p>BRAY2</p> <p>BRAY3</p> <p>BRAY4</p> <p>BRAD1</p> <p>BRAD2</p> <p>MADDY1</p> <p>MADDY3</p> <p>MADDY2</p> <p>MADDY4</p>	<ul style="list-style-type: none"> <li>• Yeah, because we got the chance to interview the elders and ask them questions about what they did. Or you know, we got to make up our own questions, and ask stuff, and have them answer, and I connected with elders that I usually wouldn't talk to.</li> <li>• So we were doing our interviews for our project that I worked on with Patty and two others, we actually interviewed elders, we interviewed community members that were in summer youth at the time. They were just out cleaning and we interviewed them, then we interviewed scientists, elders, our leaders, and our spiritual leaders, too.</li> <li>• Some of the elders are in the hunters and gatherers group. I got to interview Mike Wiggins (tribal chairman). He's one of the hunters and gatherers.</li> <li>• Yes! Absolutely. And that has brought, you know, when I say coming out of their shells, that's one of the coming out of the shells.... But you know, today, you ask the elders and they're like, "Sure, no problem!" You know? But that's because their nephew, or grandson, or somebody, came in front of them with the camera and they got used to talking to that camera. So it's been able to open them up a little bit further on that.</li> <li>• I also just feel like to, we set up multiple days where they were interfacing with tribal elders and community members and I just think anytime you have that opportunity to put young people around our elders and around our knowledgeable community members, is a win-win.</li> <li>• We got to interview Ho-Chunk elders when we made the Ho-Chunk language video.</li> <li>• I got to connect with the Ho-Chunk tribal chairman. He said a prayer first...</li> <li>• I definitely got closer to my teachers.</li> <li>• It definitely did. We went to, I'm pretty sure the Ho-Chunk tribe. I mean we were able to communicate with different elders and different people and we were able to get a grasp on how they felt about Indigenous, young Indigenous people losing their touch and losing their grasp on what I personally believe that what really matters and what should be a big priority for our community.</li> </ul>
	Knowledge Transference/Shares Stories	BRY Group 1 Consensus	<ul style="list-style-type: none"> <li>• Consensus - It can help inform, connect with peers/elders/tribally elected officials, facilitate transmission of cultural knowledge from elders to youth. <ul style="list-style-type: none"> <li>○ Consensus – DM can help archive/preserve culture, language, and way of life.</li> </ul> </li> </ul>

Community Connectedness (CC)	Knowledge Transference/Shares Stories	<p>BRY1</p> <p>BRY2</p> <p>BRY3</p> <p>BRY4</p> <p>BRY5</p> <p>BRAY1</p> <p>BRAY2</p> <p>BRAY3</p> <p>BRAY4</p> <p>BRAD2</p>	<ul style="list-style-type: none"> <li>• I learned a lot of different things. I was asking this one guy about the rice that he was processing. He had these big machines that he was doing it with.</li> <li>• Like some things I didn't know, I learned last summer. It was just like, it was nice to like be able to talk because we talked to elders, too. And like, they told us like “the way” or whatever. So, it was like, nice to like, learn different things. <ul style="list-style-type: none"> <li>○ Because that's another thing that we learned is just different things about our culture.</li> </ul> </li> <li>• Yeah, like on a personal level, we'd like see why like he's the chairman. Like you could learn how... like it opens your eyes. It opens your eyes and like you realize like, “Oh, I see why he's the chairman now.”</li> <li>• I've been told these stories my whole life. I just didn't understand them fully until last summer.</li> <li>• What made our videos we created unique for me as an Ojibwe person is that it had like lessons and teachings to know more about my culture.</li> <li>• I definitely, uh, learned about the cameras and the recording equipment and everything. And learning how to like, process all that information, or all the stuff on the cameras, and it's all kinds of linked together in some way. So, it definitely helped with radio station and my past experience with that.</li> <li>• We had the opportunity to go out with, I forgot his name, but he makes canoes and so he taught the media group and the kids...</li> <li>• I liked interacting with everybody and I was learning pretty much science. I was learning teachings and other things. <ul style="list-style-type: none"> <li>○ Yeah, I actually got to see bow making, hide tanning, all kinds of things.</li> <li>○ ... until I did the tribal youth media I've never been on a boat, I've never been on a lake, and I'd never seen or been ricing. I didn't actually rice, I got to film ricing. Oh, that was cool.</li> </ul> </li> <li>• A lot of them take their boats out and they would race through the sloughs. That would kind of uproot the wild rice. In that interview, we had to show them or during the, I think it was one of the videos, we had to show them what happens when they do that and while the wild rice is just diminishing there. After that, they kind of just go slow through it.</li> <li>• I think that's another huge part of how we protect this place is through sharing. And so kind of the more content out there about the threats and the impacts to our life way, I think, are very important and helpful in many senses.</li> </ul>
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<p>Community Connectedness (CC)</p>	<p>Knowledge Transference/Shares Stories</p>	<p>MADDY1  MADDY2 MADDY3  MADDY4</p>	<ul style="list-style-type: none"> <li>• ... we're living in a time where everything is at the tip of our fingers, you know, our phones, have all our information, have everything and our eyes are glued to it. So, I think if we have videos and information out there, that's correct, historically correct and informed, and has a lot of information that, again, our community and younger generations in the Native community can benefit from it as well as non-Indigenous people.</li> <li>• I definitely think to a degree, digital media can help understand your identity.</li> <li>• It's important how Native people are portrayed and how, you know, authentic, real, contemporary Indigenous people being portrayed through digital media is so important in undoing the vision that people have of us was that would otherwise exist certainly.</li> <li>• Since I could speak, since I could see, since I was conscious, I, you know, there's not really any active Native American Indigenous media in the world. It's either exploitation, or it's either a thing of the past. And it, it communicates this idea that we aren't really here or seen, and we don't have a voice. And so growing up in school and stuff, you can tell because there's only like, nine Native kids in a school district. And, you know, it really can bug you sometimes, I guess. I wanted to have, or I would like to have, people come to together and express that, you know, Indigenous people have their culture and Indigenous people are more than just a textbook or image, that we have personality, and we have a reason to talk.</li> </ul>
<p>Community Connectedness (CC)</p>	<p>Serves as Role Models</p>	<p>BRY5  BRAY3  MADDY3</p>	<ul style="list-style-type: none"> <li>• It makes me feel good about myself when I can teach younger people about our identity and stuff.</li> <li>• I thought it got more kids involved in more cultural activities, as well as teachings and I don't know how many actually immersed themselves or paid attention to what we were doing. But I thought everybody did.</li> <li>• So, you know, if I hadn't done the mascot activism in high school, which I learned how to do, basically, from doing those videos, and interacting with people, and mentors in those contexts, then I probably wouldn't have gotten into Stanford. <ul style="list-style-type: none"> <li>○ I think that, yeah, the mentors that we had were awesome.</li> </ul> </li> </ul>

## Theme 2: Community Connectedness (CC) Results

### Cares for Others

*When asked the question, “Did learning how to use digital media help you or others in any kind of way? If so, how? Can you please describe?”*

#### **Bad River TYM Youth (BRY#):**

- 60% (3/5) of Bad River TYM youth (BRY1, BRY2, BRY5) responded that learning digital media was important because they got to know what people were like, learned the perspectives of others by talking and visiting with them, and brought people closer together through various community engagement initiatives. BRY5 stated that it helped her get closer to her community. BRY2 stated that during the process of learning digital media it helped her to create compassion for other people in different aspects, such as through participation in ceremonies.
  - 40% (2/5) of Bad River TYM youth (BRY3, BRY4) **did not** provide a response to the question.

#### **Bad River TYM Adult Alumni (BRAY#):**

- 100% (4/4) of Bad River TYM adult alumni (BRAY1, BRAY2, BRAY3, BRAY4) that participated in youth-led digital media programming during adolescence responded by saying that while learning to use digital media during the workshops, digital media helped them to care for others. BRAY1 also stated that it helped others to care for her and her community. BRAY2 stated that while learning digital media it helped her get closer to her peers. BRAY3 stated that it made him feel good to do things for others. BRAY4 also described his community as a “beautiful, nice, loving people”, which is indicative of caring for one another.

#### **Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 100% (4/4) of Madison-area urban intertribal adult alumni (MADDY1, MADDY2, MADDY3, MADDY4) that participated in youth-led digital media programming during adolescence reported that they felt “cared for” by their community, developed cohesiveness, and performed digital media work to change public perceptions of themselves for, and by, others.

### Living Well/Promotes Belonging

*When asked the question, “Do you think that digital media helped you get connected to your community or did it have no affect at all?”*

#### **Bad River TYM Youth (BRY#):**

- 60% (3/5) of Bad River TYM youth (BRY2, BRY3, BRY4) stated that while learning how to use digital media it promoted a sense of belonging, which made them feel more connected to the community. BRY2 stated that she was able to talk to people more and share things. BRY3 specifically stated that her community is really tiny, so everyone knows everybody all the time and that the TYM program helped them to stay in contact.

- 40% (2/5) of Bad River youth (BRY1, BRY5) *did not* respond because BRY1 left the sharing circle group session early and BRY5 experienced Zoom/internet connectivity issues.

**Bad River TYM Adult Alumni (BRAY#):**

- 75% (3/4) of Bad River TYM adult alumni (BRAY1, BRAY2, BRAY3) that participated in youth-led digital media programming during adolescence reported that learning how to use digital media promoted a sense of belonging for them by either helping them to get more familiar with everyone, making them feel more important, and/or gave them a sense of purpose.
  - 25% (1/4) of Bad River TYM adult alumni (BRAY4) that participated in youth-led digital media programming during adolescence *did not* provide a response to the question.

**Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 75% (3/4) of Madison-area urban intertribal adult alumni (MADDY2, MADDY3, MADDY4) that participated in youth-led digital media programming during adolescence stated that the use of digital media helped them to establish and improve relationships with others, help them to identify with other tribal peoples, brought both Indigenous and non-Indigenous people together, and created an equitable working environment by allowing everyone to do their fair share of work.
  - 25% (1/4) of Madison-area urban intertribal adult alumni (MADDY1) that participated in youth-led digital media programming during adolescence *did not* respond to the question.

**Visits/Engages Community Members/Peers**

*When asked the question, “Did creating videos help you get connected to the community?”*

**Bad River TYM Youth (BRY#):**

- 100% (4/4) of Bad River TYM youth (BRY1, BRY2, BRY3, BRY4, BRY5) stated that while creating videos in the TYM program it helped them to get more connected to their peers and/or community. For example, BRY2 stated that the group she worked with in the TYM program went to visit an elder who is a traditional basket maker.

**Bad River TYM Adult Alumni (BRAY#):**

- 100% (4/4) of Bad River TYM adult alumni (BRAY1, BRAY2, BRAY3, BRAY4) that participated in youth-led digital media programming during adolescence reported that creating videos helped them connect with tribal elders and helped them to make friends.

**Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 100% (4/4) of Madison-area urban intertribal youth alumni (MADDY1, MADDY2, MADDY3, MADDY4) that participated in youth-led digital media programming during adolescence responded by stating that learning digital media provided them with

opportunities to get closer to their community, with educators, their peers, and with different tribal members.

### **Establishes Relationships with Elders**

*When asked the question, “How did learning digital media get you connected to the community do you think?”*

#### **Bad River TYM Youth (BRY#):**

- 100% (5/5) of Bad River TYM youth (BRY1, BRY2, BRY3, BRY4, BRY5) responded by stating that they got to talk with elders while out in the community and contributed their time while in the TYM program with being able to connect with elders.

#### **Bad River TYM Adult Alumni (BRAY#):**

- 100% (4/4) of Bad River TYM adult alumni (BRAY1, BRAY2, BRAY3, BRAY4) that participated in youth-led digital media programming during adolescence reported that while learning digital media it helped them to establish relationships with elders simply because it served as a means to connect with elders in the community. In other words, if it was not for the use of digital media the youth would not have connected with elders in the community.

#### **Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 100% (4/4) of Madison-area urban intertribal youth alumni (MADDY1, MADDY2, MADDY3, MADDY4) that participated in youth-led digital media programming during adolescence reported that while learning digital media, it helped them to establish relationships with elders from other tribes in the Madison area and in Ojibwe and Ho-Chunk communities.

### **Knowledge Transference/Shares Stories**

*When asked the question, “Did learning to use digital media help you or others in any kind of way?”*

#### **Bad River TYM Youth (BRY#):**

- 100% (5/5) of Bad River youth (BRY1, BRY2, BRY3, BRY4, BRY5) responded that what they learned by using digital media is that they can learn a variety of things, such as how to process wild rice, learn “the ways” and connect with community members, while allowing them to share knowledge with others as well. In summary, all Bad River TYM youth agreed that by talking with others, mostly elders, is that knowledge can be transmitted through a variety of means such as digital and social media. Youth also stated that knowledge that was captured could be used to archive, preserve language, and cultural knowledge, or as BRY2 most eloquently put it, “the ways.”

#### **Bad River TYM Intertribal Adult Alumni (BRAY#):**

- 100% (4/4) of Bad River TYM adult alumni (BRAY1, BRAY2, BRAY3, BRAY4) that participated in youth-led digital media programming during adolescence stated that aside from learning how to use cameras and other recording equipment, they applied the

knowledge and skills they learned while in the TYM program to their current job as adults. Also, BRAY3 mentioned that he learned cultural teachings, science, as well as other things. BRAY4 stated that his use of digital media helped his community by teaching them what not to do in order to preserve their resources in the community.

**Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 100% (4/4) of Madison-area urban intertribal youth alumni (MADDY1, MADDY2, MADDY3, MADDY4) that participated in youth-led digital media programming during adolescence stated that learning to use digital media can help others through racial and social justice by sharing stories and passing on traditional knowledge. MADDY1, MADDY3, and MADDY4 all stated that society benefits by being able to produce media that authentically and accurately portrayed Native peoples, thus helping Native youth feel more visible and giving Native people voice. MADDY2 stated that learning how to use digital media helped him discover parts of his identity through digital archives.

**Serves as Role Models**

*When asked the question, “How did getting involved with creating videos influence you or others?”*

**Bad River TYM Youth (BRY#):**

- 25% (1/5) of Bad River TYM youth reported that they served as a role model in their community for other peers.

**Bad River TYM Adult Alumni (BRAY#):**

- 25% (1/4) of Bad River TYM adult alumni (BRAY3) that participated in youth-led digital media programming during adolescence stated that they thought that everyone was paying attention to what they did in the digital media program, but he also thought what they were doing was leading to get more kids involved in the program and to take action in their community against social injustices.

**Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 25% (1/4) of Madison-area urban intertribal youth alumni (MADDY3) that participated in youth-led digital media programming during adolescence stated that if it were not for his mentors that he had during the time he was learning digital media, he probably would not have gone to college.

**Summary of Theme 2: Community Connectedness (CC)**

Findings from the data analysis suggests that digital media use does support and promote community connectedness for tribal youth and adults. Looking at the “cares for others” sub-theme in Table 2, we see that the use of digital media assisted 60% of Bad River TYM youth in getting to know community members better through interactions resulting from video production

activities and by providing TYM youth with opportunities to attend ceremonies, thus helping them to develop empathy and compassion for others. 40% of Bad River TYM youth *did not* respond to the question because one of the youths left the sharing circle early and another participant experienced internet connectivity issues while traveling with her parents in a rural area during her individual interview over Zoom with the researcher. However, 100% of the Bad River adult alumni group reported that digital media use did promote caring for others that was reciprocal between community members and themselves. In other words, not only did the Bad River adult alumni group express that they cared for others due to their digital media use, but during the process of learning digital media they felt cared for by others. 100% of the Madison-area urban intertribal adult alumni also stated that digital media use promoted caring for others because they felt cared for by their community. Additionally, learning to use digital media helped bring the community closer to one another. Furthermore, Madison-area urban intertribal adult alumni stated that not only did digital media use promote caring for others, but it also helped to change the way they perceive others and changed the way that they perceive others perceiving them, thus altering public perception reciprocally.

Data also suggests that the use of digital media promoted belonging and wellness. 60% of Bad River TYM youth stated that digital media use made them feel more connected to their community by bringing them closer to community members through sharing knowledge and resources. While in the TYM program, TYM youth also reported that learning digital media helped them to establish new relationships while maintaining existing relationships due to talking and interacting with others in and outside of their social circles. Again 40% of the Bad River TYM youth group did not respond to the question because one of the youths left the sharing circle early and another participant experienced internet connectivity issues while traveling with

her parents in a rural area during her individual interview over Zoom. 75% of the Bad River TYM adult alumni reported that learning how to use digital media promoted a sense of belonging by helping them get more familiar with community members, made them feel important, made them feel connected to TYM program staff and mentors, and provided them with an overall sense of purpose. However, 25% of the Bad River TYM adult alumni did not provide a response to the question.

75% of the Madison-area urban intertribal adult alumni stated that digital media use helped to establish and improve relationships with others, it also helped participants to identify with other tribal groups and peoples, brought both Indigenous and non-Indigenous people together, aided in working towards a common goal, and allowed all group members to contribute equally towards video production activities, which was important to all intertribal youth group members. 25% of Madison-area urban intertribal adult alumni did not respond to the question.

The use of digital media for tribal youth also promoted visiting and engagement with community members. 100% of all group categories interviewed reported that by creating digital storytelling videos helped respondents to connect with friends, peers, adults, elders, other tribal members from different tribes, and helped them to make new friends, where otherwise they would have not. MADDY2 stated that it “elevated my connections with some of my teachers.”

Data also suggests that the use of digital media assisted tribal youth with establishing new found relationships with elders, not only in their community, but also in other tribal communities. 100% of all group categories interviewed reported that the use of digital media helped them to establish relationships with tribal elders cross-nationally (i.e., in their own community, as well as from other tribal communities, such as the Ho-Chunk Nation). 100% of all group categories interviewed reported that digital media use also aided in knowledge

transference through story sharing. 100% of all Bad River TYM youth stated that during their experience in the TYM program they learned traditional knowledge from elders and community members, such as; how to process wild rice using machines (a modern form of wild rice processing), traditional teachings, or as BRY2 contextualized it, “the ways”. 100% of the Bad River TYM adult alumni group stated that an elder in their community taught the media group how to make a traditional Ojibwe birch bark canoe, a practice currently being revitalized, and allowed them to capture it on film for tribal archives for future generations. BRY3 stated that by speaking to the tribal chairman it helped him to see why the chairman was selected for his leadership position. 100% of the Madison-area urban intertribal adult alumni group stated that using digital media provided them with the opportunity to alleviate racial and social justice tensions and issues by making digital storytelling videos on race-based mascots and logos.

As for serving as role models, only 25% of the Bad River TYM youth reported that they served, or have served, as a role model for other TYM youth in the TYM program. BRY5 stated that through her digital media work, she taught younger people about their cultural identity. Factors for having only one youth serving as a role model for future generations while in the TYM program can be due to the current cohort of TYM youth only participating in only one year of the TYM program or that tribal youth do not see themselves as role models. From past experience, I have personally observed returning TYM youth participants from previous cohorts mentor younger TYM youth participants since they were more experienced at digital media use due to participating in the TYM program for two or more consecutive years. 25% of Bad River TYM adult alumni reported that they felt that they were leading more youth to get involved in the TYM program. 25 % of Madison-area urban intertribal adult alumni shared that if it were not for their mentors they probably would not have attended to college for environmental science.

### **3.19 Theme 3: Enabling Environment (EE)**

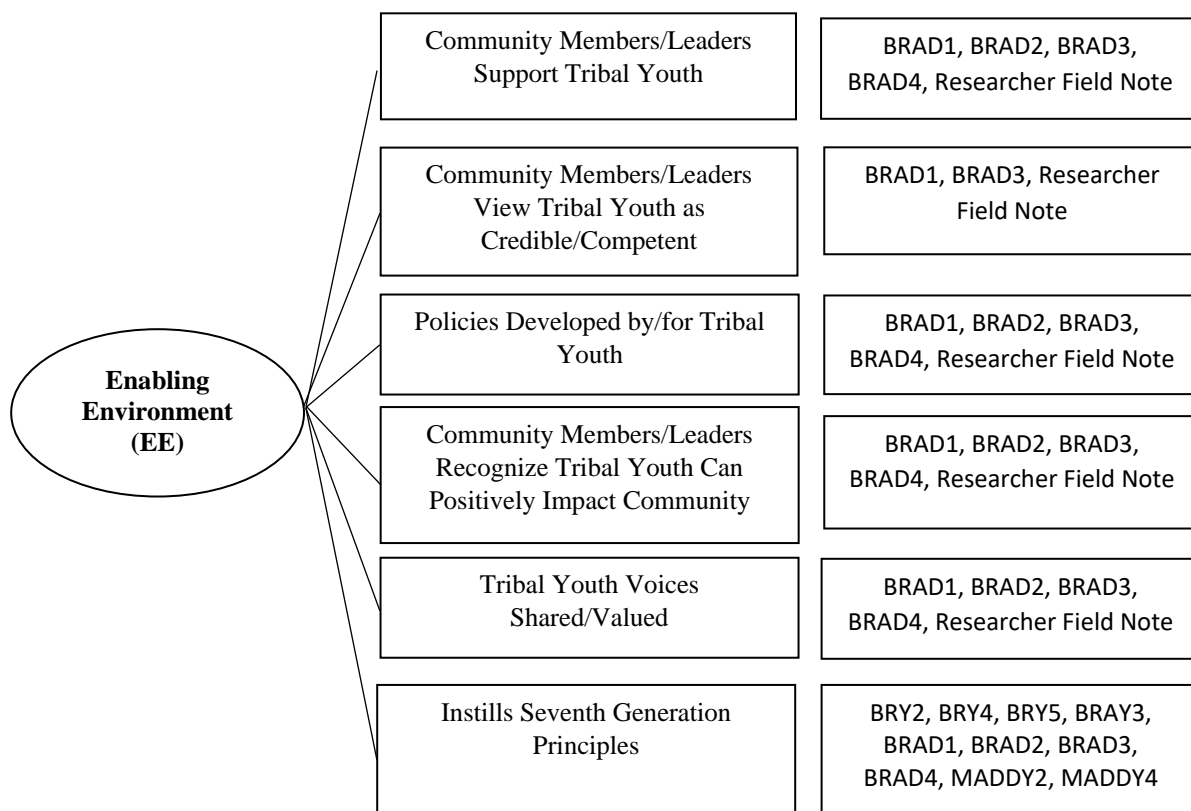
- **Sub-Themes:** Community Members/Leaders Support Tribal Youth, Community/Members/Leaders View Tribal Youth as Credible/Competent, Policies Developed by/for Tribal Youth, Community Members/Leaders Recognize Tribal Youth can be Positively Impact Community, Tribal Youth Voices Shared/Valued, Instills Seventh Generation Principles.

The theme Enabling Environment (EE) consist of sub-themes that focus on perspectives from community members who view tribal youth as credible and competent members of the local community where tribal youth voices are shared and valued. Tribal youth are also included in local community and/or tribal leadership initiatives, such as; support and commitment of tribal youth engagement initiatives by community members and elected officials, the inclusion of tribal youth voices in program development and implementation, tribal youth-friendly policies included in program design, mission statements and/or strategic frameworks, and other related outcomes. Community members and/or community leaders also recognize and support tribal youth as change agents that can positively impact community well-being by either valuing and/or sharing tribal youth produced work in some capacity.

Community members and leaders work to instill the principles of the seven grandfather teachings into policy and/or youth programming initiatives in order to positively develop tribal youth. According to Kaagegaabaw, the seven grandfather teachings consist of truth, humility, respect, love, bravery/courage, honesty, and wisdom. It is said that these principles, when achieved, aid in transforming lives and communities leading to “*mino bimaadiziwin*,” the good life.

**Flowchart 3. Visual Representation of Enabling Environment (EE) Theme, Sub-Themes, & Respondents**

Theme	Sub-Themes	Respondents
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**Pseudonyms:**

Bad River TYM Youth (Current) = BRY#

Bad River TYM Adult Alumni (Past) = BRAY#

Bad River [Adult] Tribal Representatives = BRAD#

Madison-Area Urban Tribal Adults (Previous Youth Participants) = MADDY#

**Table 3. Enabling Environment (EE) with In Vivo Participant Responses**

Theme	Sub-Themes	Participants	In Vivo Participant Responses
Enabling Environment (EE)	Community Members/Leaders Support Tribal Youth	<p>BRAD1</p> <p>BRAD2</p> <p>BRAD3</p> <p>BRAD4</p> <p>Researcher Field Notes</p>	<ul style="list-style-type: none"> <li>• People tend to video... do a lot of videos on the reservation, and I'm in like... all of them.</li> <li>• Walking them through some of these things, taking them around and setting up interviews with elders and knowledge holders, coordinating some field trips, and trips out to some of these places I talked about and mentioned. That was really nice. It was really nice to be able to do that.</li> <li>• ... we try to fit what we do within the cultural protocols of the community. Incorporating those cultural protocols into the way we approach our teaching is important and it strengthens and reinforces the sense of cultural identity and cultural pride that kids have.</li> <li>• We were given space to work in, because the camps run pretty much during daytime hours, five days a week for four weeks, Summer, typically. And we're given space to meet with the kids, community lunches are provided, people being willing to be interviewed, and to help with transportation. All of those things play critical roles in the camp being a success and for us being able to do the different things that we do. It's been really much appreciated, of course, to have that support from community members             <ul style="list-style-type: none"> <li>○ Chairman, Mike Wiggins, he's always been real receptive to being an interviewee to coming in and just checking in on the kids and prior, as well.</li> </ul> </li> <li>• Title VII Indian Education program staff, videographer consultants, and local nonprofit orgs work together to support youth-led digital media programming.</li> </ul>
	Community Members/Leaders View Tribal Youth as Credible/Competent	BRAD1	<ul style="list-style-type: none"> <li>• Well, they had a lot of fun. And they were they were also acknowledged for their skills, you know, and being able to do it.             <ul style="list-style-type: none"> <li>○ So we were real, really grateful that our kids learned how to use that camera and we're sort of fearless getting up close for one thing. But you know, they were still a safe distance away and there was adult supervision that was there with them. So we were confident they knew</li> </ul> </li> </ul>

	<p>Community Members/Leaders View Tribal Youth as Credible/Competent</p>	<p>BRAD3</p> <p>Researcher Field Note</p>	<p>what they were doing and how they could work the camera and everything.</p> <ul style="list-style-type: none"> <li>○ The other day, I seen a TYM student... first thing I thought of was when he did the video during the flood is how he presented that. He was the only person who had the footage, on site footage, that was given to local media outlets to inform people... and people started realizing, "Oh, this is serious."</li> </ul> <ul style="list-style-type: none"> <li>● We want the kids to feel inspired. We want them to feel gratified. And when they, when they get that affirmation and gratitude from the community for what, you know, for the stories that they've told. It just boosts their self-confidence and a self-confident kid grows up to be a self-competent adult.</li> <li>● MMSD Superintendent recruits Madison-area urban intertribal youth to serve on MMSD Superintendent's Student Senate Board</li> </ul>
<p>Enabling Environment (EE)</p>	<p>Policies Developed by/for Tribal Youth</p>	<p>BRAD1</p> <p>BRAD2</p> <p>BRAD3</p> <p>BRAD4</p>	<ul style="list-style-type: none"> <li>● Yes, I do think the tribal youth media program helps foster and nurture values were trying to instill in our youth, along with other programming on the reservation, because we try and incorporate that into a lot of youth programming, and a lot of programming, in general.</li> <li>● A strategic framework that includes the seven grandfather teachings is probably on the website. I don't know how much it's changed. If not, I know we have had back in like, 2016, we went through a really comprehensive strategic planning process, which highlights things like language and culture and is basically like the number one priority. <ul style="list-style-type: none"> <li>○ And so now, you know, we look upon a lot of our tribal programs and our, kind of our, our nation building work will focus on things like cultural revitalization and identity building for our young people in our youth.</li> </ul> </li> <li>● Incorporating those cultural protocols into the way we approach our teaching is important and it, you know, it, it strengthens and reinforces the sense of cultural identity and cultural pride that kids have.</li> <li>● To make sure that the specific values of whatever community you're gonna be in are being included and incorporated so that one of the students leave whether or not they maybe they don't realize it, but hopefully they do, that this is a part of what makes them unique and special.</li> </ul>

		Researcher Field Note	<ul style="list-style-type: none"> <li>Madison-area urban youth video project led to the MMSD race-based mascot &amp; log clothing ban for the district. (MADDY1, MADDY2, MADDY, 3,MADDY4)</li> </ul>
Enabling Environment (EE)	Community Members/Leaders Recognize Tribal Youth Can Positively Impact Community	BRAD1	<ul style="list-style-type: none"> <li>... our Social Services Department, hired one of the youths to create a video for their department and what they were all about. It was really good because they hired a youth who was still in high school, but knew how to work the camera, and they are the ones who put the video together for them with the sound, music, everything like that and it was really well done.</li> </ul>
		BRAD2	<ul style="list-style-type: none"> <li>Our young people are so good at technology and like all the newest and latest gadgets and new apps and functions and things that exist. And so letting them kind of thrive and run with some of the things they're already really, really good at, I think is a plus. Then kind of channeling it into a creative, kind of a creative context and telling stories about our community. I think is just an added bonus. I think those are both really important values.</li> </ul>
		BRAD3	<ul style="list-style-type: none"> <li>The Wisconsin legislature held hearings on the mine, which affected Bad River, Ashland, and Hurley. It was very calculated move to hold the public hearing 350 miles away in Milwaukee. And, you know, people literally had to get on a bus at three o'clock in the morning to go down to register and by the time they got there they couldn't even testify. So, these three kids were really upset about that because their grandmas, and grandpas, and aunts, and uncles had gotten on that bus to go down and testify and they didn't have the opportunity. It was just such a classically unjust way to handle public input. So they said, "We're not going to interview any of the mining proponents because everybody's heard from them." Nobody has given a voice to our people. So we're gonna just do a documentary that talks about our perspective. So they, they lined up all these people, a lot of relatives and various scientists and then they also interviewed each other about what they learned in the process, which was really kind of cool. It was kind of a self-reflection at the end of it.</li> </ul>
		BRAD4	<ul style="list-style-type: none"> <li>A respected elder, before passing on, would talk about how powerful it was for the kids to be learning these things, to be protectors, and storytellers. He on a number of occasions commented about how neat it was that the kids were being given the opportunity, but then also the tools. I know that people have talked about, because we've documented different things that they've done,</li> </ul>

	<p>Community Members/Leaders Recognize Tribal Youth Can Positively Impact Community</p>	<p>Researcher Field Note</p> <p>Researcher Field Note</p>	<p>just how it's great to have these kids doing creative work adapting to the way the world is... and then also a number of people come up during the students sharing their own videos at the culmination event, kind of our graduation event, if you will, that have just talked about how meaningful it is for them to become digitally literate, as far as being able to create and tell story.</p> <ul style="list-style-type: none"> <li>• Title VII Indian Education Volunteer Parent Committee supported Madison-area urban intertribal youth when they testified at a local school board meeting on the race-based mascot and logo policy proposal. A local nonprofit org recognizes the Madison-area urban intertribal youth alumni with a “Giraffe” award for policy formation stemming from their digital storytelling video on race-based mascots and logos.</li> <li>• Former Bad River tribal chairman acknowledges TYM youth for their work on the taconite mining controversy affecting their community in a TYM youth-produced video (<i>see video analysis</i>).</li> </ul>
<p>Enabling Environment (EE)</p>	<p>Tribal Youth Voices Shared/Valued</p>	<p>BRAD1</p> <p>BRAD2</p> <p>BRAD3</p> <p>BRAD4</p>	<ul style="list-style-type: none"> <li>• You know, it's having the community involved with the youth, and doing something to be able to move them forward with it. You know, and I think it's a consistent, you know, valuing, you know, assurances that they're valued in the community, and that, that what they're doing is, you know, going to be helpful for us in the future, you know, in preserving our language and preserving the way this person looked, you know.</li> <li>• I would just share that it has been a positive experience in my eyes. Yeah, I mean, a lot of benefits. You know, I'm sure every child has different struggles and whatnot, different stories to tell. And this is just another medium to be able to, you know, to be able to tell and share those stories with our young people.</li> <li>• I mean, the community is really proud of them. Their grandmas, and grandpas, and aunties, and uncles, and moms, and dads, and brothers, and sisters were there. The tribal council members were there. The kids got wild applause. They were obviously very proud. How can that not be inspiring? You know, when you're a 12-year-old kid and everybody's clapping for you, telling you that you're extraordinary, that what you did was really powerful, that it was important. You know, isn't that what we all need?</li> <li>• ... the last day of the camp the kids at the casino Convention Center are able to show off their films and we've had really good responses to people turning out</li> </ul>

	Tribal Youth Voices Shared/Valued	Researcher Field note	<p>to watch, to see, what the kids have created. So that, in terms of just like encouragement, support ,in that case, has been really, really helpful. One of the cool things, too, was that when the flood hit, and I'm forgetting the exact year, but when that hit, too, a lot of the things we were capturing with video did make it on the news.</p> <ul style="list-style-type: none"> <li>• Tribal youth included broader community in several initiatives where tribal youth presented videos.</li> </ul>
Enabling Environment (EE)	Instills Seventh Generation Principles	<p>BRY2</p> <p>BRY4</p> <p>BRY5</p> <p>BRAY3</p> <p>BRAD1</p> <p>BRAD2</p> <p>BRAD3</p>	<ul style="list-style-type: none"> <li>• Who knows that in how many years of like 10 to 20 years from now how the community is going to be affected...because more generations are coming.</li> <li>• I feel like our generation is going to make the rest of the community stronger.</li> <li>• I want to help younger generations coming up behind me learn our culture and stuff. To teach the young ones what matters.</li> <li>• Yeah. I liked interacting with everybody and I was learning pretty much science. I was learning teachings and other things.</li> <li>• We try to incorporate the main values of what we call the seven grandfather teachings into a lot of the youth programming.</li> <li>• I think that like a lot of our programs really preached the seven grandfather teachings, you know, that kind of have some kind of pan tribalistic roots, you know, like everything from teaching those values of wisdom, respect, love, courage, you know, all those values. I think that a good measure, or a good level of each of those values is important to have in any youth, and in any young people. But I also think that, you know, we really, and this is just my opinion, and all other people might feel differently, but having a good balance of a kind of moral or moral obligation to work and help your community in some way, shape, or form, whether that's directly, or indirectly. Or even, at the very least, just representing your people in a good way, no matter where you are, and how you live your life and how you treat people, I think those are very important values we... I like to see in our young people and then at least some kind of strive to understand a little bit of our language and understand this place that we come from. Those are all, I think, important aspects and values that I hope that a lot of our youth come to have or obtain over time.</li> <li>• I think, informally, just from working for so many decades, we want our students to have a connection to the earth. We want them to have a connection</li> </ul>

<p>Enabling Environment (EE)</p>	<p>Instills Seventh Generation Principles</p>	<p>BRAD4</p> <p>MADDY2</p> <p>MADDY4</p>	<p>to the community, we want them to develop a strong community and we want them to be happy and productive and comfortable with who they are, whatever identity they form for themselves. As long as it's a healthy identity as a citizen of Mashkiiziibii, Bad River band.</p> <ul style="list-style-type: none"> <li>• So you know, making sure you think about those things inclusiveness, collectivity, thinking of the greater good, seven generations, you know all of these things are things that we try to impart and reinforce, in large part through the people who are being interviewed and making sure that, you know, they get to reflect on those.</li> <li>• You're either trying to better the world for tomorrow for you know plants and trees that you'll never see fully bloom, but you know someone's grandkids will...</li> <li>• The camp got me interested in Native history and ... the seventh-generation rule...</li> </ul>
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### **Theme 3: Enabling Environment (EE) Results**

#### **Community Members/Leaders Support Tribal Youth**

*When asked the question, “Why was it important to include the community in the TYM program?”*

##### **Bad River Tribal Representatives (BRAD#):**

- 100% (4/4) of Bad River tribal representatives (BRAD1, BRAD2, BRAD3, BRAD4) agreed that it is important to include the community in TYM programming. BRAD1 responded to the question by stating that she supported Bad River TYM tribal youth by allowing herself to be interviewed. She further stated that she believed she is in all TYM youth produced videos. BRAD2 has supported Bad River TYM tribal youth with programming logistics in the community, such as arranging interviews with elders, transportation, and field trips. BRAD3 responded by ensuring that tribal cultural protocols are included in all TYM programming. BRAD4 responded by stating that the TYM program staff and tribal community worked together to ensure equitable access to resources and that tribally elected officials periodically checked in on TYM youth during programming hours.

##### **Madison-Area Urban Intertribal Adult Alumni Representative (Researcher Field Note):**

- (Researcher Field Notes) Title VII Indian Education program staff worked with local and tribal community partners to create youth-led digital media programming for the Madison-area urban intertribal adult alumni when they participated in youth-led digital media programming during adolescence. The representatives established local community and tribal partnerships, as well as secured funding to continue youth-led digital media programming.

#### **Community Members/Leaders View Tribal Youth as Credible/Competent**

*When asked the question, “Why was it important to include the community in the TYM program?”*

##### **Bad River Tribal Representatives (BRAD#):**

- 50% (2/4) of Bad River tribal representatives (BRAD1, BRAD3) interviewed stated that the youth had a lot of fun during workshops, they were acknowledged by the community for their digital media skills, helped to build confidence for youth, and that youth digital videos were shared with local media outlets and were praised for it.

##### **Madison-Area Urban Intertribal Adult Alumni Representative (Researcher Field Note):**

- Madison-area urban intertribal adult alumni when they participated in youth-led digital media programming during adolescence were recruited by the Madison Metropolitan School District superintendent to serve on the MMSD superintendents student senate board because of their policy work stemming from their digital storytelling videos they produced on race-based mascots and logos. The Madison-area urban intertribal adult alumni that participated in youth-led digital media programming during adolescence won an award for their work and they were acknowledged in award ceremonies and several local news editorials.

### **Policies Developed by/for Tribal Youth**

*Bad River tribal representative were asked the question, “In terms of youth development, how does the tribe hope to develop its youth?”*

- *(NOTE: Due to geographic location, the Madison-area urban intertribal adult alumni group was not asked this question.)*

#### **Bad River Tribal Representatives (BRAD#):**

- 100% (4/4) of Bad River tribal representatives (BRAD1, BRAD2, BRAD3, BRAD4) interviewed responded to the question by stating that the tribe has developed a comprehensive strategic framework that includes the seven grandfather teachings as its driving force to foster and nurture cultural values that they try to instill in the youth. These grandfather teachings are included in all aspects of youth programming on a government to community level. BRAD3 and BRAD4 stated that the TYM program also incorporated the grandfather teachings into its strategic framework because it reinforces a sense of cultural identity, cultural pride, and specific cultural values.

### **Community Members/Leaders Recognize Tribal Youth can be Positively Impact Community**

*When asked the question, “Do you think that the tribal youth program helps to foster and nurture those values that you’re trying to instill in youth?”*

#### **Bad River Tribal Representatives (BRAD#):**

- 100% (4/4) of Bad River tribal representatives (BRAD1, BRAD2, BRAD3, BRAD4) recognize that the tribal youth can, and do, positively impact the community in a number of ways. BRAD1 states that the youth are well adapted to use their technology skills for practical use to help others. BRAD2 states that he perceives youth as being good with technological tools and because of this are thriving. BRAD3 points out that tribal youth are making a difference on a political level using their technological knowledge and skills. BRAD4 shares that elders acknowledge tribal youths technology skills and are well prepared to serve as environmental protectors and cultural storytellers.

#### **Madison-Area Urban Intertribal Adult Alumni Representative (Researcher Field Note):**

- Title VII Indian Education Volunteer Parent Committee, MMSD educators, Madison community members, as well as local nonprofit organizations, such WIEA and United Way, supported Madison-area urban intertribal adult alumni when they participated in youth-led digital media programming during adolescence by testifying at a local school board meeting on the race-based mascot and logo policy proposal or by providing economic support. A local nonprofit organization recognized the Madison-area urban intertribal adult alumni when they participated in youth-led digital media programming during adolescence by presenting them with a “Giraffe” award for policy formation stemming from their digital storytelling video on race-based mascots and logos.

### **Tribal Youth Voices Shared/Valued**

*When asked the question, “How is the community involved in the digital media programming for tribal youth?”*

#### **Bad River Tribal Representatives (BRAD#):**

- 100% (4/4) of Bad River tribal representatives (BRAD1, BRAD2, BRAD3, BRAD4) stated that the community was involved throughout the duration of the TYM summer youth camps. BRAD1 stated that community involvement ensured that youth are valued in the community. In doing so, preserved culture, language, and way of life for future generations. BRAD2 stated that digital media is just another medium that allows youth to capture and share stories intergenerationally. BRAD3 stated that there is a sense of community pride that is instilled into youth. BRAD4 shared that the community is directly involved at the end of every workshop so that the youth can share their digital storytelling videos with the broader community. This encouraged youth, provided communal support to them, and improved relationship building among community members.

#### **Madison-Area Urban Intertribal Adult Alumni Representative (Researcher Field Note):**

- Similar to that of the Bad River youth, Madison-area urban intertribal adult alumni when they participated in youth-led digital media programming during adolescence were encouraged by the broader community. The former youth participants publicly shared their youth-produced videos with several communities that were well attended. The former youth group reflected on their projects, received community feedback, familial support and praise, and disseminated video productions broadly as an educational tool for others to learn from.

### **Instills Seventh-Generation Principles**

*When asked the question, “How does teaching digital media to the youth instill cultural values or does it?”*

#### **Bad River Tribal Representatives (BRAD#):**

- 100% (4/4) of Bad River tribal representatives (BRAD1, BRAD2, BRAD3, BRAD4) stated the tribe worked to instill the seven grandfathers teachings into all youth programming. BRAD1 stated that the tribe tried to incorporate the seven grandfathers teachings into all youth programming throughout the community. BRAD2 stated that the tribe has a moral obligation to incorporate a good moral balance of cultural values in some way shape or form that will aid in the cultural identity development of youth over time. BRAD3 stated that she strived to provide TYM students with a healthy connection to the earth, community, and their identity as Mashkiizibii citizens during all digital media programming. BRAD4 further reiterated that the TYM program reinforced the seven generations philosophy.

#### **Bad River TYM Youth (BRY#):**

- 60% (3/5) of Bad River TYM youth (BRY2, BRY4, BRY5), provided in response to different questions, that they have future generations in mind when working with digital media. For example, BRY5 stated, “I want to help younger generations coming up behind me learn our

culture and stuff .” The question of the seventh-generation philosophy was not asked directly to them.

**Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- 50% (2/4) of Madison-area urban intertribal adult alumni (MADDY2, MADDY4) stated that when they participated in youth-led digital media programming during adolescence, they were cognizant of the seven generation principles during their participation in youth-led digital media programming. The question of the seventh-generation philosophy was not asked directly to them.

**Summary of Theme 3: Enabling Environment (EE)**

Data suggests that tribal community members and leaders are providing an enabling environment that promotes the development of *mino bimaadiziwin* for tribal youth that both fosters and nurtures their civic identities. 100% of Bad River tribal representatives interviewed agreed that it is important to include community in digital media programming because it encourages and recognizes youth as valued community members and provides an environment that promotes social and emotional competence while ensuring physical safety to thrive for youth. Community members also reported that they allowed themselves to be interviewed upon request. Youth who interviewed community members were informed of issues impacting the tribal community, its resources, and were conveyed traditional ecological knowledge. Furthermore, by allowing themselves to be interviewed, adult community members were able to express their support and approval towards tribal youth. According to Lopardo and Hudgins, community engagement initiatives such as youth interviewing community members are an important activity because individual identity is a social concept developed through the influence or relationships with others and the environment (Lopardo & Hudgins, 2018, pg. 17).

Additionally, community members who supported tribal youth also conducted youth program planning by arranging field trips, interviews with knowledge holders, and other planning logistics in support of TYM youth. Cultural protocols were also incorporated into the

digital media teaching and teaching and learning frameworks. BRAD3 stated that the purpose for the inclusion of cultural protocols in youth programming is that it strengthens and reinforces cultural identity and cultural pride for tribal youth.

Furthermore, Bad River tribal representatives reported that the tribe made it a priority to ensure that the digital media camps were provided space within the community to establish digital media labs. Wrap around support services were also incorporated into youth program planning, such as community meals for tribal youth, since camps run throughout the day for weeks at a time in the summer months. BRAD4 reported that tribal leadership was involved during digital media youth summer camps for two reasons, 1) to serve as a resource for youth and 2) to ensure their well-being.

As for the Madison-area urban intertribal adult alumni group, they reported that when participating in digital media workshops designed for tribal youth, adults ensured that the youth were provided transportation to and from production sites, ensured the youth were provided lunches, and were supported by the local school district, as well as by the former Title VII Indian parent committee. The MMSD school superintendent also provided support by allowing herself to be available to the tribal youth and their parents. In addition to community members and leaders, local nonprofit organizations also were involved with the youth program development and provided funding for various youth-led digital media initiatives.

Bad River tribal representatives interviewed stated that the community acknowledged tribal youth for their digital media skills by attending the community premiering where the youth showcased their work. Madison-area adults that directly worked with the Madison-area urban intertribal youth also reported that they, too, acknowledged the youth as credible and competent sources. Bad River tribal representatives stated that the tribal youth expressed deep gratitude

when the community expressed affirmation and appreciation towards them, thus boosting their self-confidence. BRAD3 stated, “self-confident kids grow up to be self-competent adults.”

Madison-area urban intertribal adult alumni were viewed at as being credible and competent youth, at the time, by the previous MMSD superintendent. This was expressed when the superintendent requested that the youth who were part of the digital media workshops be part of the MMSD superintendents student senate board.

100% of the Bad River tribal representatives interviewed for this study stated that the tribe worked diligently to instill the seventh-generation principles in its youth. According to BRAD1, the Bad River tribal government developed a comprehensive strategic framework that included the Anishinaabe philosophy referred to as the seven grandfather teachings as its driving force in order to foster and nurture Anishinaabe values, cultural identity, and cultural pride within the youth. BRAD1 further stated that the seven grandfather teachings are included in all aspects (past, present, future) of Ojibwe life and practice, including youth programming on a tribal government-to-community level.

According to BRAD2, the tribe has a moral obligation to incorporate a good moral balance of cultural values that will aid in the cultural identity development of tribal youth over time. BRAD3 stated that she strived to provide TYM students with a healthy connection to the earth, community, and their identity as Mashkiziibii citizens. As for the Madison-area urban intertribal adult alumni, school district elected officials supported youth by working with them to create a district wide race-based mascot and logo clothing ban policy as a direct result of one of the tribal youth digital media projects and their direct involvement.

### ***3.20 Theme 4: Tribal Youth Political Engagement (TYPE)***

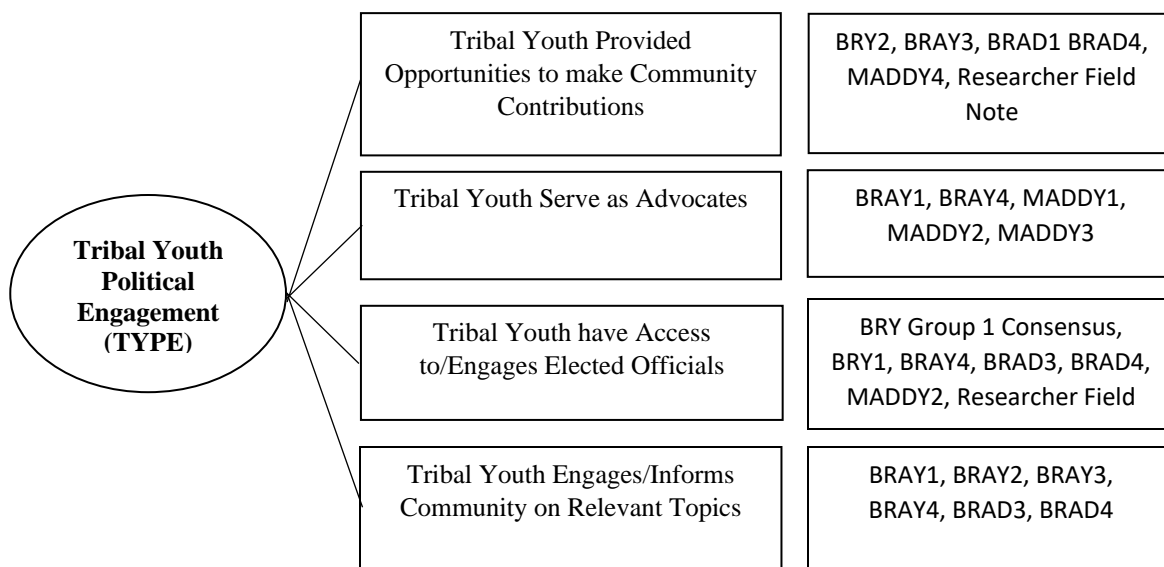
- **Sub-Themes:** Tribal Youth Provided Opportunities to make Community Contributions, Tribal Youth Serve as Advocates, Tribal Youth have Access to/Engages Elected Officials, Tribal Youth Engages/Informs Community on Relevant Topics.

The theme Tribal Youth Political Engagement (TYPE) consists of sub-themes that refer to the **active participation of tribal youth in social, cultural, and political affairs** of their **community, city, and/or nation**. As tribal citizens, tribal youth may, or may not, be involved in taking an active role in shaping public and/or tribal policies, helping to make informed decisions regarding issues or matters pertaining to them, and contributes to the betterment of their community and society.

Political engagement for tribal youth can take on various forms, such as; participating in community events, serving as advocates for social justice against social issues impacting their community, volunteering, attending city council or public meetings, informing local and global communities on land/political/environmental issues (i.e., implications on treaty rights, land, mineral rights, and resources), and may be actively involved in community-based decision-making.

**Flowchart 4. Visual Representation of Tribal Youth Political Engagement (TYPE) theme, Sub-Themes, & Respondents.**

Theme	Sub-Themes	Respondents
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**Pseudonyms:**

Bad River TYM Youth (Current) = BRY#

Bad River TYM Adult Alumni (Past) = BRAY#

Bad River [Adult] Tribal Representatives = BRAD#

Madison-Area Urban Tribal Adults (Previous Youth Participants) = MADDY#

**Table 4. Tribal Youth Political Engagement (TYPE) with In Vivo Participant Responses**

Theme	Sub-Themes	Participants	In Vivo Participant Responses
Tribal Youth Political Engagement (TYPE)	Tribal Youth Provided Opportunities to make Community Contributions	BRY2	<ul style="list-style-type: none"> <li>The way we used media was to, like, use it to show our community our culture, that it is able to, like, impact Native people.</li> </ul>
		BRAY3	<ul style="list-style-type: none"> <li>We got to do a lot of things. We went to a lot of film festivals. We went to Arizona for one. We got to view it at Arizona State University (ASU). And then we got to show it at a school, a native school in Arizona. Then there was a lot of questions on what they could do as Native Americans in support of our tribe, and that was one of the best questions I liked about that.</li> </ul>
		BRAD1	<ul style="list-style-type: none"> <li>The tribal youth media kids created videos for each tribal department at a tribal staff meeting and presented it to the tribal staff and guests. Each department had to present something on what they did. Social services used that video on their tribal website and I think they still have that video.</li> </ul>
		BRAD4	<ul style="list-style-type: none"> <li>One of the cool things, too, was that when the flood hit, and I'm forgetting the exact year, but when that hit, too, a lot of the things we were capturing with video did make it on the news. We also had kids who weren't able to participate because some literally couldn't get around parts of the reservation, we were literally physically cut off from each other. So the kids who could continue to participate went around and helped document some of the damage for FEMA so that we could go and get disaster relief money. So something like that, too, or the community appreciated that something we didn't plan, we didn't intend, but it was an opportunity where the community was very supportive of helping out with that, too, to make sure we can transport the kids around and all that kind of stuff when that particular incident had happened.</li> </ul>
		MADDY4	<ul style="list-style-type: none"> <li>The video we created was showed in the schools, but I know... I wasn't there, but one of my friends who was in the club, he was able to speak, I think in Minnesota, about the significance of why we made this video. If we never made the video, one of us would never of had the opportunity to go to somewhere to talk about more than just our school.</li> </ul>
		Researcher Field Notes	<ul style="list-style-type: none"> <li>Madison-area tribal youth testified against race-based mascot and logo issue at MMSD school board meeting and use video they created to raise awareness.</li> </ul>

		Researcher Field Note	<ul style="list-style-type: none"> <li>MMSD tribal youth testify at city council meeting for race-based mascot and logo issue and use video created to inform city alderman's.</li> </ul>
Tribal Youth Political Engagement (TYPE)	Tribal Youth Serve as Advocates	BRAY1  BRAY4  MADDY1  MADDY2 MADDY3	<ul style="list-style-type: none"> <li>So, we essentially just went around, we recorded, we interviewed various people from the reservation, we got a couple of people from off the reservation that live closer in the Penokee Hills. And then I created the music for that, uh, by just looking at the scenes and then creating the music that would go with it. Um, and then eventually, there's three of us putting... it was like a summer project when we got a 30-minute documentary all together and showed it around to I think it was like 27 showings at different film festivals.</li> <li>A lot of them take their boats out and they would race through the sloughs. That would kind of uproot the wild rice. In that interview, we had to show them or during the, I think it was one of the videos, we had to show them what happens when they do that and while the wild rice is just diminishing there. After that, they kind of just go slow through it.</li> <li>I think these videos we created helped nurture that activist side of me because again, everything is at the tip of our fingers and be able to push those videos into people's face, honestly... it's, it's kind of like a little spark. <ul style="list-style-type: none"> <li>Yeah, I do consider myself. I try to get involved as much as possible and I follow in my mother's footsteps, who is definitely a Native activist.</li> </ul> </li> <li>I definitely think these videos helped create change on different levels.</li> <li>And then eventually it transformed. The classes that I took, the expertise that I had prior to going to Stanford was really important for me to lean back on and continue in at Stanford so that I could go out and do the activism and the other community stuff that I wanted to be able to do while I was going to a school like that, you know. So yeah, I guess that's kind of what I... and then eventually getting into environmental justice itself I had so much experience with that already that I kind of be accepted into activist communities because I had that the experience that I got while I was making these videos.</li> </ul>
		BRY Group 1 Consensus	<ul style="list-style-type: none"> <li>Consensus- We all got to interview our tribal chairman.</li> </ul>

<p>Tribal Youth Political Engagement (TYPE)</p>	<p>Tribal Youth have Access to/Engages Elected Officials</p>	<p>BRY1 BRAY4 BRAD3  BRAD4 MADDY2  Researcher Field Note</p>	<ul style="list-style-type: none"> <li>• I never interviewed the tribal chairman before taking the tribal youth media program.</li> <li>• Yes, I interviewed Mike Wiggins. He's one of our hunters and gatherers here.</li> <li>• It connected them to leaders who maybe weren't political leaders, but were cultural leaders. You know, the Joe Rose's, the, you know, the culture... the Edith Leoso's, the Esie Leoso's of the community who were recognized as leaders, whether they were elected officials or unelected spiritual and cultural leaders. And to their credit none of them ever said, "No," to an interview, they always showed up.</li> <li>• The current tribal chairman, Mike Wiggins, he's always been real receptive to being an interviewee to coming in and just checking in on the kids prior, as well.</li> <li>• Yes, working with digital media program helped me to connect with tribal leaders. I definitely think so. Yeah, I mean, because I remember just asking Ho-Chunk President Mr. Jon Greendeer. I remember talking to him and interviewing him and just liked the words that he said, I can't remember those exactly, but it had like a deeply profound impact on me.</li> <li>• Madison youth served as youth council members for the metropolitan school district superintendent's student senate board on race-based mascot policy formation (MADDY2, MADDY3, MADDY4).</li> </ul>
	<p>Tribal Youth Engages/Informs Community on Relevant Topics</p>	<p>BRAY1  BRAY2  BRAY3</p>	<ul style="list-style-type: none"> <li>• Made me feel really good. I was, I mean, initially, I mean, there's constant uncertainty on how you do with like, doing music and whatnot, but it was cool to see that other people appreciated what we did. And that it mattered. Afterwards, people were coming up to us and asking how they could help, others asked how they could like help spread the word about how the mine is going to be going on, and what they can do to help prevent it. Um, so it was cool to see that people appreciated what we did and that it helped spread the word.</li> <li>• Yeah, I mean, I think that all kids in the group were very excited about learning how to spread awareness and learning how to edit the videos to help, and get out there so that people know about the issues, and especially that they were made from the youth in our community. It just made it so much more of a powerful movement.</li> <li>• Maybe because we were raising awareness for that, the mine, and there was a lot of people there.</li> </ul>

<p>Tribal Youth Political Engagement (TYPE)</p>	<p>Tribal Youth Engages/Informs Community on Relevant Topics</p>	<p>BRAY4</p> <p>BRAD3</p> <p>BRAD4</p>	<ul style="list-style-type: none"> <li>• During the time we made a project about the wild rice and that kind of helped during that year because nobody knew about wild rice or nothing, which astonished me there. That kind of help our community just a little bit there.</li> <li>• And so, you know, everything we do is community-organized-frames driven. And so, to close the loop, and to bring it full circle, we invite the community in to, you know, be witness to what their kids have created. And that's a really important part of the inspiration that you asked about just a moment ago.</li> <li>• The kids were able to show off their films at the casino Convention Center and we've had really good responses to people turning out to watch, to see, what the kids have created.</li> </ul>
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## **Theme 4: Tribal Youth Political Engagement (TYPE) Results**

### **Tribal Youth Provided Opportunities to make Community Contributions**

*When asked the question, “Do you think digital media has impacted your community? If so, how?”*

#### **Bad River TYM Youth (BRY#):**

- BRY2 stated that digital media has impacted her community by providing her the opportunity to be able to “show her community their culture and that impacts Native people.”

#### **Bad River TYM Adult Alumni (BRAY#):**

- BRAY3 whom participated in youth-led digital media programming during adolescence, stated that his cohort got to travel and present their video to other Indigenous and non-Indigenous communities where they were able to generate support from other tribes regarding the mining issue impacting their tribal community.

#### **Bad River Tribal Representative (BRAD#):**

- BRAD1 stated that the TYM youth participants created videos for each of their Bad River tribal offices and TYM youth participants presented it to all tribal staff and guests. Also shared was that the Bad River Social Services Department presently uses the video for public service announcements. BRAD4 stated that when a severe flood hit the Bad River community the TYM youth were able to capture footage of the event as it unfolded. The Bad River tribe was able to use that footage to gain economic support from federal agencies to help rebuild the community and support from surrounding communities that aided in obtaining resources for those directly impacted by the flood. The footage shot by tribal youth was also shared with local news and radio stations.

#### **Madison-Area Urban Intertribal Adult Alumni (MADDY#):**

- MADDY4 stated that the video their group created was used as an educational tool to alleviate racial tensions in the Madison Metropolitan School District. As a result of the film, the youth were able to create a race-based mascots and logo clothing ban policy for the Madison Metropolitan School District where it was unanimously approved by the MMSD school board. To accomplish this the youth rallied community support and testified at public hearings.

### **Tribal Youth Serve as Advocates**

*When asked the question, “Did creating digital storytelling videos raise or bring change somehow to your community? If so, how?”*

#### **Bad River TYM Adult Alumni (BRAY#):**

- BRAY1 reported that his group created a 30-minute video regarding the proposed taconite mine that would have been placed in the Penokee Hills near the Bad River reservation. That video created awareness and was shown to over 27 different film festivals nationally. BRAY4

reported that he was able to assist in protecting and preserving the Bad River wild rice sloughs through his video that his group made and presented to the public. The video highlighted the harm that is created to their community's natural resources due to reckless boating through the sloughs. The video helped to raise community awareness and aided in slowing down speeding boaters, which resulted in contributing to the sustainment of the community's wild rice beds.

**Madison-Area Urban Intertribal Adults (MADDY#):**

- MADDY1 responded to the question by stating that her experience of creating videos nurtured her activist side and sparked her passion for social justice. MADDY2 believe that his videos helped to create change on multiple levels. MADDY3 stated that his experience in creating digital storytelling videos was transformative for him. He also stated that his experience nurtured his activist side and he contributes his time in the digital media program to him getting accepted into activist communities and into college where he earned an undergraduate degree in environmental science.

**Tribal Youth have Access to/Engages Elected Officials**

*When asked the question, "Were you able to interview your tribal chairmen? Please explain."*

**Bad River TYM Youth (BRY#):**

- BRY Group 1 all responded by stating that they all had access to the tribal chairman, a tribally elected official, and were able to interview him multiple times. The tribal chairman also periodically checked in on the tribal youth during TYM summer workshops.

**Bad River TYM Adult Alumni (BRAY#):**

- BRAY4 stated that during his involvement in the TYM program his cohort was granted access to the tribal chairman interviewing him on several occasions.

**Bad River Tribal Representative (BRAD#):**

- BRAD3 stated that during their time in the TYM program they had access to tribal representatives working for the tribe throughout the community and were able to interview those individuals as well. BRAD4 also stated that the previous tribal chairman remained responsive to the tribal youth. It was also shared that previous cohorts of TYM youth also interviewed multiple tribal chairmen throughout the years that the TYM program was operating in the community.

**Madison-Area Urban Intertribal Adults (MADDY#):**

- MADDY2 shared that his cohort in the Madison-area was able to access tribally elected officials of the Ho-Chunk Nation and were able to interview them, as well as Ho-Chunk elders and other tribal representatives. The Madison-area urban intertribal adult alumni also had regular access to the MMSD superintendent, also a publicly elected official.

**Tribal Youth Engages/Informs Community on Relevant Topics**

*When asked the question, “Did your projects help to raise awareness on issues impacting your community? Please explain.”*

**Bad River TYM Youth (BRY#):**

- The current TYM program youth recently shot footage the summer of 2023 that will be used to produce an Ice Worlds project documentary, a Giant Screen Film, that will be released and shown in IMAX theaters in science museums nationally. The projected date of release is set for the year 2024.

**Bad River TYM Adult Alumni (BRAY#):**

- BRAY1 stated that it was cool to see that other people appreciated what we did. And that it mattered. Afterwards, people were coming up to us and asking how they could help, others asked how they could like help spread the word about how the mine is going to be going on, and what they can do to help prevent it. Um, so it was cool to see that people appreciated what we did and that it helped spread the word. BRAY2 stated that videos created by TYM youth are powerful tools to raise awareness on issues impacting their community and identity. BRAY3 stated that when the youth created a video to raise awareness on the harmful effects of the proposed mine near their tribal community, they were able to get a lot of people involved. According to BRAY4, he shared that the TYM youth were able to inform their community about wild rice being present in the sloughs, where people did not know this before.

**Bad River Tribal Representative (BRAD#):**

- BRAD3 shared that all of TYM programming is community-organized-frames driven and includes the community in every aspect of programming. BRAD4 shared that as part of the TYM program a “community premiering” is always a part of the end of the summer workshops because it allows youth to present their films and for the community to learn, support the youth, and allow families and community to connect.

**Madison-Urban Intertribal Adults (MADDY#):**

- Madison-Urban Intertribal Adults were able to raise awareness on race-based mascots and logos as well as how the Ho-Chunk Nation is preserving and revitalizing their heritage language. Both videos exist on YouTube.

**Summary of Theme 4: Tribal Youth Political Engagement (TYPE)**

Data from Table 4 suggests that tribal youth can become civically and politically engaged through the use of digital media when provided the support and opportunities to do so. Current Bad River TYM youth shared that digital media can be used as a tool to create awareness on hot topic issues impacting their identity and community. However, Bad River TYM youth were

uncertain if it could lead to change. On the other hand, the Bad River TYM adult alumni that participated in youth-led digital media programming during adolescence reported that they were involved in producing a variety of digital storytelling videos that were used to highlight issues impacting their way of life and tribal sovereignty status. Both the Bad River TYM adult alumni and the Madison-area urban intertribal adult alumni stated that when they participated in youth-led digital media programming during adolescence they created several digital storytelling videos ranging from the harmful effects of mining and concentrated animal feeding operations (CAFO's), to natural disasters, and race-based mascots and logos, and more. Many of these videos were shared with the community to inform and raise critical consciousness on issues impacting them and future generations. In addition, BRY2 reported that digital media impacted her community by providing her with the opportunity to "show her community their culture and that impacts people."

Bad River TYM adult alumni, BRAY3 stated that when he participated in the TYM program during his adolescence, he and his peers got to travel and present their video productions to other tribal communities where he was able to generate support for his community from other tribal communities regarding the mining issue impacting the Bad River community at the time. BRAY3 also reported that this had a profound impact on him. Bad River tribal representative, BRAD1, reported that the TYM youth participants created videos for each of their tribal offices and presented it to all tribal staff and guests during a tribal department staff meeting. It was reported that the Bad River Social Services Department still uses this video for public service announcements. BRAD4 stated that when a severe flood hit the Bad River community the TYM youth were able to capture footage of the event as it unfolded. The Bad River tribal governance was able to use footage captured by the TYM youth to gain disaster

relief funding from the federal government and gain surrounding communal support and in-kind donations that aided needy families affected by the natural disaster. The Bad River TYM youth were instrumental in helping the Bad River tribal leadership and community with obtaining FEMA federal disaster relief funds to help rebuild the community. The footage from that event captured by Bad River TYM youth was also shared with local news and radio stations where it was aired on live television, further contributing to the gathering of broader community support.

In addition to TYM youth raising awareness on issues impacting them and their communities, TYM youth also became civically engaged with surrounding communities outside the reservation boundaries through the boycotting of shared issues. For example, when one of the Bad River tribal representatives was interviewed, BRAD3 was asked the question, “How has the TYM project helped youth become more politically engaged and what do you think that looks like for Bad River youth? BRAD3 stated, “I can talk specifically about the mining documentary because that was kind of the apex of activism on the part of Bad River youth. I remember seeing one of our Bad River TYM youth show up at an Iron County board meeting with a sign, you know, that said, “Protect our Rice.” He got really politically activated. It was a beautiful thing to see. It’s a beautiful thing to think that these experiences helped give these kids the voice and confidence they needed to become really active members of their community.”

Furthermore, one of the Madison-area urban intertribal adult alumni, MADDY4, also stated that the videos his cohort created when he participated in youth-led digital media programming during adolescence provided him and his peers with opportunities to go places and speak to others about the topics they chose for their projects, other than talking about just his school. The Madison group also was provided the opportunity to testify at a local school board meeting to create change at a district level involving the local community. The tribal youth also

reported that they served as role models in numerous ways for younger and future generations. On the other hand, no current Bad River TYM youth reported that they served in the capacity of a role model.

However, some of the Bad River TYM adult alumni did share that they served in this capacity. For example, BRAY4 stated that he created a digital storytelling video on the hazardous effects of speeding through the wild rice sloughs while boating was contributing to the killing of their wild rice resources. BRAY4 stated that he shared this video with his community and people began to change their behavior leading to responsible boating and the revitalization of the community's wild rice resources. The Madison-area urban intertribal adult alumni group stated that their videos helped to create change on multiple levels and that their experiences with digital media was transformative for both the community and themselves.

Tribal youth reported that they were granted unrestricted access to elected officials. All groups reported that they were given exclusive access to their elected officials. The Bad River groups (Bad River TYM youth and adult alumni) reported that they had access to their tribally elected chairman and interviewed him multiple times during video production and the Madison-area urban intertribal adult alumni group was granted access to their local school board superintendent, which is also an elected official. Tribal youth engaged and informed their communities on relevant topics impacting their communities. The Bad River TYM adult alumni group reported that they presented their videos to their community at the end of each of the summer TYM camps. This was because the community was included in every aspect of TYM programming. The youth would hold a community premiering and present their video productions to community members. This process worked to not only showcase their work, but to also inform the public on issues impacting them and their community at local events.

### 3.21 Video Analysis

#### Bad River Tribal Youth Media

##### Video 1: “Protect Our Future”



<https://www.youtube.com/watch?v=F77vChEFzEg>

The video above entitled, “Protect Our Future,” produced by Bad River tribal youth media participants in 2013 highlights the issue of the proposed 4.5-mile-wide taconite mine and the plans for it to be placed at the headwaters of the Bad River watershed near the Bad River Indian reservation. In this video, Bad River tribal youth media (TYM) participants tell the story of the tribes struggle to preserve their homelands, resources, health of its people, and way of life from the encroachment of the proposed Gogebic taconite mine. This issue involved a contentious debate between mining corporations, Wisconsin tribes, local residents, environmentalists, and politicians that caused a heated, fiery debate among concerned citizens.

TYM youth participants were able to produce a series of digital storytelling videos that raised awareness on the issues of mining, engaged local and surrounding communities informing them on the potential devastating impacts that mining could have on tribal sovereignty, identity, natural resources, attacks on environmental and social justice, and basic human rights through their own cultural lenses. In this video the previous Bad River tribal chairman, Mike Wiggins, allowed himself to be interviewed by TYM participants and acknowledges the TYM youth by

stating, "... what you are about to see is the story of our struggle to protect ourselves and our wild rice and our cultural ways. Told from the eyes of our children. They've handled everything from the videography to the editing in this piece. It's been a wonderful production to be a part of. So, I just want to say welcome and there's information at the end of the documentary here to learn about the issues and learn how we plan to survive another hundred years into the future" (Mike Wiggins, 2016). The tribal chairman used TYM videos, such as this, in some of his arguments opposing the mine when addressing state representatives and the tribal community at various tribal council meetings, as well as for producing public service announcements.

According to an interview response provided by BRAD3, some notable accomplishments regarding this video and the TYM youth participants who produced it is that it was presented at over 37 environmental conferences and film festivals nationally, winning three national awards. "Protect Our Future" became a corner piece of the 2015 Human Rights Film Festival in Tempe, Arizona, which was sponsored by the Arizona State University (ASU). ASU wanted the TYM youth video producers to present the video in person to a community of scholars at the Film festival so they sponsored the airfare for one of the TYM youth. The airfare for the other two TYM producers was raised by the local community so that all three youth producers could be flown to the film festival in Tempe. The video also won awards from the Tales from Planet Earth Film Festival through the Nelson Institute for Environmental Studies at the University of Wisconsin-Madison, the Green Bay Film Festival through Film Green Bay, Incorporated, a 501(C)(3) non-profit organization located in Green Bay, Wisconsin, and the Loren Savitsky Young Filmmaker award from the Big Water Film Festival located in Washburn, Wisconsin. Afterwards the video was uploaded to YouTube where it now exists for public viewing.

Video 2: “Esie Leoso-Corbine on Bad River Flooding”



<https://www.youtube.com/watch?v=RRMsSHEfoAo>

This short documentary above entitled, “Esie Leoso-Corbine on Bad River Flooding” produced by Bad River tribal youth media (TYM) participants in 2016 captures the historic 100-year severe flood that occurred in the heart of the Bad River Ojibwe reservation in Odanah, Wisconsin. As a result, four people lost their lives in the surrounding region due to floodwaters and, then Wisconsin state governor, Scott Walker, declared the flood region a national disaster area and deployed the Wisconsin National Guard. The video was entirely produced by a group of reservation middle-school aged youth attending a TYM summer workshop as the natural disaster unfolded. The original intent the day before the flood hit was for the Bad River TYM youth summer youth camp to proceed as planned with regularly scheduled youth programming.

However, plans quickly changed the next morning when everyone woke up to raging flood waters. The Bad River TYM youth participants responded by capturing the disaster on footage. In this video, Esie-Corbine, now retired Bad River Social and Family Services Director, was interviewed regarding the impact of the flood on the community, which includes the Bad River community’s emergency response, the Wisconsin National Guard’s involvement, and the multilevels of support from surrounding communities during the natural disaster. TYM youth participants went out into the local community to cover emergency response and relief handled

by the tribal and surrounding communities, as well as the Wisconsin National Guard who flew helicopters into the community to airlift community members in need of medical attention to surrounding healthcare centers for continued treatment due to loss of electricity in the community. The youth group conducted research, interviewed tribally elected leaders, tribal representatives, community members, tourists, and each other. Footage taken during this natural disaster by tribal youth resulted in successfully obtaining Federal Emergency Management Agency (FEMA) disaster relief funds.

Video 3: “Bad River Tribe dealing with the aftermath of Ashland County Flooding”



<https://www.youtube.com/watch?v=uXITUkGMWXM>

The video above entitled, “Bad River Tribe dealing with the aftermath of Ashland County Flooding,” is the NBC 15 news coverage story that was broadcasted on live local television and radio stations on July 13, 2016. The footage covered the severe flooding that occurred on the Bad River Indian reservation in Odanah, Wisconsin. The video footage that NBC 15 News used for this broadcast was actual video shot by Bad River TYM participants. Their footage was also featured on other local news media outlets including KBJR in Duluth, Minnesota, among others, and Dr. Patty Loew, co-creator of the Tribal Youth Media program, was featured on Wisconsin Public TV’s (WPT) Here and Now (18m 46s) where the story was also aired. As a direct result of

the TYM youth filmmakers, the Bad River tribal leadership decided to use the TYM video as a tribal archive capturing the story as a historical moment in Bad River tribal history.

### **Madison-Area Urban Intertribal Youth Digital Media Programming**

Video 1: “Living the Ho Chunk Language: The People of the Big Voice”



<https://www.youtube.com/watch?v=2kYp53Js2oA>

This educational documentary video above entitled, “Living the Ho Chunk Language: The People of the Big Voice,” produced by Madison-area intertribal youth involved in the West High School Native American Student Association (NASA) was created in collaboration with the Ho-Chunk Language Division in 2016. The youth production was funded through a United Way By Youth For Youth (BYFY) grant. The purpose of the United Way BYFY grant was to provide funding through a competitive application process to support opportunities for youth to make local investments decisions to support youth-led and youth-developed programs and projects in Dane County ([dane.extension.wisc.edu/by-youth-for-youth/](http://dane.extension.wisc.edu/by-youth-for-youth/), 2024).

By Youth for Youth is a volunteer committee composed primarily of high school students with the purpose of making investment decisions regarding youth-led programming in Dane County, Wisconsin. BYFY provides meaningful leadership and volunteer experiences for both youth participating on the BYFY committee, as well as for youth who apply for and implement

projects for the organizations they serve. The hope is that youth develop into future community leaders by learning ways to organize and support their vision for change in the community, enhance their leadership skills, and strengthen youth participation in community volunteerism (unitedwaydanecounty.org, 2024).

How the video project manifested, was through the Madison Metropolitan School District's (MMSD) Title VII Indian Education program and NASA American Indian (AI) students. AI students wanted to apply for the grant to do a school club project on American Indian issues. The MMSD Title VII Indian Education program coordinator at the time proposed the idea for a video on race-based mascots and logos to the West High NASA group. The group agreed and the Title VII Indian Education program coordinator drafted a grant proposal and submitted it to the United Way BYFY program. The grant was awarded and the work ensued. Working with a local videographer as a consultant to work with the intertribal youth to teach and mentor them on how to use digital media in order to create digital storytelling videos, the youth group developed and produced the video in its entirety.

During production, the tribal youth group traveled to Black River Falls, Wisconsin to the Ho-Chunk Language Division to collaborate with various tribal representatives. Representatives from the Ho-Chunk Nation provided support and arranged for the youth group to attend some of the Ho-Chunk tribes community-based language youth programming to capture B-roll footage for the video, as well as arranged interviews with tribal elders whom are Ho-Chunk first language heritage speakers. After the completion of the video, the youth group presented the video to their school community and led a panel discussion on the topic. Soon afterwards, students also held a community premiering of the video at the Ho-Chunk Nation youth center in Madison, Wisconsin. Additionally, the youth also presented the video in a workshop during the

Wisconsin Indian Education Associations (WIEA) annual educational workshop held in Milwaukee, Wisconsin at the time where educators from around the state attended. The video project and youth gained community and local organizational support.

Video 2: “Understanding the Harm: The Nationwide Movement to Eliminate Indian Mascots”



<https://www.youtube.com/watch?v=i7jnNEZ6ONY>

This digital storytelling video above entitled, “Understanding the Harm: The Nationwide Movement to Eliminate Indian Mascots” was produced by Madison-area urban intertribal youth involved in the West High School Native American Student Association (NASA) in 2017 as part of a Madison Metropolitan School District’s (MMSD) Title VII Indian Education program youth project. The project was funded entirely from the MMSD Title VII Indian Education formula grant and was supported by local American Indian families and communities. The intent was to produce a video highlighting the race-based mascot and logo issue since many of the youth felt invisible and that their identities and cultures were being marginalized and disrespected. The tribal youth also felt that the local school district in which they were enrolled was not living up to its’ strategic framework, which was to prepare every student to be college, career, and community ready.

In response, tribal youth created a video highlighting and combating the harmful effects of race-based mascots and logos in schools in an attempt to raise awareness on the issues of

equity and racial justice stemming from race-based mascots and logos and to create change within the school district by creating educational policy alleviating those equity and social justice issues stemming from racial justice issues. Thus, increasing visibility of American Indian students and populations, both locally and nationally. In support of the Madison-area intertribal youth group, the MMSD Title VII Indian Education program coordinator hired a videographer as a consultant to work with the tribal youth group to teach and mentor them on how to use digital media in order to create a digital storytelling video on race-based mascots and logos. The video consultant agreed and the work quickly ensued. The consultant mentored the tribal youth group and taught them digital media skills such as; setting up video and studio equipment, use of video and audio editing software, lighting techniques, interviewing skills, and green screen animations. As a result, the “Understanding the Harm” video was created and shared publicly. Once the video was completed the tribal youth group held a school community premiering in the West High School library and held a student panel discussion fielding questions from their peers and educators. The video was also premiered at the Ho-Chunk youth center in Madison, Wisconsin. Tribal youth also shared the video at a Wisconsin Indian Education Association annual conference providing learning opportunities for youth and educators.

As a direct result of the digital media work produced by the tribal youth group, the students were selected to be on the MMSD Student Senate Board. While some of those students served on the MMSD Superintendents Student Senate Board, they proposed the idea to the MMSD superintendent to create a dress code policy eliminating the wearing of race-based mascots and logos due to the harmful effects of the issue. Again, the MMSD school superintendent agreed and the Title VII Indian Education program coordinator was charged with assisting the youth in drafting a school dress code policy. After the policy was drafted and

approved through the MMSD legal services department, the dress code policy was implemented throughout the school district.

However, the dress code policy was met with community resistance, but still stands. The initiatives performed by the tribal youth group was accepted and supported by local non-profit groups, most notable being the Wisconsin Indian Education Association's Race-based Mascot and Logo Taskforce. For the policy work performed by the tribal youth group, they were nominated for a Giraffe award through the Wisconsin Council on Children and Families and were awarded the Giraffe award in 2016.

### ***3.22 Video Analysis Summary***

The videos selected for this video analysis lend themselves to the argument that digital media aids in the positive development of youth civic identities for both tribal youth groups. Examining each of the videos, we can begin to see how the experiences of tribal youth, as they participated in digital media programs designed for them, are congruent with the thematic categories of *mino bimaaziwin* as they engaged their respective communities. Furthermore, each one of the videos produced by tribal youth possesses an underlying story, or event, that seeks to create harm towards their communities and/or identities resulting in collective action by tribal youth.

For example, in the Bad River tribal youth media Video 1: "Protect Our Future" video, the tribal youth shared the story of the encroachment of mining and the devastating impacts it would have on their sovereign rights and natural resources. The result was that the mine did not happen and the awareness raised from the story created a more cohesive and knowledgeable community, further solidifying self-determination and way of life for future generations of the Bad River people. During the process, tribal youth were provided access to

tribally elected officials, contributed to policy formation and enforcement, utilized shared decision-making, encouraged communal responsibility for content and outcomes, provided a progressive re-working of both tribal and public spheres as an open space for dialogue and stage for relationship building.

In the Bad River tribal youth media Video 2: “*Esie Leoso-Corbine on Bad River Flooding*,” tribal youth expressed their ability to respond to traumatic events while in the field by capturing the devastation caused by a natural disaster. To do this, youth came together, expressed their resilience and technological knowledge and experience by responding in real time to capture the story on film so that it could be archived and shared with the public. In the process youth volunteered to help during shooting, when necessary. The footage shot by the tribal youth captured the event as it unfolded and sharing it also aided in obtaining FEMA grant funds. The result is that the tribal youth were able to contribute to rebuilding their community, thus ensuring their cultural identity and survival in the future.

In the Bad River tribal youth media Video 3: “*Bad River Tribe dealing with the aftermath of Ashland County Flooding*,” tribal youth were able to share their footage they captured of the flood with local news stations. The result was that the tribal youth were able to shed light on the issue, resulting in gaining communal support and resources from surrounding communities and government agencies. In the process, the Bad River community was also able to reciprocate by sharing resources they gained with other surrounding communities impacted by the flood.

In the Madison-Urban Intertribal Youth Video 1: “*Living the Ho Chunk Language: The People of the Big Voice*,” the urban intertribal youth group was able to capture the Ho-Chunk Nations’ story about language survival and preservation in Ho-Chunk tribal communities,

despite none of the urban intertribal youth being Ho-Chunk themselves. To accomplish this, the tribal youth were able to build relationships with each other, adults and elders, tribal communities, and non-profit organizations. In the process, aside from developing technological skills and abilities, tribal youth were able to build leadership skills, develop and nurture their passions, and egalitarianism.

In the Madison-Urban Intertribal Youth Video 2: *“Understanding the Harm: The Nationwide Movement to Eliminate Indian Mascots,”* urban tribal youth were able to develop digital media skills to produce a digital storytelling video on race-based mascots and logos. In doing so, tribal youth developed leadership and communication skills as well as learned how to create change on multiple levels. Tribal youth were able to advocate for other Indigenous students and effectively created change on a policy level throughout their local school district.

The common thread running through all of these video examples, is that the tribal youth expressed their individual, community, and spiritual connectedness and the adults created an enabling environment for them to succeed resulting in politically engaged tribal youth. Furthermore, many of the tribal youth, both from the Bad River community and the Madison-urban area, shared that they gained a new sense of future self, resulting from their experiences in youth-led digital media programs. Furthermore, previous cohorts of TYM alumni have shared with me that they carried with them their knowledge and experiences gained from their time in youth-led digital media programs as they emerged into young adulthood with most having gone on to either work in their local communities or have gone on to higher education institutions to earn college degrees.

For example, when asked the question, *so as you reflect now on that time back then and where you are now, how did those opportunities of getting involved in creating those videos*

*help you get where you are today or how have they influenced your decisions that you've made today?*

**BRAY1**

Stated that he went on to the University of Wisconsin-Superior for a Bachelor of Arts degree in Music and responded, *“the tribal youth media program helped to lay the foundational skills for what I'm doing now. For my senior capstone, I just finished an animation where I produced the music, and I produced the artwork, and it was like an eleven-minute animation. And all the music making process is the same process that we used in the tribal youth media program... I'm aiming to be an audio engineer, So, I'll be using, like, the same programs that we did in the tribal youth media program. The music drive was already there, but the TYM program definitely helped put me in the direction of where I wanted to go with music.”*

**BRAY2**

Responded to the question by stating, *“I definitely think it did have an impact on me because it, it was something that I liked doing and wanted to do. Like, when I moved to Virginia, I had the opportunity to do a photography class. And like, I immediately went for it. I was like, I know, I knew I wanted to do it, because I've done it before. And it was so fun, and I wanted to do it more. And I still really liked doing photography. I mean, I don't really do it as a career or nothing, but it's just a hobby that I really enjoy. And I like, I could put myself into it, you know, and lose myself and just, just do it. [In an emotional voice] I just I really loved that class. I didn't just do it the one year. I did it like every chance I got, I was in that class.”*

**BRAY3**

Response to the question was, *“It kind of made me develop as an adult and then as a human. It taught me more about my culture and the teachings.”*

**BRAY4**

Stated that he currently works for his tribe as a conservation officer. BRAY4 responded to the question by stating, *“The tribal youth media program helped me learn about how to use cameras and helped me with my job I used to do. My conservation job that I’m in now, I get to take pictures and videos and practice interviewing. So that kind of helped out a lot, too.”*

**MADDY1**

Stated that she still uses the digital media skills that she learned while participating in the digital media program in Madison and responded by saying, *“there was a time that the Las Vegas Indian Center had asked me to be connected with a program that was promoting the census for the Las Vegas community. And so, we were able to create, like small clips, and then I used the editing skills and I remember the voiceover practices in order to make those little clips. Then there’s other projects that involved school and stuff like that.”*

**MADDY2**

Stated that he graduated from the Evergreen State College with a Bachelor of Arts degree in Indigenous Studies. MADDY2 responded to the question by stating, *“Yeah, I mean the fact that I got started with the documentary film work so young, albeit that I didn’t necessarily do any documentary films in college, but I worked in the photo lab. I definitely think that was a direct result of working with Reynaldo on the Ho-Chunk language and Bad River mine projects. I’m proud of this! I mean, yeah, there’s no way to separate those two. They’re inherently tied together.”*

**MADDY3**

Stated that he graduated from Stanford University with a Bachelor of Science degree in Earth Science, which is an interdisciplinary environmental science major, with an Environmental

Justice minor. MADDY3 responded to the question by stating, *“I would say that creating these videos because it ended up pushing me toward kind of environmental science... which I wouldn’t have been able to do if I wasn’t filming those. ... and then eventually getting into environmental justice itself because I had gained so much experience already that I kind of been accepted into the activist communities because I had that experience that I got while I was making these videos. Yeah, it definitely had a positive impact.”*

#### **MADDY4**

Stated that he went on to attend the University of Wisconsin-Milwaukee for a Bachelor of Fine Arts degree in Film. MADDY4 responded to the question by stating, *“I’ve always had a knack for film, and photography, and audio design, and making something out of nothing. And so, it really helped me. And I guess the experience is really nice. I mean, you don’t, as a young kid in high school, you know, you never really expect to have that type of opportunity. And, yeah, it affected me in a good way and it helped me show that I have a knack for technology and I have a knack for communicating and talking with people to achieve something that we all want. Something that we all see. Something that we all see negatively, or positively. And this allowed us to really dive deep into that subject. Into these subjects.”*

Since the youth are under the age of 18, they were not asked the same question. Rather, the youth were asked the question, *“Can you see yourselves in the future working with digital media later on in life?”*

#### **BRY1 and BRY2**

Both stated, *“No.”*

#### **BRY3**

Stated, *“We did it to open up an opportunity if we wanted to carry on with it. To, like, go to*

*college or something at a college that does, like, media or something.”*

#### **BRY4**

Responded to the question by stating, *“It taught us that, like, with some help and everything we could really go somewhere with the technology stuff.”*

#### **BRY5**

Responded to the question by stating, “Digital media helped me see that there may be possibilities in the future that I could do as a job or something.”

### ***3.23 Participant Observation Field Notes***

Conducting observations and engaging in fieldwork can be an additional data source for many types of qualitative research inquiries that involves either formal and/or informal observations within various settings, activities, and/or events, such as workshops, demonstrations, meetings, activities, daily rituals and workplaces. participant observation field notes can supplement research data by documenting relative contextual information. Included here are some participant observation field notes that may be useful for shedding light on my role as a researcher while working directly with tribal youth participants and adults in their natural settings during youth-led digital media workshops, programs, and/or initiatives designed for American Indian youth.

#### **Bad River TYM Youth Program: Impact on Tribal Youth Community Engagement**

Beginning with the Bad River TYM program, TYM program participants were provided mentoring and tutoring in areas such as web design, video editing, and music composition at the Bad River community center. During the 4-week TYM camps, TYM staff and mentors worked directly with youth participants by providing instruction on how to conduct interviews, develop storylines from research, were provided introductory training on video shooting strategies and

techniques, and were introduced to a free, online website builder known as Wix.com (Figure 4).



**Figure 4.** Bad River Tribal Youth Media workshop in progress.

After TYM participants received their training from TYM staff and mentors, TYM participants were then taken out into the community to conduct field interviews and shoot footage for their digital storytelling video projects according to their chosen topics. During my time spent with the Bad River tribal youth media program and its youth participants, I recall many instances that stood out for me when observing Bad River tribal youth in the field during production. One instance I specifically recall is when we transported TYM youth groups to the Bad River tribal fish hatchery. It was there that I observed tribal youth and the Bad River tribal community come together in support of the TYM participants. Upon arriving at the fish hatchery, Bad River tribal representatives were waiting and prepared for the youth to arrive.

Once the youth had arrived, the youth worked together to unload the camera equipment and set it up to conduct interviews. The youth worked together to set up the equipment and even went so far as to ask both mentors and passersby for assistance when necessary. All were eager to assist. The location they set up at was near the shoreline of the Bad River wild rice sloughs just

as you cross the bridge to get to the fish hatchery.

As I reflect, what stood out to me was how eager the youth were to work collaboratively towards the goal of setting up their digital media equipment, even conducting sound checks on themselves in anticipation for their first interview. I could see the genuine excitement come over them as they prepared and anticipated their first interview. While I was observing them, I happened to capture the moment with my handheld camera (Figure 5).



**Figure 5.** Bad River TYM youth setting up digital video equipment at the Bad River Fish Hatchery during the Bad River Tribal Youth Media workshop.

It was during this time that the Bad River TYM participants were planning to load into boats to be provided a tour of the wild rice sloughs so that they could 1) learn about the wild rice sloughs, conditions for growth, and current state of the natural resource, and 2) capture footage to be used for added context during video production in the video labs that were located in the Bad River community center. The TYM participants also conducted interviews with Bad River tribal representatives while still in the boats at the headwaters of the Kakagon sloughs. I distinctly remember the TYM group asking the Bad River tribal historic preservation officer

(THPO) at the time about how mining in the area would impact their wild rice beds. Afterwards we returned to the fish hatchery.

Once we arrived back on shore, the TYM group moved their video equipment into the fish hatchery. I distinctly recall the Bad River tribal chairman being in attendance. I remember this because the tribal chairman was there in support of the youth despite his busy schedule. I remember the tribal chairman telling the Bad River TYM groups part of the Ojibwe creation story while the TYM group recorded. All of the TYM participants sat attentively while he shared parts of the Ojibwe origin story with them.

Afterwards, the TYM group began recording footage inside of the fish hatchery documenting every aspect. Meanwhile another TYM group began conducting interviews with Bad River tribal members and employees such as the Bad River natural resources director. All were eager to support and inform TYM participants on traditional ecological knowledge, the science and biology behind wild rice, conditions necessary for its sustainability, and issues impacting the community's natural resources. By engaging the community, TYM youth were able to make many valuable connections between their culture, language, community assets, and the importance of preserving these aspects for the community and future generations to come. I also learned a great deal from the interactions between the TYM youth participants and Bad River tribal community members. During this experience, I specifically gained cultural knowledge regarding the Ojibwe and their origin stories and the significance of the land that the Mashkiiziibii occupy along with their community assets and resources.

On another occasion, we took the Bad River TYM group to the Bad River community garden to shoot footage. Some of the youth produced digital storytelling videos on how the gardens were being used to grow traditional, healthy, sustainable foods for the community. I also

recall taking the TYM group to the Indian Health Service (IHS) in Odanah to interview health professionals. I remember that the health professionals always agreed to speak with the TYM youth and allowed themselves to be interviewed. Another instance I recall was the partnership between the Bad River Tribal Youth Media program and the University of Wisconsin-Madison's Global Health Institute (GHI). Since the TYM program was created with funds through a Baldwin grant (appendices 1, 2, & 4) from the University of Wisconsin-Madison Morgridge Center, the decision was made by the TYM program founders that it would partner with the University of Wisconsin-Madison's Global Health Institute in 2017 so that it could include a Global Health field course that would run concurrently with the TYM program.

The GHI Field course would use media to explore health and wellness among the Bad River Ojibwe. This field course was designed to be a six-day, one-credit summer program intended to connect UW-Madison Undergraduates with Bad River Ojibwe youth in a project that explored physical, mental, spiritual, and environmental health within the context of Traditional Ecological Knowledge (TEK). UW-Madison students were provided the opportunity to learn about food sovereignty and food systems, including foraging and nutrition, wild rice and its connection to the cultural and spiritual health of the Ojibwe people, environmental health and the perceived threats from an oil pipeline that the community wanted to decommission and block from being built through their reservation area as well as a concentrated animal farm organization (CAFO) being proposed in the local Bayfield County. It was at this time that I was surprised by the TYM youth participants.

I distinctly remember a group of TYM youth participants interviewing elders in the community about the CAFO's and the implications it would have on the Bad River community, surrounding bodies of water, Bad River wild rice beds, as well as the negative effects from

antibodies produced from pig feces would have on bugs, thus creating superbugs that pesticides could not kill. This would ultimately become another one of the youth groups digital storytelling projects. As I observed, I was in awe as I saw firsthand how the TYM program informed the tribal community on issue impacting them and how the TYM program promoted community building for youth and community members and constituents, such as health institutions, tribal employees, local and state agencies, and outsiders such as myself (Figure 6).



**Figure 6.** Bad River TYM youth participants training UW-Madison Global Health field course students, 2017.

I also learned later that the video that this youth group created was used by one of the elders, who the TYM group interviewed, to testify at the Ashland city council meeting to show them the implications that CAFO's would have on the surrounding community, natural resources, and Lake Superior. Most youth participants were excited to be participating in the TYM program. However, there were times when some youth participants were not so enthused to be involved for various reasons. I remember my first summer working with the TYM program in 2016, there was one particular participant whom attended that year and was reluctant to open

up to the group, including the TYM staff (myself included), or to participate in any of the activities scheduled for that day and the next following two weeks. Throughout the workshop this particular youth participant became uncomfortable while in her peer group setting and declined to participate. She also became very emotional and withdrawn. The exact reason at the time was unbeknownst to us.

After the TYM staff connected with community center staff and the participants parents, it was determined that she was withdrawn due to traumatic event of being bullied in her school. So naturally, the youth was reluctant to open up among her peers and, at times, became emotionally and physically upset. The TYM staff decided to keep the opportunity open for her to participate by providing her space and time to decide for herself if, and when, she wanted to participate, while remaining cognizant of her state and limiting our engagement with her. As the program progressed in the weeks to come, she continued to show up for the program and her level of participation increased. I was not too sure as to why she began to open up, but I believe it was because she slowly began to trust the group and the space we were in. I also believe that she began to enjoy learning how to use the digital media equipment. Also, what I do know for certain is that by the end of the summer workshop, she was actively teaching her peers how to use the digital media equipment, she allowed me to push her in a cart as she filmed in the community, and she actively engaged elders for individual interviews.

Another instance that stood out for me was regarding another TYM youth participant. As I began to move around the room to work with TYM participants, one particular youth required some assistance with the video editing software program he was using. As I began to work with him, he informed me that he was new in the community and that he was still getting to know people and that he was not comfortable with asking his peers for help because he was not sure

how the other youths would react to him. He also shared with me that he was only part Ojibwe and that he really did not know too much about his Ojibwe identity. As we worked together, I asked another youth participant if she could assist him and I. She agreed. I decided to step back and let her take over the instruction of the editing software program. As I observed, they began to forge a working relationship. Both became immersed into what they were doing, eventually forgetting that I was even there. So, I left them be and they became production partners.

After the training we again took the youth groups out to their desired locations in the community for filming. The two youth I was working with filmed each other for their segments. Afterwards, we went back to the lab where they began to edit their footage and music for their storytelling videos. At the end of the workshop, they became friends. The young teenage boy thanked me at the end of the workshop and shared with me that he got to learn more about his tribal identity due to his involvement in the TYM program.

### **Youth-Led Digital Media: Impact on Madison-Area Urban Intertribal Youth**

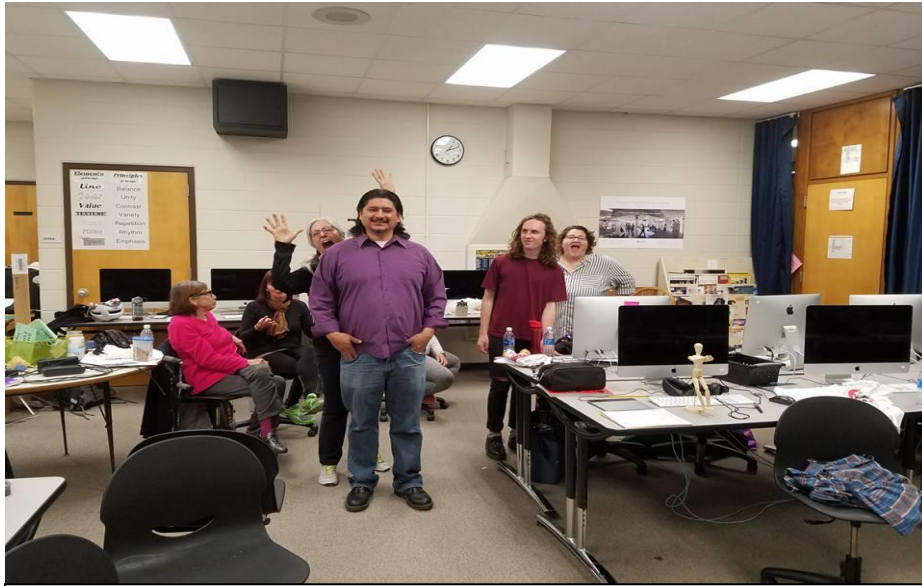
The Madison-Area intertribal youth group were able to band together during their time in school. All the Madison-area intertribal youth who participated in the youth-led media workshops attended the same high school. However, the digital media program that they were involved in was during out-of-school time. The youth-led digital media workshop was created for them through a program I worked for in the school district. I was able to apply for a grant through a local nonprofit group that was able to provide funds and the means to create such an initiative for the intertribal youth group. All of the youth came from diverse tribal backgrounds, whereas none were tribal members affiliated with the state tribes. Working with this group I recall vividly the work they produced, but most of all, the work they did to promote their work in the community in the hopes to advocate for other tribal communities. The youth group at the

time decided to work on two separate initiatives. One raising awareness on the revitalization and preservation of a local tribal nations language and the other raising awareness on race-based mascots and logos, which at the time was a highly contentious national debate.

The intertribal youth worked directly with a digital media consultant, whom at the time was also a graduate student at the University of Wisconsin-Madison. The youth group worked in a digital media lab created in the consultants home. The youth, just like that of the Bad River tribal youth media program, learned various aspects of film production, including video and audio editing software. The youth also interviewed a wide range of tribal community members from surrounding tribal communities for their initiatives.

This work required me to make connections with members of the Ho-Chunk Nation language department in order to gain their trust and consent to conduct such a project. To do this, I had to request the assistance of a local Ho-Chunk elder and first language speaker to aid me in gaining consent from the language department to do such a project. The elder agreed and took me to Ho-Chunk language department in Black River Falls, Wisconsin to meet with the language department director and personnel. After properly introducing myself, I proposed the idea and the language department accepted. From this experience I learned to follow appropriate cultural protocols when working with various tribal communities.

Once all program logistics were in place, the digital media workshops began. The youth started conducting interviews. Interviews were held in different locations at different times and production required filming in tribal communities. In one of the youths video productions, I was interviewed. The setting was in one of the youths high school computer labs. In addition to my interview, the youth group interviewed individuals from a local nonprofit education organization, the Wisconsin Indian Education Association's Indian Mascot and Logo Taskforce (Figure 7).



**Figure 7.** Picture showing community tribal members waiting to be interviewed by the Madison-area urban intertribal youth group.

As mentioned previously, what really stood out for me was what the youth group did after making their videos. For instance, after the youth group created their digital storytelling videos, they presented their work to different communities and various events. As I recall they presented their race-based mascot and logo video to community members at the Ho-Chunk tribal office in Madison, Wisconsin. The community really enjoyed the work by the youth and expressed their support in a number of ways. Another instance I recall is when I proposed the idea for the youth group to present their work at a local educational conference as a youth panel. The youth group agreed and I wrote a conference presentation proposal and it was accepted by the conference planners. The youth did a fantastic job at presenting their work to local educators. The youth were able to field questions from the audience and express what they had learned from their experience. I was surprised by how well the youth handled the situation.

Furthermore, one of the youths that presented on the panel that I previously discussed let me interview him for this research study. During our interview together he expressed to me the

impact that this experience had on him. He shared with me that his experience with learning how to use digital media influenced him to go on to college for environmental science. This individual further expressed to me that if it were not for the mentorship and support that he received from the community during his involvement in the youth-led digital media workshop, he may not have gone on to college. He further stated that his experience creating videos also helped him to discover and nurture part of his identity as a young activist of Indigenous rights and as a young community leader.

### ***3.24 Conclusion***

The scope of this research study focused on how digital media use promotes positive tribal youth civic identity development leading to the development of tribal youth civil society. Central to this research study were two core questions, 1) what role does digital media play in the positive civic identity development for both reservation and urban tribal adolescents? and, 2) how can outcomes from this study be used to move beyond existing positive youth development frameworks so those frameworks can more accurately reflect American Indian adolescent development, in terms of civic identity development and their role in civil society? In order to gain an understanding of these two very complex, yet fundamental questions, we first had to gain an understanding of how digital media use provided tribal youth with the knowledge, skills, and opportunities to become engaged in their respective communities. Additionally, we had to gain a more comprehensive, yet specific understanding of what positive youth development looks like from an Indigenous perspective. Results from this study aided in the conceptualization of what is being coined here as the positive *tribal* youth development (PTYD) framework to better help us understand more accurately, authentically, and holistically how American Indian adolescents are positively developed from their own Indigenous epistemologies.

As a result, this study highlighted how the use of digital media positively developed civic identity for tribal youth leading to the enhancement of civil society for American Indian youth through Indigenous constructs, such as *mino bimaadiziwin*. Prior research in positive youth development has largely focused more on risky behaviors, well-being, and resilience of youth and the costs associated with the risks to the individual and society, rather than how positive youth development is linked to Indigenous youth and civil society. Furthermore, due to the limitations of positive youth development frameworks, there has been a call for more cultural relevant positive youth development models that better encapsulate adolescent development from Indigenous perspectives.

### **Individual Connectedness (IC)**

Results from IC found that the use of digital media positively influenced the Bad River TYM youth, Bad River TYM adult alumni, and the Madison-area urban intertribal youth groups to embrace their cultural identity. Digital media also provided opportunities for people in each category to learn new technology skills, thus leading to a new sense of self. Additionally, when it came to the use of digital media providing youth with a sense of personal and/or communal pride, the Bad River TYM youth group was the only category that reported that the use of digital media *did not* provide them with a sense of personal/communal pride. However, all Bad River TYM adult alumni respondents reported that the use of digital media did promote a sense of personal and/or communal pride during their participation in the TYM program during their adolescent years. From this inconsistency we can only gather that either the youth did not understand the question or they felt a disconnect from how useful or valuable they perceived learning to use digital media could be, or was, for them. Another inconsistency in the results was found under the sub-theme “Speaks Heritage Language.” Both Bad River TYM youth and adult

alumni groups reported that the use of digital media helped them to either learn or speak their heritage. However, the Madison-area urban intertribal adult alumni group reported that the use of digital media *did not* help them to learn their heritage language, yet, the use of digital media did influence them to learn a tribal heritage language other than their own, to some degree. This was a result of not having fluent heritage language speakers in the urban community and/or not having access to fluent heritage language speakers in the urban setting specific to the youths tribal nations, but they were able to access language materials and sources from other tribal groups.

### **Community Connectedness (CC)**

Results from CC found that the use of digital media positively influenced the Bad River TYM youth, the Bad River TYM adult alumni, and the Madison-area urban intertribal adult alumni groups to care for others, promoted living well and belonging for them, provided opportunities to visit and engage community members and peers, helped them to establish relationships with elders in both local and surrounding tribal communities, provided opportunities to teach and/or learn from others through the transference of knowledge through digital storytelling. Within this data set under the sub-theme, “Serves as Role Models,” the Bad River TYM youth group reported that the use of digital media influenced them somewhat to serve as role models in their tribal community for their peers, respectively. The Bad River TYM adult alumni and the Madison-area urban intertribal alumni groups reported that it was their adult mentors in their youth-led digital media programs that influenced their positive decision-making as they transitioned into early adulthood. According to Gonzalez et al., establishing relationships with elders is a fundamental value for living a good life in American Indian societies. Elders are considered to be knowledge keepers and it is through them that knowledge is transferred, as well

as having an understanding for one another leads to community well-being. Respecting and caring for elders is an indicator that young people are living a good life by sustaining the community (Gonzalez et al., 2023).

### **Enabling Environment (EE)**

Results from EE found that the use of digital media provided tribal youth with opportunities to make significant positive community contributions while community members and leaders supported tribal youth in various capacities. Bad River tribal representatives reported that they provided comprehensive support through tribal legislation for youth program planning efforts while serving as resources for tribal youth. This was to ensure that cultural protocols and practices were included in all phases of youth programming and that the community was a safe space for tribal youth during field exercises.

The Madison-area urban intertribal adult alumni group also reported that they felt supported and were provided accessible ecological assets, such as; meals, transportation, access to people of influence, and community buildings. The Bad River tribal representative group reported that community members and leaders viewed tribal youth as being credible and competent sources when sharing knowledge and stories through youth produced video artifacts. The Madison-area urban intertribal adult alumni group also reported that community members and leaders viewed them as being credible and competent sources when sharing knowledge and stories through their video artifacts and were requested by elected officials to collaborate on various school-based initiatives at the school district level and were invited by community members to participate in various community-based initiatives. For example, the Bad River tribal representative group reported that tribally elected officials incorporated cultural practices and philosophies into tribal governance-to-community policies and practices to ensure the positive

development of their youth and community occurred.

The Madison-area urban intertribal adult alumni group reported that they were involved in developing school policies as a direct result of their digital media work during their involvement in youth-led digital media initiatives. As a result, both the Bad River and Madison-area communities recognized that tribal youth could, in return, positively impact the community. Both communities reported that they shared and valued the work performed by their tribal youth at the time. Lastly, the Bad River tribal representative group stated that they intentionally incorporated the seventh-generation philosophy into their policies and practices to ensure that tribal youth would serve as agents of change and sustainability for the continuity of their community and way of life. The Madison-area urban intertribal adult alumni stated that when they participated in youth-led digital media programming during their adolescence, they were cognizant of the seventh-generation philosophy during their participation in youth-led digital media initiatives and incorporated the values into their work, despite never being directly informed or instructed on the philosophy during youth-led digital media workshops.

### **Tribal Youth Political Engagement (TYPE)**

According to results from TYPE, all categories interviewed agreed that the use of digital media provided tribal youth with opportunities to make significant positive community contributions through the use of digital media. Bad River tribal representatives reported that digital media use allowed tribal youth to serve as advocates regarding social justice issues impacting their community and way of life by raising community awareness. Bad River TYM youth were provided with access, and opportunities, to engage tribally elected officials on hot button issues. As a direct result of the TYM program, the Bad River TYM youth group were provided with opportunities to engage the broader community to inform them on issues

impacting them. This in return raised critical consciousness among community members and influenced them to engage their tribally elected officials regarding social and political matters where external actors could potentially infringe upon their treaty rights and tribal sovereignty status. This is significant because evidence supports that there is a direct correlation between asset building and civic engagement. According to Sherrod, when individuals mobilize to bring their communities together, they help the community to realize and develop their strengths collectively as a community, thus community assets promote civic engagement. Sherrod also states that it is political, or politically-related, involvement that contributes to the building of community assets and it is these community assets that motivate community involvement, thus creating a bidirectional context relation expressed as *asset building*  $\leftrightarrow$  *civic engagement* (Sherrod, 2007, pg. 68).

### **The Influence of Youth Video Production on Civic Engagement**

Results from the digital media artifact analysis found that youth-produced videos supported and incorporated all four variables and related sub-themes leading to the positive development of tribal youth. Through youth-produced videos there was clear and convincing evidence that individual assets associated with positive tribal youth development were fostered through participation in the community on different levels and phases of development, resulting in a bidirectional context relationship where individual assets promoted their participation and individual assets were gained as a result of their participation (Individual assets promoting participation  $\leftrightarrow$  assets gained through participation) throughout youth-led digital media programming. As an illustrative example, video artifacts highlighted how tribal youth often engaged and interacted with tribal elders. Data from this study suggests that American Indian worldviews often promote stronger values and greater expectations for tribal youth to assist,

respect, and support tribal elders than youth from European backgrounds.

These findings suggest that there is a direct correlation between the use of digital media and the positive development of civic identity for tribal youth leading to the enhancement of civil society for tribal youth. The data sets *Individual Connectedness (IC)*, *Community Connectedness (CC)*, *Enabling Environment (EE)*, *Tribal Youth Political Engagement (TYPE)* and their related sub-themes suggest that these interrelated variables and their related sub-themes serve as ecological assets that when activated result in adaptive developmental regulations between tribal youth and their environments where both tribal youth groups and their respective communities mutually and positively benefit from one another, regardless of demographic location.

### **Transition to Early Adulthood**

Results from this study also found that digital media use had a positive influence on tribal youth during their transition to young adulthood. The Bad River TYM adult alumni group reported that their involvement in the Bad River Tribal Youth Media program when they were adolescents had a significant impact on them as they transitioned into young adulthood. Many of the Bad River TYM adult alumni reported that learning how to use digital media provided them with the knowledge and tools necessary to go into digital media career related fields. Other Bad River TYM adult alumni reported that their experience in TYM led them to choose to go to college in STEM related fields.

Other reports were that TYM provided them with confidence by boosting their self-esteem, provided them with a way to better connect to their community and community identity, promoted positive mental health by reducing feelings of anxiety, isolation, and alienation. Above all, Bad River TYM adult alumni reported that they felt empowered through their activities while in the TYM program. Similar results were reported by the Madison-area urban intertribal adult

alumni group as well. In addition, since youth were required to go into their communities to engage in field work, the youth-led digital media programs promoted healthy lifestyles for youth by encouraging physical activity and learning about healthy foods. These results suggest that relative plasticity for tribal youth was increased. Tribal youth who experienced positive interactions from their involvement in youth-led digital media programs expressed a mutual beneficence between them and their community, as well as to broader society. Young people in this study come to develop a sense of self, while situating themselves within their societies, but at the same time, they became increasingly aware of issues of public concern and formed their own opinions about hot button issues impacting their communities, due to learning how to create storylines for video projects and from the individuals they interacted with as a result of their engagement in the community. These pathways possess the potential to foster and nurture future generations to become resilient themselves.

### **Idealized Personhood vs. Idealized Tribal Nationhood**

From existing research on positive youth development, we know that when this mutual exchange occurs then positively engaged youth are considered to be “thriving” and actively engaging in moral behaviors that enhance their society and potentially the world, thus leading to idealized personhood (Lerner, 2002b). Lerner et al. (2002b) further states that idealized personhood is defined as a morally developed young person whom seeks to conscientiously enhance civil society institutions by constructing the ecological spaces for individual citizens in order to promote their communities institutions of social justice, equity, and democracy.

However, it is here that the positive tribal youth development perspective makes, yet, another important distinction from the positive youth development framework. According to Indigenous epistemologies and ontologies, the goal is to create sustainable communities for

future generations to come according to their own worldviews and ways of knowing and doing. From a cultural standpoint, many American Indian populations consider themselves to be communal-based rather than individualistic due their unique associational life and traditional teachings. Therefore, the focus is on the whole rather than the individual. Furthermore, many Indigenous communities may already possess their own ecological spaces for the community, but these spaces have historically been targeted by U.S. democratic institutions since the colonization of North America.

Additionally, the notion of civil society has seemed to remain elusive from including Indigenous institutions. Civil society scholars, as is the case with some Indigenous peoples themselves, often do not quite understand where Indigenous peoples fit within its conceptualization as well. Therefore, the purpose of the positive tribal youth development framework is to discover pathways that will create positively developed tribal youth that will go on to serve and sustain Indigenous communities and their way of life for future generations to come, thus creating idealized tribal nationhood as its end goal. However, in order to create idealized nationhood, tribal communities must first create idealized tribal citizens with the ultimate goal of creating a sustainable and flourishing tribal nation for all of its citizens within a historically exclusive democratic society that is constantly attacking the associational life, rights, tribal sovereignty, and federal recognition status of its Indigenous populations. Therefore, as it relates to Indigenous peoples, civil society may be best understood through their own worldviews and philosophies, such as *mino bimaadiziwin*, rather than make assumptions.

### **Mino Bimadiziwin, the Good Life, Principles**

There are seven guiding principles associated within the *mino bimaadiziwin* philosophy that when positively activated instills values and teachings that prepare Indigenous youth to

become idealized tribal citizens leading to the sustainment of their communities for future generations to come. The guiding principles introduced here are taken from the Anishinaabe worldview, but are transferable to other Indigenous groups. As previously mentioned, these principles do not exclusively belong to the Anishinaabe as they are original teachings of many tribes throughout Turtle Island (North America) (Seventh Generations Education Institute, n.d.). However, I do reiterate, assets, whether individual, community, or societal, vary across a number of dimensions for Indigenous communities and because of this one cannot assume that all assets function similarly in all Indigenous contexts for all tribal youth. Therefore, these guiding principles introduced here will be expressed in simple terms to make them appropriately transferable for both communities directly included in this research study.

The first guiding principle is activating the way that Indigenous youth communicate, process, and express thought. By sharing and learning Indigenous language, tribal youth are rejuvenating and sustaining the way Indigenous peoples have communicated with the Spirit and all of creation since time immemorial. It also ensures that the Indigenous connection to language and worldview, culture, identity, and connection to the natural environment continues in the future. The second guiding principle is the activation of the whole person (i. e., body, mind, heart, spirit) in order to positively develop the total person in the total environment. In other words, not just be a part of the environment, but to become completely immersed within it. To do so, reinforces the Indigenous way of being and instills knowledge and understanding of what it means to be Indigenous.

The third guiding principle is instilling the philosophy and worldview of an Indigenous way of thinking. This guiding principle encompasses Indigenous ontologies and considers all levels of knowing, maintains interdependence, interconnectivity, and a holistic experience and

integrity of the total environment. The intention is to positively develop tribal youth to think from their hearts to totally develop their intellect, intuition, and spiritual capacities. The fourth guiding principle is to instill and advance youths way of knowing and doing, knowledge of their origins, and epistemologies. When positively activated, Indigenous knowledge and consciousness stemming from Indigenous identity increases.

The fifth guiding principle is to strengthen the capacity and capability inherent within tribal youth to positively develop their skills and abilities to improve the quality of living and the quality of the community. The sixth guiding principle is related the Great spirit and all of creations and the understanding that all things are interconnected and related. By recognizing this relationship, one is to be respectful of the individual and responsive to the collective whole making this relationship personal, honest, caring, responsive, sharing, built upon identity with a connection to the land, environment, and family of creation. The last and seventh guiding principle involves an Indigenous environmental ethic. Operationalized, this principle helps tribal youth to understand their role and responsibility in connection to their relationship to the land, Earth, and all of creation.

In essence, these guiding principles outline the Anishinaabe worldview as introduced by Gonzalez et al. in her case study with Anishinaabe elders on language and well-being as well as data collected resulting from this research study. From these data sources thematic categories and sub-themes were developed. These themes and sub-theme categories also served as variables and ecological assets derived from Indigenous philosophies necessary for promoting the development of civic identity as an expression of positive tribal youth development within an Indigenous context. The variables and assets that were generated for use in this study were establish to show how digital media use resulting from youth-led digital media programs designed for tribal youth

influenced civic and political engagement for tribal youth. Results were then used to explain how tribal youth civic involvement promoted positive civic identity development for tribal youth over time. Furthermore, results from this study also provided a glimpse into how tribal youth create civil society for themselves and their communities. The guiding principles provided by the *mino bimaadiziwin* philosophy along with the activities, interactions, and digital media artifacts produced by tribal youth during their participation in youth-led digital media programs provided tribal youth with the civic development determinants necessary to explain how digital media use aided in positive civic identity development and further helped us to gain an understanding of where tribal youth from two very distinct social settings fit into civil society.

During my work with the Bad River TYM program in the Bad River community and with the Madison-area urban intertribal youth, I provided both mentorship and administrative assistance on behalf of tribal youth participants learning how to use digital media. During my time with both groups, I have observed how the use of digital media has positively developed tribal youth and their communities by providing tribal youth with the hard and soft technological skills and tools necessary to learn digital media skills in order to foster and develop a new sense of themselves and those around them. However, it was the tribal youth themselves who chose to learn, and put into action, the technological knowledge and skills that was shared with them. This ultimately led to the tribal youth creating the very platforms where they publicly amplified their own voices activating their sense of duty and purpose when necessary. Furthermore, the use of digital media aided tribal youth in the development of both agency and the capacity that enabled them to raise awareness on critical issues impacting their identities, communities, and potentially future generations resulting in short- and long-term change. While in the field, I have observed both youth groups take collective action necessary to create the change they desired in times of

need or uncertainty that allowed them to grow into powerful Indigenous change agents over time.

From what I have observed in these nuances is that digital storytelling for tribal youth promotes and enhances positive civic identity development for tribal youth, thus creating civil society for themselves. The digital stories that tribal youth produced became an extension of themselves and aided them in engaging their local communities while making connections with outside organizations, establishing and maintaining meaningful relationships with elders, each other, the natural and spiritual landscapes, tribal leadership, and encouraged other youth to become politically charged. The use of digital media promotes civic engagement because at its core it brings people together and possesses the unique potential to improve the overall quality of life for all those involved. Tribal youth possess the unique ability to bring people together with shared values and beliefs through the use of digital media that can be used to work towards common causes to bring about positive change for the collective. Digital media also provides tribal youth with the ability to see themselves as active participants in tribal affairs and democratic societies. Armed with the knowledge and skills that digital media provides, tribal youth can find a new sense of responsibility and commitment to work towards community improvement and sustainability, thus providing them with a greater sense of public purpose for the common good.

Lastly, as a result of this study, it is with great hope that the outcomes from this study can be used and expanded upon in order to move beyond existing positive youth development frameworks so that it can more accurately reflect American Indian adolescent development and their place in civil society. In addition, the data sources utilized to construct this positive tribal youth development conceptual framework came directly from those who can serve as the

authority on the local Indigenous knowledge, culture, land, and context. All outcomes from this study have come directly from the voices and experiences of tribal community members that have in-depth knowledge of their own cultural backgrounds and history. As the researcher, I only served as a catalyst to make their voices and experiences heard by developing an appropriate academically focused context to do so.

The sources used to develop the themes for this study came from pre-existing research consisting of those with similar cultural backgrounds and similar Indigenous knowledge systems and awareness. It is my hope that this work can provide other educators and practitioners with the agency and capacity to develop their own PTYD conceptual models using local Indigenous knowledge systems and constructs. Doing so will only aid in providing more holistic, culturally-relevant intervention models to better serve our Indigenous young people while advocating for the marginalized and underserved, thus improving the lives of our young Indigenous people, communities, and future generations that are yet to arrive. When given the opportunities that youth-led digital media programs can provide, tribal youth can help build and improve communities through the inclusion of openness, beliefs, and emotions important for the membership, rights, and participation in civic life of a community and its citizens, thus suggesting a new sense of belonging and responsibility for not just the community, but for future generations to come, thus achieving *mino bimaadiziwin*, or the good life.

### ***3.25 Discussion***

Young tribal people understand citizenship in ways that are very much different from that of the general population due to their nations federal recognition status and the history regarding the relationship that exists between local, state, tribal, and federal governments. Therefore, young tribal citizens experience citizenship in very different ways from that of the general

public. This study provided information for individuals interested in understanding how youth-led digital media programs promote civic identity development and civil society for American Indian youth using a unique and specific Indigenous approach in order to provide an Indigenous construct of positive tribal youth development. Practitioners and researchers in this field have primarily used Eurocentric tools to assess positive youth development and civic identity development for youth, expecting the same results. However, more work needs to be done in order to determine how civic identity is developed according to local Indigenous epistemologies and sociocultural norms for Indigenous adolescent development, rather than from the viewpoints of others. Though this study uses a specific cultural lens and Indigenous epistemology to develop a culturally relevant positive tribal youth development conceptual framework, more work needs to be performed to make sure that similar tools developed are valid and replicable for other Indigenous groups, preferably from Indigenous scholars and practitioners.

Preliminary findings from this study suggest that digital media use can be an effective intervention for promoting positive civic identity development among tribal youth who have participated in youth-led digital media programming leading to Indigenous youth civil society. Digital media programs, such as the ones presented in this study, offer young tribal people a platform to contribute to their own identity and community development for future generations to come, thus fulfilling the *mino bimaadiziwin*, or the “good life,” philosophy. The Indigenous construct used within this framework was provided from Indigenous knowledge keepers themselves who felt that these indicators were necessary to not only develop their tribal youth to be ideal tribal citizens on their trajectory to young adulthood, but also on their trajectory towards developing idealized nationhood. Thus, building tribal citizens and communities that preserves, sustains, and flourishes their way of life for future generations to come.

Nevertheless, regardless of social markers such as race and socioeconomic status (SES), engaging all tribal youth in digital media intervention programs designed specifically for Indigenous youth helps to empower young tribal people by providing them with the attitudes, relationships, civic and political engagement opportunities to amplify their voices giving them agency and power, as well as the digital media knowledge and skills that they can use to empower others in order to overcome barriers for themselves and their communities, while holding those in power accountable. In doing so, ensures that tribal youth civil society is fostered, recognized, and maintained.

### ***3.26 Limitations***

This study in light of its strengths and shortcomings, should be considered a starting point for how to conceptualize positive tribal youth development grounded in Indigenous worldviews. A strength of this study includes the lived experiences of tribal youth whom come from various degrees and levels of cultural identity and understandings as it relates to civic engagement and digital media use. The limitations of this study are due to a relatively small number of American Indian youth sampled for this study, as well as the need for a longitudinal study in order to get a more holistic picture of how digital media use promotes positive civic identity development and civil society for all American Indian youth. Additionally, more research is necessary that includes a diverse range of American Indian epistemologies from diverse cultural and linguistic backgrounds. This study uses a specific local Indigenous construct to examine how American Indian youth are civically and politically engaged in their communities and in doing so, one needs to remain cognizant that this is just only one Indigenous perspective out of hundreds in the U.S. alone.

As a result, this framework may not be suitable for all Indigenous groups because it

incorporates and asserts a specific epistemology, axiology, and ontology as well as a set of specific cultural protocols. Therefore, this framework may be used as a replicable model to aid in the development of a culturally specific positive tribal youth development framework to be utilized for other Indigenous groups by asserting their own local Indigenous knowledge systems, values, protocols, and assets, that is if the goal is to gain an understanding of civic identity development from a specific cultural standpoint. Furthermore, due to time constraints to complete this work, a limited number of samples and indicators were used for this study. This also means that the more diverse the samples, the more the need is for more culturally relevant indicators, not just 6 C's. Therefore, the development of culturally-relevant indicators need to be culturally specific as Indigenous peoples possess and maintain different perspectives on adolescent and community development and as Indigenous cultures continue to evolve due to the influence of digital media.

### ***3.27 Implications for Future Research***

One implication for future research is to expand upon this conceptual framework to include the development of more culturally-relevant indicators leading to a visual depiction of a positive tribal youth development model. Other indicators that were developed, but not utilized for this study are; community well-being, spiritual connectedness, environmental connectedness, and good outcomes. It is the belief that these indicators would have provided a more holistic understanding of how specific, local Indigenous contexts and developmental systems could lead to the development of a more inclusive and holistic conceptualization of civic identity and civil society. This leads to the next implication for future research and that is to create a conceptual model of how and where American Indian groups fit into civil society in U.S. democracy based off of this work, such as introducing a fourth sphere of civil society referred to as "Tribal

Governments” due to their unique status of being domestic, dependent sovereign nations.

Though these may very well be Eurocentric concepts, nevertheless, the need is there to open the dialogue of where American Indian groups fit into civil society because whether we accept it, or not, the concept of civil society is happening around us. Therefore, we may want to contribute to the discussion and consider the roles that American Indian groups have in our functioning democratic society.

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## **Appendix 1**

### **2006-07 Baldwin Grant Pre-Proposal**

This proposal seeks funds for a summer science media camp targeted at tribal youth on the Lac Courte Oreilles Reservation. By all measures, it is truly needed. Native Americans are the most underrepresented minority in the geosciences and experience the poorest academic achievement levels. Proportionally Native Americans have the fewest number of earned bachelor's degrees in science and engineering of any ethnic group in America; the fewest number of doctoral scientists and engineers in the workforce, and the fewest number of doctoral scientists employed in academia or research and development.<sup>9</sup> Other indicators include high drop-out rates, a paucity of advanced placement examinees, and relatively few students admitted to higher-status secondary schools, colleges, graduate, and professional programs.<sup>10</sup> Often, the inability of isolated reservation communities to attract good science teachers, the resulting absence of advanced math and science courses in tribal schools, and mistrust of western science combine to form a cultural disconnect between Native students and careers in science.

In collaboration with Lac Courte Oreilles (LCO) Community College, the Department of Life Sciences Communication seeks to pilot a weeklong summer media science camp for middle and high school tribal students at LCO College (on the LCO Reservation near Hayward) in summer 2007-09. With land and identity as an organizing theme, LSC will partner with LCO faculty to provide instruction to tribal children in new media, including digital video, podcasting, and print design. The camp will use pedagogies structured to meet the learning styles of Native American children. The goal is to make science culturally meaningful and allow students to express themselves using stimulating new technologies.

LSC faculty will provide workshops in which students can choose a video, audio, or web track. Depending upon their track, students will learn Vegas Video, Sound Forge, ACID Music, Flash, Adobe InDesign, QuarkXpress, or Adobe Photoshop. LSC will use existing LSC digital cameras and portable laptops editors for field production. LCO Community College will donate the use of its computer lab for post-production and web activities; its faculty will be responsible for ensuring the cultural integrity of the student projects

We believe this camp can generate enthusiasm for science among Native students; deliver science education in a culturally meaningful way; and contribute to greater participation in the sciences by an underrepresented community.

### **Program plan, Goals and Objectives**

The goal of the summer media camp is three-fold: to generate excitement about science among Native students; 2) to demonstrate the compatibility of science with Native cultural

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<sup>9</sup> Source, National Science Foundation (<http://www.nsf.gov/statistics/seind93/chap3/ttab/tt30593.xls>), <http://www.nsf.gov/statistics/seind93/chap2/atab/at22093.xls>, and <http://www.nsf.gov/statistics/seind93/chap5/ttab/tt50593.xls>, accessed September 3, 2006.

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values; 3) to nurture a positive relationship between UW-Madison and tribal communities that translates into the transfer of more students with two-year tribal college degrees into four-year programs at the University of Wisconsin. In this way, we contribute to greater Native American participation in the sciences. Pedagogical research strongly suggests that Native American learners are oriented toward the visual-spatial mode of informational processing. They learn most effectively in collaborative, cooperative arrangements, rather than in individual, competitive settings. They respond to information arranged holistically and learn by observation and rote.<sup>11</sup>

Students will explore science in a cultural context within pedagogies adapted specifically to Native learners. For example, a student might create a digital video about Manoomin (Wild Rice) containing interviews with both botanists and tribal elders, which could be podcast from a website designed by another student. Another student might design a Flash program that explores sustainable forestry practices. Another student might examine bio-ethics and biotechnology within the context of the tribe's cranberry bog and prepare a program that could be broadcast on LCO's tribally owned radio station, WOJB FM. LSC faculty have considerable experience teaching Native American youth and will draw upon proven pedagogical approaches to helping Native students find success.<sup>12</sup>

It is important to empower students with basic multimedia media skills for communicating through stories the ways that various sciences are a critical part of everyday tribal life and self-determination. In so doing, this project also aims at surmounting the digital divide that exists between Native and non-Native communities, and opening further avenues for student's educational and career aspirations at the interface of the sciences and media.

This program integrates into five other collaborative efforts LSC faculty currently have with tribal colleges and Native communities. LSC Associate Professor Patty Loew and UW Space Scientist Sanjay Limaye are collaborating on One Sky Two Views, a program targeted at tribal middle school children that integrates Native star stories with western astronomy. Limaye and colleague Rose Pertzborn from Space Sciences and Engineering, in consultation with Loew, have a separate initiative (independently funded by NASA) that attempts to address science education and teacher training in tribal communities. Pertzborn and Loew have been collaborating with tribal college faculty to develop a science-based distance education course aimed at science teachers in tribal communities.

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<sup>11</sup> Kee, Arnold M. Ed, Research-Based Strategies To Promote Inclusion *Removing Vestiges*, n3 December 2000; Marshio, Paul, "Examining the Learning Process through Native Americans' Ways.", *Journal of American Indian Education*, v21 n2p2-10, February 1982; Karen Swisher and Deyhle, Donna "The Styles of Learning Are Different, but the "Teaching Is Just the Same: Suggestions for Teachers of American Indian Youth," *Journal of American Indian Education*, p1-14 Aug 1989.

<sup>12</sup> Professor Patty Loew authored *Native People of Wisconsin* (Madison, WI: State Historical Society of Wisconsin Press, 2003), the elementary social studies school text, produced by the Office of School Services and used by 15,000 Wisconsin school children. For the past decade Professor Shiela Reaves has coordinated Project Phoenix, the Native high school journalism program offered annually by the Native American Journalists Association. Faculty Associate Don Stanley, a Lakota language speaker, is expert in visual-spatial web design.

Last spring LSC and LCO developed the Nijji (“Friend”) Communication Project in which an LSC graduate student traveled to LCO throughout the semester to assist the community in media projects. These projects included the creation of a digital archive, the videotaping of an environmentally themed play, and video editing tutorials for Ojibwe language and culture directors. The LCO evaluator’s summary report included this statement: “This pilot project was enormously successful based on participation, feedback, concrete outcomes, and ongoing interest among LCO College faculty and students and youth leaders.” Finally, this proposal builds upon the promising relationship CALS has with the College of Menominee Nation’s Sustainable Development Institute where several LSC faculty serve on its Advisory Board and with whom CALS has a transfer agreement. Our need for a project assistant (15% time) offers an opportunity for an LSC graduate student to extend his or her work experience to an underserved community and gain insights through a service-learning opportunity.

Remarkably, this initiative fits the criteria for *all four* needs prioritized under the Baldwin Grant guidelines: Extending students’ expertise off-campus; fostering biological and physical sciences outreach; Engaging the arts and humanities; and addressing a society opportunity or problem.

<b>Baldwin Priority</b>	<b>Science Media Camp Proposal</b>
Fostering biological and physical sciences outreach	Land & Identity as an organizing theme Science-based student projects
Engaging the arts and humanities	Culturally-based student projects
Addressing societal problem	Science outreach to underserved community
Extending students’ expertise off-campus	Service learning for grad student P.A.

### **Intended audience and anticipated outcomes**

The primary audience is tribal middle and high school students on the Lac Courte Oreilles Ojibwe Reservation and community members who will view the completed student projects at a traditional community feast celebrating the “premiere” of the student creations. We believe the exciting technologies and sound pedagogies will appeal to Native youth who will find science education meaningful and culturally relevant. We are confident that the community will be proud of the success their young people achieve. An important secondary audience includes Native and non-Native college recruits who can view the projects online as links from CALS and LCO College websites.

### **Time frame and location**

LCO and LSC faculty will hold two planning sessions in spring 2007 (one in Madison; the other at LCO). The weeklong camp will be held in June at Lac Courte

Oreille Community College on the LCO Reservation near Hayward after LCO College finishes its spring session and its faculty become available

### **Outreach mission statement**

This project embodies the true spirit of the Wisconsin Idea. It delivers science education to a community in which there is a demonstrated need. The LSC faculty involved have the cultural understanding to make science meaningful to Native youth and portable high tech equipment, unused during the summer months, to make science education accessible in this reservation community. It speaks directly to the need for more participation in the sciences by underrepresented communities.

### **Personnel**

Principal Investigator: Associate Professor Patty Loew, UW-Madison Department of Life Sciences Communication (Vegas Video, Sound Forge, cultural advisor, project coordinator)

Co-Investigator: Professor Shiela Reaves, UW-Madison Department of Life Sciences Communication (Science Communication, web instruction)

Co-Investigator: Faculty Associate Don Stanley (Web design, podcasting, Adobe InDesign, QuarkXpress)

LSC Project Assistant (33%) (experienced in working with Native communities, background in environmental sciences, video production, podcasting, web experience desired)

David Bisonette: Native American Studies Specialist, LCO College

Susan Gooding: History, Legal Studies, and Communication specialist, LCO College St. Croix Campus

Pat Shields: Communication specialist, LCO College

Greg Furtman: Instructional Technology Specialist, LCO College

## Appendix 2 2012 Baldwin & Morgridge Match Opportunity

Baldwin Grant Opportunity.....\$120,000 over three years  
<http://www.provost.wisc.edu/baldwin/>

Morgridge Match Opportunity...(half of Baldwin award for Baldwin-funded projects on top of the Baldwin Grant...\$60,000—this new grant will be announced the week of Dec. 5, 2011).

—  
 Total maximum grant dollars available.....\$180,000.

### **Potential Partners, Activities, and Timelines**

Wisconsin Public Television: Rolls out the first of three “Tribal History” documentaries highlighting each of Wisconsin’s Native communities. The first documentary airs in Fall 2012.

Wisconsin Historical Society: Issues revised and expanded second edition of *Indian Nations of Wisconsin: Histories of Endurance and Renewal* in Fall 2012.

WHS Office of School Services: Creates Badger History series for Wisconsin school children. Also publishes *Native People of Wisconsin*, a 5<sup>th</sup>-grade social studies text.

Terra Institute: Wisconsin-based non-profit land tenure organization’s “Building Bridges” Talking Circle project.

- 1) Native-focused project creates videos & curriculum for Wisconsin schools based on peaceful conflict resolution over land-into-trust and other conflicts between tribal communities and surrounding mainstream municipal and county governments. First video/curriculum about Menominee Nation and Legend Lake produced in 2010. More to follow.
- 2) Community-based journalism project in Mozambique in winter 2011. Terra trains aspiring journalists to gather stories in their communities to help grow the next generation of land stewards (model could be adapted for Native communities here in Wisconsin).

Tribal Youth Media Project: Weeklong workshop for Native youth, ages 9-14, to explore science within a Traditional Ecological Knowledge (TEK) system. A previous project at LCO was funded by Baldwin 2007-2009. 2011 camp at Bad River is funded through CALS by sharing costs with a Global Field Course for undergraduates at Bad River. CALS-funded 2012 TYM will also be held at Bad River. TYM could be re-shaped to be more humanities driven.

College of Agricultural & Life Sciences: Offers and funds undergraduate field courses, including one at Bad River in summer 2012 and into the future, most likely rotating from reservation to reservation in Wisconsin.

Life Sciences Communication Department: Loew’s tenure home and home to graduate students conducting research on Native American communication and creating culture-based curriculum.

### **Other Potential Partners:**

Great Lakes Intertribal Council: (Umbrella organization for the 11 federally recognized Indian nations of Wisconsin).

Great Lakes Indian Fish & Wildlife Commission: (Represents eleven Ojibwe member nations), produces videos, possesses an H.D. video archive of contemporary and traditional seasonal activities, creates Act 31 materials (the WI educational mandate surrounding Wisconsin Indian history, treaty rights and sovereignty), and is a resource on all things that pertain to Ojibwe culture.

Department of Public Instruction, American Indian Studies: This unit oversees Act 31, creates curriculum, recommends policy for K-12, coordinates Act 31 teacher certification.

Educational Communications Board: Produces digital educational material, including dozens of short documentaries and series about Wisconsin Indian nations and cultural practices for use in classrooms.

### **Other Potential External Funding Sources:**

Native American Public Telecommunications  
Corporation for Public Television  
John T and Catherine McArthur Foundation  
Gates Foundation

### **Challenges**

Terra Institute’s Native-specific “Building Bridges” project is hampered by the fact that it cannot ask the tribes whose land conflicts are featured in the Talking Circle series for financial support. Many of these issues are so contentious that litigation is a real likelihood. In order to maintain objectivity and truly include multiple Native and mainstream viewpoints and because antagonists fear that “official” comments may be used in later court battles, it is important that the videos be independently funded and not sponsored by, for example, the Oneida Nation or Town of Hobart.

LSC and CALS are hampered by state budget cuts, shrinking faculty and staff, and fewer resources. GLIFWC, while a terrific partner, is Ojibwe centric and not likely to provide resources for non-Ojibwe projects.

WPT and the ECB are also hampered by state budget cuts.

DPI’s AIS program has been de-prioritized. Rumors abound that the legislature may attempt to rescind Act 31.

### **Appendix 3**

#### **2014 TYM Program Plan and Objectives**

*Oganawaabandan gikinoo 'amaadiiwin* (OGA), or “Visual Learning” is a collaborative community-based, three-year media project with the Bad River Band of Lake Superior Ojibwe designed to address health disparities through multimedia learning and content generation. OGA creates a self-sustaining reservation media center and provides a new dimension to three years of successful programs, including the Tribal Youth Media workshops (2010-2013) and Global Health Field Courses (2011-2012) developed at UW-Madison in partnership with Bad River. Integrating cutting-edge technology and indigenous methodology, including oral communication systems and elder epistemology, the project has two objectives: 1) to teach digital storytelling and technology skills to young people ages 14 to 18 during four one-week training sessions held during the summers of 2014, 2015, and 2016 on the Bad River Reservation; and 2) to use new participant skills and community resources to develop innovative technologies for the instruction and delivery of content that promotes nutrition, healthy lifestyles, and traditional food systems. In quantifiable terms, the project will result in a web channel to which ten to twelve youth-produced short documentary videos will be uploaded annually and an expanded, robust TYM website that reflects the individual contributions of all participants each year. These contributions may take the form of youth-produced webpages, blogs, photographs, and other multimedia, such as video journals and essays.

Since 2007, the Department of Life Sciences Communication has partnered with Native communities, including Lac Courte Oreilles, where the first TYM project began, and Bad River, which has hosted both TYM projects and several UW Global Health Field Courses. In addition, LSC has collaborated with the St. Croix Ojibwe on a youth-produced documentary, as well as on media projects involving the Ho-Chunk and Menominee Nations. Knowledge transfers took place in tribal communities where LSC faculty and graduate students taught videography, storytelling, and editing and where UW-Madison Global Field course participants learned about tribal cultures. In 2012 a knowledge transfer took place when eight students from the St. Croix community spent a week in the LSC computer lab in Madison creating *Naanan Nimiseyug* (My Five Sisters), a tribal history told through the life stories of five St. Croix elders. OGA is a new dimension to these ongoing outreach activities.

#### **Intended audience, partners, and anticipated outcomes**

The intended audience for this project are youth between the ages of fourteen and eighteen on the Bad River reservation who will be directly served by the media center (approximately forty per year or 120 total) and tens of thousands of others who will be indirectly served by the project. K-12 teachers and informal science instructors in Wisconsin will be encouraged to access the website, along with potentially 2,500 teachers in tribal or BIA schools; and teachers in public schools with more than 25% American Indian/Alaska Native students. By offering expanded learning opportunities and intensely publicizing the initiative via email,

Facebook, and Twitter, the project team hopes to attract 35,000 visitors annually to the web channel and website.

The project has the written support of the Bad River tribal government; the UW-Madison Global Health Institute (which will fund an undergraduate GHI field course at Bad River and participate in the August 2014 TYM workshop there); the Center for Integrated Agricultural Systems (CIAS), with whom a related USDA NIFA (Childhood Obesity Prevention) grant is being prepared; the Nelson Institute for Environmental Studies; and the Wisconsin Department of Public Instruction. This proposal has the strong support of nineteen Native and non-Native individuals and organizations, representing local Ashland-area civic and business interests, regional community leaders and agencies, and national entities, such as the First Peoples Fund. The project took shape in preliminary conversations in June 2013 between UW-Madison Professor Patty Loew, Bad River Chair Mike Wiggins, Education Director Dana Jackson, and tribal community elders and leaders. There has been regular follow up communication throughout the fall and winter between Loew, Bad River, GHI, and CIAS.

Like other indigenous communities, Bad River struggles with childhood obesity, Type II Diabetes, and heart disease—conditions directly related to poor nutrition and lifestyle choices. Bad River has some of the highest diabetes and cardiovascular disease rates in the United States, according to a 2008 Wisconsin Nutrition and Growth Study (WINGS). The community is addressing these challenges through its *Gitiganing* gardening initiatives and in language revitalization efforts that have identified and collected indigenous knowledge (IK). The challenge now is to *transfer* the knowledge to the wider community. By focusing on young people, using the innovative technologies that appeal to them (mobile apps, videos, web channel, social media, teen cuisine cooking shows focused on healthy eating, etc.), and incorporating elders and others with traditional knowledge, OGA contributes to this knowledge transfer in a cutting edge, yet culturally appropriate manner.

OGA employs the same strategy used in the tribal youth media (TYM) workshops (which focus on middle-school participants), and is simple, but effective. Elders and community leaders identify relevant topics and decide *what* they want their children to learn and *who* and *what* the community resources are. These have included tribal elders and natural resource specialists and scientists from the Great Lakes Indian Fish and Wildlife Commission (located in the Bad River Tribal Administration building). Underpinning our work is a commitment to the seven traditional Anishinaabe values: Nibwaakaawin (Wisdom), Zaagi'idiwin (Love), Minaadendamowin (Respect), Aakode'ewin (Bravery), Gwayakwaadiziwin (Honesty), Dabaadendiziwin (Humility), and Debwewin (Truth).

These values, identified by parents, elders, and tribal leaders through our years of working in Ojibwe communities, are guiding principles reflected in the youth projects. UW-Madison communication specialists adapt their teaching strategies to indigenous learning systems (elder epistemology, cooperative learning, repetition, emphasis on visual-spatial transfers of knowledge, etc.) in *how* the learning is structured. Skills building and storytelling emerge organically from a cultural scaffold and are culturally consistent with the oral tradition.

Tribal teens research, write, shoot, and produce stories which will be shared with community members at public gatherings and available via the TYM website and through an online web channel to Native and mainstream educators and the general public.

Evidence of the success of the TYM program are the requests from other Native communities, organizations, and federal agencies for advice on how to implement similar programs and by an award-winning film about Bad River's wild rice produced in 2013 by three fourteen-year-old Bad River TYM participants. The documentary, *Protect Our Future*, is currently showing to large audiences at film festivals throughout the region and recently screened at the Arizona State University Human Rights Film Festival. The three teens introduced their film at ASU and at a special screening ASU arranged at the nearby Salt River Tribal high school. Additional evidence of the effectiveness of the culturally based learning model comes from journal reflections supplied by UW-Madison students in the 2011 and 2012 Global Health Field Courses. These participants enthusiastically embraced the experience of learning from Bad River elders and culture keepers.

We have successfully received a grant from the Global Health Institute to pay for the 2014 Bad River Field Course (\$13,804) and have applied for a Morgridge Match grant to purchase media equipment needed to support future Bad River field courses (\$8280). In addition, the Bad River tribe submitted a grant to the Duluth-Superior Community Foundation for funds to support the center (\$10,300). The funds we seek in this Baldwin request will be used to support a graduate student (PA) for three years, pay for faculty time during three annual summer workshops, pay a Bad River consultant who will help instruct during the workshops, and purchase a modest amount of video production equipment. The goal is to create a culturally appropriate, sustainable communication structure that will help the community address health disparities.

### **Time frame and location**

The workshops will be held in a dedicated space being readied by the tribe the last two weeks of July and first two weeks of August over the next three years. First-week TYM workshop participants will be offered web design, web channel creation, and camera instruction. Second-week participants will learn video aesthetics, photography, and digital music composition. Third-week participants will learn video editing. With additional help from UW Global Health Institute Field Course undergraduates the fourth week, TYM participants will create stories generated from GHI-planned activities, including a tour of the rice beds, visit to the tribal fish hatchery and lectures by spiritual, cultural, nutritional, and environmental specialists in and around Bad River.

### **Evaluation and Future Plans**

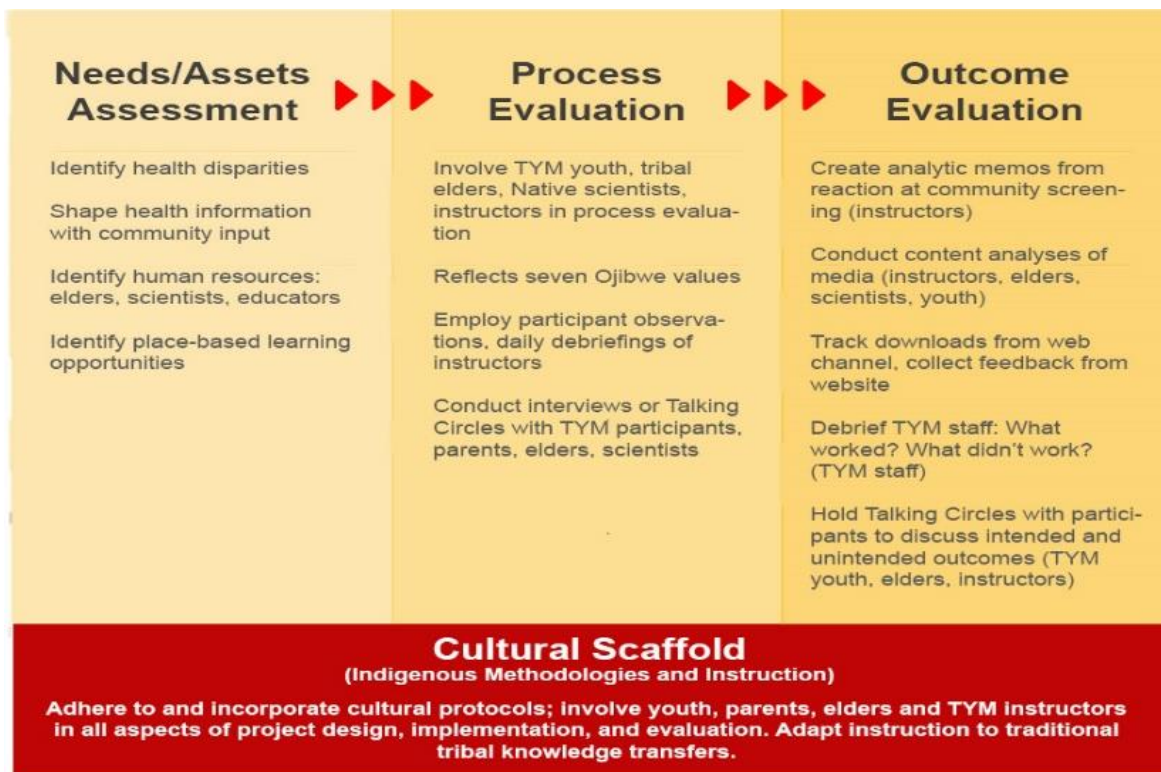
Evaluation will be conducted using the process chart developed by UW-Extension, adapted to reflect a cultural scaffold that will support project design, implementation, and evaluation. In addition to the immediate impact of developing media competency among Bad River's youth and generating much-needed, multimedia health materials, the center addresses a regional need. The closest commercial media production facilities are in Duluth, Minnesota

eighty miles away. The development of a media center at Bad River creates an opportunity for tribal members with technology skills to create media, not only for tribal governments and Native organizations and initiatives, but also for mainstream Ashland-area businesses and nonprofit organizations and thus sustain the center. It can also serve to strengthen the relationship between the Native and non-Native communities in northern Wisconsin.

### Personnel

LSC Professor Patty Loew (PI), a video and American Indian studies specialist, will teach videography, editing, and music composition. LSC Faculty Associate Don Stanley (co-PI), a new media specialist, will teach web design, social media, and video web channel creation. Loew, Stanley, and an LSC graduate student will teach media skills during the summer workshops with the help of a Bad River consultant (Fawn Youngbear Tibbets), a communication specialist whose specialties include photography, videography and editing. Youngbear Tibbets is a graduate of LSC, who is familiar with LSC equipment and software programs and who now lives on the Bad River reservation. In partnership with the Bad River Ojibwe community, the OGA team is committed to this exciting collaboration that we believe embodies the Wisconsin Idea.

### Evaluation Logic Model



## Appendix 4

### 2017 Global Health Field Trip Report

#### UW Using Media to Explore Health and Wellness with the Bad River Ojibwe

**Dr. Patty Loew**

#### **Overview**

“UW Using Media to Explore Health and Wellness with the Bad River Ojibwe” was a six-day, one-credit summer program intended to connect UW Madison Undergraduates to Bad River Ojibwe youth in a project that explores physical, mental, spiritual, and environmental health within the context of Traditional Ecological Knowledge (TEK). UW students learn about:

- Food sovereignty and food systems, including foraging and nutrition
- Wild rice and its connection to the cultural and spiritual health of the Ojibwe people
- Environmental health and the perceived threats from an oil pipeline the community wishes to decommission and a Factory Farm the community hopes to block in Bayfield County

The 2017 Global Health Field Course, July 30-August 4 on the Bad River Ojibwe Reservation, was a very successful field course and the last one I will conduct at Bad River. I was fortunate in that Heidi Busse, a post-doc fellow in SoHE and community health expert who has a rich layer of experience with indigenous communities in Africa, co-lead the field course and was a valuable asset to the program.

Most of the students were majoring in Biology or some related field and were intending a future in medicine. One was a Community and Environmental Sociology major and another was majoring in Communication. More than any other year, the students bonded quickly and intensely. There was no drama, no tension, and no unkindness that I witnessed. These students were joyful and wonderful to be around.

Heidi and I also had two graduate students: Tim Fish (Muscogee), a project assistant in the School of Human Ecology, who has a background in social work and was the City of Madison’s Title 7 Coordinator. We also had Reynaldo Morales (Quechua), a Ph.D. candidate and media specialist in the School of Education/Nelson Institute for Environmental Studies. Professor Connie Flanagan, Associate Dean of the School of Human Ecology and Becca Dower (Turtle Mountain Ojibwe), a graduate student in SoHE and food sovereignty researcher, joined us for a portion of the week at their own expense.

#### **Academic Matters**

Most of the group, comprised of six females and four males, met for a 90-minute orientation session during the spring semester, where I discussed Ojibwe cultural protocols and assessed the media skills of the group and Heidi introduced them to concepts surrounding food systems and health disparities. During the summer, I had one-hour phone conversations with two students who were unavailable for the in-person orientation in April.

On Sunday, July 30, we left UW Madison in two vans and my personal vehicle. I did

not intend to take my own car, but it was clear that the late addition of two extra students and an extra co-leader made things pretty cramped. It was also clear that we lacked the space to accommodate all the video gear we needed to return to campus after four weeks of Tribal Youth Media outreach. After stopping in Minocqua for a quick supper at Culvers, we arrived on time (about 9pm) and checked into the hotel without incident.

The next day (Monday) the UW undergraduates had an opportunity to meet the high school Tribal Youth Media (TYM) participants with whom they would share and document activities. Participants paired up and the high schoolers mentored the UW students on camera usage, website design, and digital music composition. Normally, the two groups would learn together; however we had extra tribal youth who were holdovers from the previous week (some from the previous two weeks).

**Day 3 (Tuesday)** began with a trip through the wild rice beds. Elders talked about the cultural significance of *manoomin* and environmental scientists discussed the perceived threats from a 26,000-animal hog farm and the Enbridge Oil Company's refusal to decommission a pipeline carrying crude oil across the reservation. The easements for the pipeline expired in 2013 and in January 2017 the Bad River tribal council unanimously voted not to renew them. So far the company has refused to leave.

**Day 4 (Wednesday)** featured lectures on food sovereignty and traditional medicines from UW Extension agent Joy Schelble, who is embedded at Bad River. Joy led the students on a foraging walk—an activity that many of the students reflected upon in their journals. Several described it as the highlight of the week, along with the boat tour through the rice beds.

**Day 5 (Thursday)** featured lectures from two members of the Midewiwin (Bad River's Grand Medicine Society and the traditional religion on the reservation) who talked about spiritual health and the significance of water to the Ojibwe people. This day also featured the final field trip to the Bad River Health and Wellness Center for a tour and visit with one of the clinic's doctors, the drug counselors, and a former tribal chair who explained some of the economic implications of the community having its own clinic.

**Day 6** featured a community luncheon, attended by everyone—students, their families, elders, and scientists—who participated during the week. The highlight was the showing of the video projects, which were enthusiastically received. The field trips occurred each morning. The undergraduates and their partners worked on their media projects each afternoon. After the tribal youth went home, Heidi led small group discussions during which the undergraduates unpacked the day's events and entered their reflections in their daily journals.

#### **Administrative Matters**

Housing worked out very well—no complications. We had one mix up with lunch. Bad River hosted a large Korean delegation the week of our field course. Due to bad weather, the foreign group (about 40 individuals) stayed an extra half day. We sent the Bad River youth to the community center for lunch while the undergraduates toured the clinic. We were about 30 minutes later than we had planned getting back to the community center...and all the food was gone, including our sack lunches (I mean totally gone, as in the kitchen had some dried cereal left from breakfast, but no milk, no bread—nothing). So we ordered takeout from the Lodge restaurant for the undergrads and took the food back to the Convention Center to eat while we worked.

All other events and excursions went as planned. The stories UW and TYM students produced were terrific and very well received by the community. We were about \$370 over

budget, which was pretty good, I thought, considering that we had meal costs for two extra students, an unexpected lunch payment, and my personal vehicle mileage.

### **Program Summary and Future Recommendations**

This was a very successful week. I enjoyed having Heidi co-lead the course and hope she enjoyed the field course as much as I did. From the honest insights in the reflection journals, it's clear that she asked the right questions. As you plan next year's activities, please be guided by the 4 Rs of research/outreach in Indian Country: Respect, Relationship, Relevance, and Reciprocity. It's the last R that concerns me. We have spent six years building respectful relationships. Bad River residents have opened their doors to our undergraduates and in exchange, we have reciprocated by teaching their young people useful media skills that allow these tribal teens to shine at school and compete with their non-Native peers. If this field course continues, please consult community leaders about what UW can offer in exchange. It doesn't have to be media training, but the community should get something out of this global health field course too.

**Appendix 5**  
**Oganawaabandan Gikinoo ‘Amaadiiwin**  
**Baldwin Grant Final Report by Patty Loew,**  
**June 29, 2018**

**Project Title:** *Oganawaabandan gikinoo ‘amaadiiwin* (OGA), or “Visual Learning”

**Project Directors:**

- Patty Loew, Director of the Native American and Indigenous Research, Northwestern University. When the grant began, she was a professor in the UW-Madison Dept. Life Science Communication.
- Don Stanley, Faculty Associate, Dept. Life Sciences Communication 262-1464

**Duration:** July 2015- June 2018

**Project Accomplishments:**

*Oganawaabandan gikinoo ‘amaadiiwin* (OGA), or “Visual Learning” was a collaborative community-based, three-year media project with the Bad River Band of Lake Superior Ojibwe designed to address health disparities through multimedia learning and content generation. OGA created a reservation media center and provided a new dimension to years of successful programs, including the Tribal Youth Media workshops (2006-2017) and Global Health Field Courses (2011-2017) developed at UW-Madison in partnership with Bad River. Integrating cutting-edge technology and indigenous methodology, including oral communication systems and elder epistemology, the project had two objectives: 1) to teach digital storytelling and technology skills to young people ages fourteen to eighteen during four one-week training sessions held during the summers of 2014, 2015, and 2016 on the Bad River Reservation; and 2) to use new participant skills and community resources to develop innovative technologies for the instruction and delivery of content that promotes nutrition, healthy lifestyles, and traditional food systems.

Due to the PI’s health problems in 2014, the project was delayed until the summer of 2015, then continued during the summers of 2016 and 2017. In **Year 1**, each of the approximately 40 participants created some kind of digital media—either a website, blog, photo essay, music composition, or video. Also in Year 1 a 30-minute documentary, produced by three 14-year-old TYM participants the previous year, continued to screen at nearly 40 film festivals and environmental conferences and won three national awards. The film, *Protect our Future*, about a taconite mine threat at the headwaters of the tribe’s wild rice river, was chosen as the centerpiece of the 2015 Human Rights Film Festival at Arizona State University. ASU flew the young filmmakers to Tempe and arranged for several other screenings, including one at the Pima-Maricopa Indian charter school.

In **Year 2**, the worst flood in Bad River’s modern history occurred the night before the workshops were scheduled to begin. The flood destroyed three major bridges along Highway 2 and inundated many reservation roads. Bad River became an island cut off from the rest of Wisconsin. As a result, for the first two week of the media camp only a few young people were able to make their way to the community center where the workshops were being held. But this unfortunate event turned into a unique opportunity for the young media producers. Because

commercial news crews could not reach the flooded areas, TYM participants provided flood video to media outlets in Madison, Duluth, Wausau, and Rhinelander. Wisconsin Public Television featured two of the tribal teens (and their news coverage) in a statewide story segment on *In Wisconsin*. NBC Network News requested video and broadcast it nationally! As roads became passable and more youth were able to reach us, we pivoted away from our intended topics, and, at the request of tribal planners and first responders, documented the flood damage. We compiled the youth-produced footage and made a copy for Bad River's tribal government which used it as evidence in a successful Federal Disaster Status petition. This status made not only the tribe, but other communities in Ashland County, eligible for grants and low-cost loans. This extraordinary weather event is now preserved as a historical document. Although we did not train the full number of youth (40) as we had hoped, the 20 or so we did train were highly motivated and generated hours and hours of flood video.

One other important observation, the UW-Madison faculty and staff who were in Bad River the first week played an important role in helping first responders. We used our vehicle to transport food and water in the initial hours of the flood. We helped volunteers prepare meals in the community center, and joined a human chain delivering supplies over a bridge that could not hold the weight of vehicles. It was a remarkable experience and one that engendered trust and goodwill. I'm not sure that any outreach project will ever be as welcome at Bad River as TYM was in Year 2.

**Year 3** went as planned, albeit with extra participants. Word of the success of Years 1 and 2 spread, and often youth would return with younger siblings or hang around during weeks they were not scheduled. In addition to stories, blogs, webpages, and musical compositions related to foraging, gardening, and other health-related topics, TYM participants chronicled the construction of a traditional birch bark canoe by Red Cliff tribal elder, Marvin Defoe. With Defoe's permission, four of those youth-produced videos will become part of a multimedia canoe display at the Mitchell Museum of the American Indian near Chicago.

Throughout the three years, TYM used an indigenous evaluation strategy that aligned with the front-end, formative, and summative evaluation approach popularized by UW-Extension. Each spring, we met with elders who shaped the context, directed us to resources, and described who the stories should feature. Each week, we received feedback at screenings for parents and participants. At the end of each month, we had a community screening and solicited feedback from elders, tribal officials, parents, friends, and family. Tribal members featured in the stories were given an opportunity to suggest edits. Nothing was ever posted or made available to the public until the featured tribal members approved. Some of our stories are being used by teachers in K-12 schools around the country. In each of the three years, 8 to 10 UW-Madison Global Health Institute certificate seekers joined the youth to co-produce health-related media (see attached 2017 GHI final report).

**Broader Impact.** TYM has been the focus of two dissertation projects, one journal article, and half a dozen panel presentations, most recently at the 2018 Native American and Indigenous Studies Association conference in Los Angeles. Bad River has received requests from other Native communities, organizations, and federal agencies for advice on how to implement similar programs. In 2018, for example, the Tribal Youth Media project, now supported by Northwestern University, will partner with the National Park Service, Red Cliff, Bad River, and the Lac du

Flambeau Ojibwe communities to collect Traditional Ecological Knowledge (TEK) about the Apostle Islands National Lakeshore. Like the Baldwin-funded program, the TEK project connects youth to elders through videotaped interviews and the creation of a digital video archive. We have purchased identical media equipment for Red Cliff and Lac du Flambeau who are establishing TYMs in their respective community. Bad River youth will help train their counterparts in the two other tribal communities. At my presentation at NAISA, I was delighted to hear from a Native Hawaiian who attended my session, "Oh, I met some of your media kids at Standing Rock [documenting the actions of the Water Protectors at the Dakota Access Pipeline protest]" he told me. "They sure looked like they knew what they were doing." We have indeed succeeded in reaching one of our primary goals: we have contributed to the creation of the next generation of digital storytellers and land stewards in Indian Country.

## **Appendix 6**

### **Letter to the Bad River Tribal Council - Research Consent Request**

Boozhoo Bad River Tribal Council Members,

I hope this letter finds you well. My name is Tim Fish and I am a graduate student earning my doctoral degree in the Civil Society and Community Research program in the School of Human Ecology at the University of Wisconsin-Madison. I am also a citizen of the great Muscogee Nation of Oklahoma, from which I am originally from, but now live in Madison, Wisconsin with my wife and three children. Within my own tribal community and reservation in Oklahoma, I belong to the Raccoon clan and the Kialegee tribal town. As an Indigenous person from a sovereign tribal nation, I am very much familiar with the proper etiquette and behavior expected from me when it comes to establishing close, respectful, and reciprocal working relationships with other sovereign Indigenous peoples. I am also quite familiar with the history and reputations that many of our educational institutions, very much like the one in which I find myself part of today, have had within our beloved tribal communities and homelands when it comes to research conduct. I want to assure you that my request and intentions are coming from me to you in the best way possible. With that being said, my intentions are good and I am most humbly approaching your tribal council to request your consent that will allow me to come in to your Mashkiizibii community, as a guest, to conduct my short research study in collaboration with you, your tribal members, and spirit of your homeland. My apologies in advance for my persons not accompanying this letter at the time you receive it.

Furthermore, the scope of my research study entails a journey of discovery that centers around gaining an understanding of how digital storytelling promotes the positive development of Native youth and helps them to become more involved and included in their community. However, I cannot complete this important research study without your consent and assistance as your community is unique in the sense that it has one of the very few community-based Tribal Youth Media (TYM) programs in existence. This unique situation has provided us with the opportunity for us to collaborate and work together towards; producing scholarly work through an Indigenous lens that could prove beneficial to other tribal peoples and by continuing to gain an understanding of how to produce positive developing Native youth into future leaders in today's society. A topic that exists today as a huge disparity within the scholarly world. Therefore, I believe wholeheartedly that this work possesses a mutual beneficence for us all. Included with this letter is a brief outline of my research project for your careful review and consideration. I believe it provides a good snapshot of the research study in which I am proposing. If you need further assistance or clarification regarding this research study, or would prefer for me to speak to you directly, I am available upon request.

Please consider this letter my formal request to conduct my research study in your community in collaboration with you and your tribal members. Miigwech for your thoughtful and careful consideration as I am most honored that you have provided me with your ears, time, and space. I can be reached directly by phone at (608) [REDACTED] or by email at [REDACTED]@wisc.edu. I hope to hear from you soon and I look forward to meeting you all. Have a great day!

Chi Miigwech,

Tim Fish, Ph.D. Candidate, School of Human Ecology, University of Wisconsin-Madison

**Appendix 7**  
**University of Wisconsin - Madison**  
**Bad River Tribal Council Consent Request - Research Study Abstract**

**Study Title:**

**Positive Tribal Youth Development:**

A Cross-Comparative Analysis on the Civic Identity Development and Civil Society of Urban and Reservation Tribal Youth through Youth- Led Media Programs

**Principal Investigator:** Cynthia Jasper, Phone: (608) [REDACTED], Email: [REDACTED]@wisc.edu

**Graduate Student Researcher:** Tim Fish, Phone: (608) [REDACTED], Email: [REDACTED]@wisc.edu

**Statement/Explanation of Research**

This research study seeks to gain an understanding of how youth-led media programs promote positive civic identity development for urban and reservation tribal youth. Outcomes from this important study are truly bountiful. Research findings from this study can aid in guiding other tribal groups, educators, practitioners, and scholars in developing culturally-relevant youth programming leading to the positive development of civic identities for tribal youth. The impact from these types of programs designed to nurture and develop tribal youth can assist them in developing digital media skills and knowledge, prepare tribal youth to become active, engaging members in their community, and can provide tribal youth with the capacity and agency to become future leaders in their communities as they emerge in young adulthood. In addition, for scholars who seek truth in the consilience of American Indian youth resilience, engagement, and identity formation, this study can provide a culturally-relevant theoretical foundation through an Indigenous lens, thus contributing to the decolonization of academia and research by integrating and recognizing Indigenous knowledge systems and epistemologies as legitimate, valid, and reliable sources of theoretical knowledge.

The graduate student researcher, Tim Fish, has approached the Bad River Tribal Education Director, Stephanie Julian, with his research proposal and she has agreed to assist the researcher in seeking approval from the tribal council to conduct this study in the Bad River community, with the recruitment of study participants, reserving space to conduct a sharing circle group and short individual interviews, and by connecting him with a Ojibwemowin language instructor to assist in translating words, phrases, terms, ideas, and concepts into Ojibwemowin in order to provide an accurate and authentic cultural context necessary to develop an Indigenous theoretical perspective as it applies to positive tribal youth development. Stephanie relayed to the graduate researcher that he must approach the Bad River tribal council to request consent for conducting the research study in the Mashkiiziibii community.

Therefore, the graduate student researcher is requesting consent to conduct the study in the Bad River community in collaboration with the authority of the Bad River tribal council and its tribal members. To implement the study there will be no cost to you whatsoever. All that is required from this study is to have access to the Bad River tribal community so that the researcher can conduct a sharing circle group and a series of individual interviews in collaboration with Bad

River families, youth, and adults who have been directly and/or indirectly involved with the Bad River tribal youth media program.

### **Scope and Purpose of Research**

As the title of this qualitative research study implies, the scope will be to look at, and compare, how digital media promotes positive youth civic identity development for both urban and reservation Native youth. More specifically, the purpose of this study is to gain an understanding of how digital storytelling promotes the positive development of Native youth and helps them to become more engaged and involved in their community. The study will include two separate tribal youth groups that will take place in two separate locations at separate times, The two locations are; 1) the Bad River Band of Lake Superior Chippewa reservation in Odanah, Wisconsin and 2) the Madison, Wisconsin area. This study will include American Indian youth between the ages of 12-17 years of age whom have participated in a Tribal Youth Media (TYM) program/workshop in the community and intertribal youth whom are now young adults who have participated in various youth-led media initiatives in the Madison area. This study will also include adults whom have either worked directly, or indirectly, with youth whom have previously participated in the TYM program and/or have been involved in the development of the Tribal Youth Media program.

Through their own lens,' tribal youth will share their experiences regarding the knowledge and skills gained from learning how to use digital media, engagement in community-based activities performed while participating in the TYM program, and the reason why they chose to create the video projects they did while in the program so that we can gain an understanding of how digital media possibly served as a way for them to develop their civic identities through digital media production. Other topics will also be explored and taken into consideration for use in this study, such as; youth advocacy and activism, political engagement, treaty and cultural preservation initiatives, social justice issues and tribal initiatives to preserve and protect treaty rights, and communal relationship building. The inquiry of this study will focus on *seven core questions*, they are;

- What role does digital media play in civic identity formation for reservation and urban tribal adolescents?
- How does digital media and cultural landscape influence civic identity formation between urban and reservation American Indian youth? Meaning, are there similarities, or differences, between groups and why?
- What does positive youth development look like from an Anishinaabeg epistemology?
- What does community, and possibly political, engagement look like from an American Indian youth perspective?
- From a Native youth perspective, what do Native youth want more of in terms of digital media skills building and what would an ideal TYM program look like?
- How can tribal youth use digital media to actively engage their peers and inform their peers and elders about topics important to them?
- How can this study be used to move beyond the existing positive youth development framework that more accurately reflects American Indian adolescent development, in terms of civic identity and civil society?

In an attempt to answer these questions, this proposed research study will develop, and utilize, an exploratory, interdisciplinary approach using the positive youth development theoretical perspective as a foundation that will include Indigenous knowledge systems thinking and research methods, lived experiences, and digital artifacts created by youth. The ultimate goal of this study is to gain an understanding of how digital media use and the unique and complex nature of tribal identity, community engagement, language, and culture, specifically from an Indigenous perspective, come together to promote the positive civic identity development of tribal youth. As a result, this research project will seek to decolonize an existing positive youth development theoretical framework by putting positive youth development into an Indigenous context, thus creating a new theoretical perspective that will be referred to as “positive *tribal* youth development.”

### **Research Framework**

The current positive youth development framework seeks to examine how youth are being “*positively*” developed while participating in various youth programs as they emerge into young adulthood. Within the *PYD* framework, positive youth development is achieved when youth acquire what is referred to as the five C’s, they are; competence, confidence, connections, character, and caring/compassion. These five C’s focus on youth resiliency, however, since this research focuses on civic identity development of tribal youth, a 6<sup>th</sup> C will be introduced, *contribution*, which will lay the foundation for this study. It is suggested that once youth have acquired the 6 C’s, they become thriving. *Contribution*, within the scope of this work, is defined as a commitment by youth who have contributed to various aspects of their community and society that goes beyond themselves and their self-interests while mutually reinforcing contributions to self, community, and institutions of civil society. In order to examine how tribal youth are “*contributing*” to their communities and society, this study will incorporate four interrelated categories of indicators of youth civic behaviors as model data sets, they are; Social capital/social trust, civic knowledge and skills, civic engagement, and pro-civic attitudes. These four domains will be used to assist in the development of other indicators that are culturally relevant to Indigenous peoples. These culturally relevant indicators will be developed from study participant responses and will be used to measure the extent of how tribal youth are using digital media to contribute to various forms to self, community, and society.

In addition, in order to gain an understanding of how tribal youth are contributors of their self, community, and society we must begin to understand the uniqueness of American Indian youth from a historical, cultural, ecological, and linguistic viewpoint in order to put into context of how positive tribal youth civic identity development may look for Native youth. To further assist in this initiative, this study will seek the assistance of an Ojibwe language specialist so that we can gain a more meaningful and authentic account of what these various aspects mean through an Indigenous worldview. By providing an Ojibwemowin linguistic translation to specific terminology and concepts that will be included in this framework, we can begin to attach various meanings and associations that will be useful in understanding how resilience and civic identity is developed for tribal youth as well as how it might differ between both tribal and non-tribal groups in our society through a specific lens. Yet another added benefit for doing so, is that this work will aid in closing the knowledge gap in research by introducing a theoretical framework

constructed from an Indigenous perspective which further lend itself to new discoveries in youth development research.

Other questions that this study seeks to answer, and ultimately to develop into its own theoretical lens, are; how does tribal youth contribute to their own specific community, and society, and what does this look like from an Indigenous perspective? As sovereign nations, American Indian peoples hold a unique status in our society and possess distinct cultural identities very different from other groups in mainstream society. As a result, positive youth development may look very different for American Indian youth compared to other ethnic groups. Because of this, it is important that we gain an understanding of how tribal youth are being “*positively developed*.” Therefore, in order to gain this understanding, a new theoretical perspective must be created that puts into context the temporal (history), ecological, cultural and linguistic understandings of Native peoples, thus decolonizing research by placing Indigenous voices and epistemologies at, and in, the center of research.

### **Description of Data Collection Methods**

The data collection method used for this study will consist of the use of a sharing circle group and a series of individual interviews. Sharing circles are a group-based interview method that follow a semi-structured, conversation style format that blends the use of focus groups with Indigenous-based talking circles and are conducted in a similar manner as talking circles. Sharing circles, as a data collection method, was created and used by Indigenous researchers because it incorporates local Indigenous-based cultural values and protocols into its implementation. Therefore, it is well suited to be used with Indigenous youth and tribal communities. The intended purpose behind this chosen data collection technique is that it allows participants to engage in a familiar group setting with peers where they can share a great deal of information in a short amount of time in a culturally appropriate manner. Participant responses will be studied and thematically categorized into “themes or patterns” that stand out across the group. These “themes” are important because they are common phenomena that occurs across a population which can be translated into scientific evidence. Another important aspect regarding the use of a sharing circle group is that it follows the local Indigenous groups cultural protocols of research and data collection. Therefore, it respects tribal self-determination and authority and promotes positive relationship building and works to build mutual trust and understanding between the researcher, participants, and tribal governing body.

Individual interviews will also be used in this study design. Individual interviews will consist of a single, one-to-one individual interview session lasting approximately 60 minutes in duration and are semi-structured. Semi-structured means that there are a set of predetermined questions, but will allow for the researcher to ask additional follow-up (impromptu) questions based on participants responses. This is so the researcher can gain more information about a specific topic, clarity about specific participant responses, or for further explanation of personal experiences, feelings, emotions, and rationale behind specific behaviors, thoughts, or topics. Questions asked during interviews will remain unbiased and open-ended in order to allow for the research participant to provide their own accurate and authentic account of their thoughts, emotions, and experiences.

All study participants will be asked a set of predetermined, open-ended questions that may, or may not, involve some follow-up (impromptu) questions for clarity or to dive deeper into the meanings of participants responses. The hope is that what unfolds is a story that tells a tale of how digital media is being used to positively develop Native youth as they transition their way towards early adulthood. More specifically, youth narratives will provide an explanation of how digital media provides tribal youth with a means to become active and engaging members in their community through various community-based activities linked by the use of digital media, common interests, and collective activity.

After the sharing circle group and individual interviews have been conducted in collaboration with *all* study participants, the researcher will perform a thematic study of the responses and transcribe them into written documents that will be used to categorize themes or patterns that emerge based on their responses. These themes/patterns that emerge will be used as scientific data to support the hypothesis that digital media can be used to promote civic identity development for tribal youth, which will be written into the graduate student researchers' dissertation and ultimately published as scholarly work.

*\*Sharing Circle Group and Individual Interview questionnaires outlining the semi-structured, open-ended questions that will be asked to youth and adult research participants is included at the end of this document for review.*

### **Recruitment Procedures**

If, and when, consent from the Bad River tribal council has been provided, the graduate student researcher will work closely with the Bad River Tribal Education Director throughout the duration of the study for the time it is conducted in the Bad River community. The role of the Bad River Tribal Education Director, in regards to this research study, will be to assist the research team in obtaining consent from the Bad River tribal council in order to conduct the study in the Bad River community. In addition, the Bad River Tribal Education Director will assist in creating a list of potential study participants with contact information, aid in reserving a location to conduct interviews in the community, assist with connecting the graduate student researcher with an Ojibwemowin language specialist, and serve as the primary contact person between the research team and Bad River tribal council and community.

Once the tribal council has approved of this study, a potential study participant list will be generated and provided to the research team by the Bad River Tribal Education Director, the graduate student researcher will contact potential study parents/legal guardians directly requesting a meeting where he will ask for consent for their child to be a voluntary participant in the research study. Parents/legal guardians will be provided informed consent forms by the graduate student researcher outlining the research study purpose, objectives, and to request their permission to allow their child to participate in the research. Once parents/legal guardians have provided their consent to allow their child to participate in the research, the graduate student researcher will work with them to arrange a meeting with their child to request his/her consent to participate in the research. This meeting will consist of the child meeting with the graduate student researcher where he will provide an informed assent form requesting his/her consent to be in the study. The graduate student researcher will describe and discuss the study with the child and inform him/her of their rights and role as a study participant and be provided ample time to

review the form and to ask any questions they he/she may have regarding the study in the presence of their parent/legal guardian. All informed consent forms will be collected *only* by the graduate student researcher for safekeeping and to ensure that confidentiality is securely maintained per UW-Madison IRB protocol. All study participants will only be allowed to participate if they have signed informed consent/assent forms. Study participants will be provided a copy of signed informed consent forms for their reference and safekeeping.

Once consent forms have been gathered by the graduate student researcher and working with the Bad River Tribal Education Director, the sharing circle group and individual interviews will be scheduled by the graduate student researcher. The graduate student researcher will work with the Bad River Tribal Education Director to secure and reserve a private location in the Bad River community that will be designated to conduct the sharing circle group and individual interviews. Once the sharing circle group and individual interviews have been conducted by the graduate student researcher, he will return to Madison, Wisconsin to begin the work of transcribing, examining, and interpreting the data (participant interviews, youth digital storytelling videos, Ojibwemowin translatable document). Once data has been interpreted, the graduate student researcher will create a final report based off of interview responses and their participation. The researcher will then share it with the Bad River Tribal Education Director for review and approval. Once approval has been granted by all parties, the report will be included and written into a publishable scholarly dissertation.

The Bad River tribal council will reserve the sovereign right to be provided and approve of a final report that includes the research findings as it relates to Bad River tribal citizen study participant responses and translatable work, which may also be used for their own intended purposes. The final report will include outcomes from the data gathered from Bad River youth and adult participant responses, and the Ojibwemowin translatable document. Research participants will be informed, both in their informed consent forms and expressed to them verbally by the researcher during the explanation of this study that the Bad River tribal council reserves this right to a copy of the study's final report that includes outcomes based on their tribal citizens interview responses and translatable work. The duration of the study conducted in the Bad River community is anticipated to be no longer than 3 days, depending on availability of consenting study participants, time taken to obtain informed consent forms, and space available for scheduling and conducting interviews. Once the interviews have been completed, the graduate student researcher will travel back to the UW-Madison campus to begin data interpretation.

Once data has been interpreted, approved by the appropriate parties, the research outcomes will be written into the graduate student's dissertation for possible publication. Any stipulations requested by the Bad River tribal council will be respected, honored, and strictly adhered to by the research team throughout the duration of the research study.

*\*\* Recruitment letters and informed consent and youth assent forms for parents and youth are included as attachments at the end of this document.*

### **Expected Duration of Research Study**

The expected duration of the study, specifically in the Bad River tribal community, will last no longer than it will take to conduct 1 sharing circle group lasting approximately 120 minutes and 8 individual interviews lasting approximately 60 minutes with each study participant. It is anticipated that the study will require approximately 2-3 days to complete in the Bad River community, but may be less or more depending on availability of study participants. In separate interviews with Madison-Area urban intertribal youth, interviews are anticipated to last no longer than 1-2 days, depending on availability of Madison-area urban intertribal youth. After interviews have been conducted, TYM youth produced project videos examined, audio recordings transcribed, data categorized and interpreted, research findings submitted and approved by all parties, the graduate student researcher will produce a scholarly dissertation worthy of publication. The tentative timeframe for overall study completion will be the end of August 2023.

### **What will Participation Involve?**

This research study will include 8 tribal youth who have previously participated in the Bad River Tribal Youth Media (TYM) program/workshop, 4 Bad River young adults who have previously participated in the TYM program as youth, and 4 adult tribal representatives who have worked directly, or indirectly, with TYM youth or have been involved in supporting tribal youth and the Bad River TYM program/workshop, as well as an Ojibwemowin Language Specialist.

In total 16 Bad River tribal members will be asked to participate in this study. 8 previous TYM youth participants who consent to participate in the study will be asked to engage in a single sharing circle group session, 4 past TYM youth participants whom are now young adults will be asked to provide individual interviews, as well as 4 consenting adult tribal representatives whom will also be asked to engage in a single individual interview session with the graduate student researcher working on the study. Participants will be asked to allow the graduate student researcher to record conversations using both a video recorder and handheld audio recording device. Participants will be provided the option to decline their consent to be either video and/or audio recorded, or both. If participants decline consent, then the graduate student researcher will take notes by hand.

***Sharing Circle:*** A sharing circle group will last approximately 120 minutes in duration and will consist of a semi-structured, conversation style format. The researcher will provide a set of predetermined, open-ended questions to be used as prompts for dialogue with youth. Participants may retain the privilege of skipping any question(s) that he/she is either uncomfortable answering or wish not to answer, take short breaks during the group session, and/or excuse themselves entirely from the sharing circle group, at any time, without consequence or penalty. The sharing circle group will be videotaped and/or audio recorded, with participant consent, for analysis, notetaking, and transcription purposes only.

***Interviews:*** Participant individual interviews will last approximately 60 minutes in duration. Interviews will consist of semi-structured, open-ended questions where the graduate student researcher may ask follow-up questions necessary in order to gain clarity of meanings, and/or for further inquiry regarding participant responses based on the study's purpose and objectives.

Participants may retain the privilege of skipping any question that he/she is either uncomfortable answering or wish not to answer, take short breaks during the interview, and/or excuse themselves entirely from the interview, at any time, without consequence or penalty.

### **More Information About Research Study Participation:**

#### **8 Bad River Tribal Youth**

Tribal youth who have participated in the Tribal Youth Media (TYM) program previously will be included in this study due to their past experiences and involvement in the TYM program (i.e., digital media knowledge and skills development, tribal identity, and community engagement activities performed while creating digital storytelling videos, as well as a video analysis of actual TYM youth produced project videos/films during their involvement in the TYM program). Youth videos will be used to assist in meaning making by seeking to understand the child's motivations for choosing topics important and relevant to them, to support participant responses and claims, and to gain insight into how their work was possibly used by the tribe and/or others, as well as to aid in the development of a new emerging theoretical perspective.

#### **Bad River Parents/Legal Guardians**

Parents/Legal Guardians will be included in the study only to obtain their consent on behalf of their child to be included in the study. Tribal youth will also have to provide their informed assent to participate in the research as well.

#### **8 Adults (4 Past TYM Youth Participants and 4 Bad River Tribal Representatives)**

Adults whom have either worked directly or indirectly with, or in support of, the Tribal Youth Media program and its youth participants will be included in this study. Adults included in the study will provide their knowledge, experiences, and first-hand accounts regarding how they assisted in helping to positively develop tribal youth who have participated in the TYM program in various ways and/or regarding the development of the TYM program itself.

In addition, past TYM youth participants whom are now legal adults will be included in this study to gain a historical account of their participation in the TYM program and how it helped them, or not helped them, in their transition to young adulthood.

### **Are there any Experimental Procedures Involved?**

There are no experimental procedures of any kind, whatsoever, required for the research study

### **Recording Information**

All video and audio recordings from the sharing circle group session and individual interviews conducted by the research team will *only* be used by the research team for research purposes *only*, such as; examination (i.e., for clarification for determining clarity and meanings associated with participant verbal and nonverbal responses), record keeping, notetaking, and for transcribing participant responses from group sessions and interviews into written documents. Only the research team will see and hear the video and audio recordings from the sharing circle group and individual interviews and will not be used for any other purpose other than for data

analysis and interpretation in this study and will not be shared with anyone outside the research team. All recordings will be securely protected and kept throughout the duration of the study and for 7 years from the date of study completion where it will then be securely, and safely, destroyed. At the end of the research study, a final report summarizing findings from study participant interviews will be created and shared with the Bad River Tribal Education Director for approval to use, as well as to the graduate student researchers dissertation committee.

### **Mutual Beneficence**

This research study will be conducted in a manner that will recognize and respect the sovereign status of the Mashkiiziibii, aka the Bad River Band of Lake Superior Chippewa Indians of Wisconsin, and will ensure that this study and the research team will do everything possible to maximize the benefits of this study for the Bad River tribe while minimizing all potential risks to the tribe, its members, and to study participants according to UW-Madison IRB campus policy and ethical standards, the UW System Tribal Consultation Regent Policy, and will respect and honor any Bad River tribal cultural and research protocols.

Furthermore, this study has adopted and included within it, questions proposed by Bad River tribal members on how the tribal youth media program can be improved and scaffolded on to incorporate new areas of digital media knowledge and skill building for tribal youth in the Bad River community as well as how digital media and online resources can be used by youth for youth to announce and improve youth programming by the Bad River tribe (i.e., motivate and recruit youth to join and participate in community programs and activities, to develop youth programs of interest to them). The research team has incorporated these questions in the research study and outcomes from findings will be provided to the appropriate tribal representatives once the study has concluded in a final report.

*\*\* An informed consent form for the Ojibwemowin Language Specialist and working translatable document is attached to end of this document.*

### **Are there any Risks to Research Participants?**

We anticipate only minimal risks for study participants participating in this study. Due to size and proximity of your community a breach of confidentiality may occur because of other TYM youth participants, families, and those familiar with previous involvement and interactions with tribal youth as well as adults whom may have either worked directly, or indirectly, with youth and other adults while in the community may be able to identify study participants.

Furthermore, TYM youth participants may have previously shared their individual videos publicly where they, or others, may have been included in the production credits and/or where TYM participant images were included in the production of digital storytelling films or videos and/or may have been involved directly, or indirectly, in the production of films or videos by TYM youth participants (i.e., interviewed by youth or consulted youth). Therefore, it may be unavoidable to mask participants identity as it may be inextricably linked to videos that may have already been made accessible to the public (i.e., posted on Facebook, YouTube, websites). In addition, the use of a sharing circle requires a group format where the research team cannot guarantee confidentiality due to direct contact among group members. However, all group

members will be asked to respect one another and to keep what is discussed and shared during the group session among themselves and private. In other words, the researcher will ask all youth participants to keep what is shared among group members in the group and not be taken outside of the group and shared with others.

The research team will do everything within their power to protect and preserve the confidentiality of participants, unless consent has been otherwise provided by participants to use their name, and/or images taken directly from TYM youth produced project videos, and/or language materials for research purposes only. Also, study participants may reveal personal, sensitive, or identifiable information when responding to open-ended questions and/or participants may be upset by aspects of the research.

### **Are there any Benefits to Research Participants?**

Benefits for research participants will include their stories contributing to the development of an inclusive Indigenous theoretical framework on positive youth development that will provide a more accurate and authenticate account of how digital media impacts tribal youth towards positive youth civic identity development as they progress towards young adulthood.

In addition, as part of the research project, benefits to the Bad River tribe will include gaining an understanding, from a tribal youth perspective, of how digital media, use of the internet, use of various social media platforms and public domains can be used by youth for youth for recruiting and motivating them and their peers to engage in community youth programming initiatives as well as learning from a youth perspective of what types of youth programs they would like to have and be involved with in the future.

Additionally, another added benefit for the Bad River tribal community includes the potential to gain insight and knowledge from youth as to how to improve the current Bad River Tribal Youth Media program (i.e., discovering ways to expand and scaffold on previous years of digital media development where youth learn something new and different each year).

Lastly, the Bad River language specialist will be provided with the opportunity to add to portions of the graduate students research dissertation by including language translations, if he/she desires. The purpose of providing this opportunity is because the language specialist possesses the unique cultural knowledge and linguistic expertise and understanding that can be useful in making connections that will help others to understand the context of tribal adolescent development from an Indigenous perspective, therefore, providing language advocacy for Bad River tribal youth through the use of Ojibwemowin.

### **Will Research Participants be Compensated for Study Participation?**

Yes, research study participants who have agreed to participate in the study will be provided an incentive for their participation and efforts toward the successful completion of this research study.

- Sharing circle group youth participants will each receive an incentive in the form of a \$50 Wal-Mart gift card.

- Madison urban intertribal youth, whom are now young adults, and Bad River adult study participants will each be provided a \$25.00 Wal-Mart gift card for their completion of an individual interview session.
- In appreciation for their time and efforts, parents/legal guardians will be provided a \$10.00 Wal-Mart gift card for meeting with the graduate student researcher to discuss the possibility of their child participating in this research study.

### **How will Confidentiality be Protected?**

While there will likely be scholarly publications as a result of this study, names and/or images from TYM youth project videos will not be used unless participants have provided their consent to use them. By participants choosing to participate in this study, the research team would like to be able to quote them directly and/or use their image from TYM youth produced project videos, if and when necessary. However, if permission is not provided by study participants to use their names, a pseudonym will be used in place of their name, and the use of personal images, and/or translatable work will not be used, unless participants have agreed to do so by providing their explicit consent. Participants will be provided the option to opt-out of consenting to the use of their name, and/or image from TYM youth produced project videos, and translatable work. Data collected by the research team will only be used by the UW-Madison researchers for this project and will not be retained for future research under any circumstance.

*\*Please note: Study participants will be asked to not reveal any highly personal, sensitive, or identifiable information about themselves, or others, involved in this study. This helps us to respect everyone's privacy and maintain confidentiality for those who wish it.*

**\*\*Please note that the researcher is mandated by Wisconsin state law to report suspected child or elder abuse/neglect. In such an event, confidentiality will be broken in these cases.**

### **Whom should You Contact if You have Questions?**

The Bad River tribal council, its approved authorizing representatives, and study participants are free to ask any questions about the research study at any time. If you, or your tribal members, have questions about the research study, please contact the graduate student researcher, Tim Fish, by phone: (608) [REDACTED] or by email: [REDACTED]@wisc.edu. If you have questions, concerns, or complaints regarding this research study, please feel free to either contact the research team or the Principal Investigator, Cynthia Jasper, by phone: (608) [REDACTED] or by email: [REDACTED]@wisc.edu.

If you have any questions about research participant rights or have complaints about the research study, or study team, call the confidential research compliance line at 1-833-652-2506. Staff will work with you to address concerns or complaints regarding the research study, research participation, or research team and will assist in resolving problems. If the Bad River tribal council decides to withdraw its consent and wishes not to continue the research study for any reason, whatsoever, it may do so, at any time, without penalty or consequence.

**Appendix 8**  
**University of Wisconsin - Madison**  
**Research Study Recruitment Letter - PARENTS/LEGAL GUARDIANS**

Boozhoo Parents/Legal Guardians,

My name is Tim Fish and I am a graduate student pursuing my doctoral degree in the Civil Society and Community Research program in the School of Human Ecology at the University of Wisconsin-Madison. I am also a tribally enrolled citizen of the Muscogee Nation of Oklahoma living in Madison, Wisconsin. As an American Indian who has lived both on a reservation and in an urban setting, I am interested in how the use of digital media by American Indian youth assists in the positive development of their civic identities. More specifically, this study will seek to gain an understanding of 1) how digital storytelling promotes the positive development of Native youth for both reservation and urban American Indian youth, 2) how it helps them to become more involved and included in their community, and 3) to help explain what positive youth development looks like for American Indian youth from their perspective. To gain this understanding, this study requires that I meet with, and interview, your child because they have been identified as either being past participants in a tribal youth media program/workshop in your community.

Therefore, you are receiving this invitation to participate because your permission is required from you to allow your child to participate in this extremely important study. If you consent to allow your child to participate, your child will be asked to engage in single sharing circle group session with me and 7 other tribal youth where I will ask the group questions specifically about their participation in the Tribal Youth Media program/workshop, involvement in the community while in the TYM program, and his/her video that he/she created while in the TYM program. The sharing circle group session will last approximately 120 minutes (2 hrs.) and will be held a private location in your community designated for this purpose.

**Other things you should know about the research study:**

**Sharing Circle:** The sharing circle group is conducted very similar to a talking circle. The youth group will be asked questions pertaining only to their involvement in the TYM program and their video productions (i.e., community engagement, relationship building among peers, adults, elders, tribal leaders, and their rationale for choosing the topics of their videos). I am asking that the sharing circle group be video and audio recorded for reference purposes only. Your child will be given the opportunity to take breaks, skip or not answer specific questions that they are uncomfortable answering, and/or exit the circle at any time, without penalty or consequence.

**Risks:** There may be a chance that others may find out that your child has participated in this study due to size and proximity of your community, or due to the fact that others may be aware of the work that he/she created while participating in the TYM program, and/or because your child(ren) may have already made their videos publicly accessible (i.e., posted on Facebook, Twitter, YouTube). Therefore, it may be impossible to fully mask his/her identity as names and images may be inextricably linked to videos as he/she may have previously shared their video

publicly. Additionally, the use of a sharing circle requires a group format where the research team cannot guarantee confidentiality. However, all group members will be asked to respect one another and keep what is discussed amongst themselves and shared during the session private. In other words, the researcher asks youth participants to keep what is shared among group members in the group and not taken outside of the group and shared with others. However, whenever possible, the researcher will do everything within his power to protect and preserve the confidentiality of your child throughout this study.

*Also, the Bad River tribal council, and its approved authorizing representatives, will be provided a final report that will include outcomes based on your child's interview responses and the Bad River tribal council will reserve the right to use this information for their own intended purposes. Because of this, there may be a small chance that your child could potentially be identified.*

**Benefits and Compensation:** Other than your child contributing to the greater good of your community and providing an authentic tribal youth perspective on positive tribal youth development that may benefit other tribal youth, communities, and practitioners, there are no direct benefits to him/her for participating. In appreciation for helping with this research, your child will receive an incentive for participation in this study in the form of a \$50 Wal-Mart gift card upon successful completion of the sharing circle group. Your child reserves the right to not respond to questions that he/she chooses, take short breaks, or exit the sharing circle group session at any time, without consequence or penalty. Additionally, for meeting with me to discuss the study and the possibility of including your child in this study you will receive a \$10 Wal-Mart gift card in appreciation for your time and effort.

**Outcomes:** From this study, outcomes will likely result in a scholarly publication. In addition, the Bad River tribal council, and its approved authorizing representatives, will be provided a final report that will include outcomes based on your child's interview responses. The Bad River tribal council will reserve the right to use this information for their own intended purposes.

**Consent:** In addition to providing your consent, your child will also be provided an informed assent form separate from this letter so that he/she can provide his/her consent to use his/her name, image from TYM produced project videos, and responses for direct quoting. However, whenever possible your child's identity will be withheld unless both you and your child consent to allow me to use his/her name and/or image from TYM produced project videos in the final draft of this study.

Please let me know if your child is interested in participating in this study or if you have any questions, concerns, or would just like to know more about the study, please feel free to reach out to me by phone: (608) [REDACTED] or by email: [REDACTED]@wisc.edu. I would be happy to discuss this study further with you.

Chi Miigwech,

Tim Fish, Ph.D. Candidate  
School of Human Ecology, University of Wisconsin-Madison

**Appendix 9**  
**University of Wisconsin - Madison**  
**Informed Consent Form – PARENTS/LEGAL GUARDIANS on Behalf of Child**

**Study Title:**

**Positive Tribal Youth Development:**

A Cross-Comparative Analysis on the Civic Identity Development and Civil Society of Urban and Reservation Tribal Youth through Youth-Led Media Programs

**Principal Investigator:** Cynthia Jasper, Phone: (608) [REDACTED], Email: [REDACTED]@wisc.edu  
**Graduate Student Researcher:** Tim Fish, Phone: (608) [REDACTED], Email: [REDACTED]@wisc.edu

**Description of the Research**

Your child is invited to participate in a research study about how youth-led media programs promote positive youth civic identity development for both urban and reservation American Indian youth. Your child has been asked to participate in this study because he/she has been identified as an American Indian youth who has participated in the Tribal Youth Media (TYM) program/workshop in your community. This study will seek to gain an understanding about his/her experiences as an American Indian youth who has learned how to use digital media and participated in various community engagement activities as a result.

The purpose of this study is to gain an understanding of how digital storytelling promotes the positive development of Native youth and how it helps them to become more involved and included in their community. The study will include two separate tribal youth groups that will take place in two separate locations at different times, The two locations are; the Bad River Band of Lake Superior Chippewa reservation in Odanah, WI and the Madison, Wisconsin area. For this study, American Indian youth are defined as being between the ages of 12-17 years of age who have participated in the TYM program/workshop in the community. The research study involving Bad River tribal members will take place at a private location in the Bad River tribal community designated for this purpose. The research study involving Madison-area urban tribal youth will take place at a private location in the Madison, WI area designated for this purpose.

**What will my Child's Participation Involve?**

If you decide to allow your child to participate in this research, he/she will be asked to participate in a sharing circle group session lasting approximately 120 minutes (2hrs.) with a graduate student researcher in which he/she will be asked a set of semi-structured, open-ended questions about his/her involvement in the TYM program in your community. Some questions may require follow-up questions that will focus on topics, such as: various community engagement activities, relationship building activities (i.e., peer-to-peer, group, and adult/elder interactions), TYM youth produced project video examination, as well as their cultural understandings and meanings associated with their work and activities while in the TYM program/workshop.

You, and your child, will be asked to allow the graduate student researcher to video and audio record the sharing circle group session using a video recorder and a handheld audio recording device. Notes will be taken by hand should your child decline to be recorded. Your child may

skip any question that he/she are either uncomfortable answering or wish not to answer, take short breaks during the sharing circle group session, or he/she may excuse themselves from the sharing circle group session entirely, at any time, without consequence or penalty. In addition, study participants may be asked to share their TYM youth produced project video with the study team for research purposes only. If a TYM youth produced project video is selected for research purposes by the study team, videos selected with participant consent will be used only for context alongside his/her responses and will not be used or released, at all, in any form, for commercial purposes, whatsoever.

### **Recording Information**

All video and audio recordings performed by the researchers from the sharing circle group session will be *only* used by the research team for this research study *only*, such as; examination (i.e., for clarification for determining clarity and meanings associated with participant verbal and nonverbal responses), record keeping, notetaking, and for transcribing audio recordings into written documents that will only be used for data analysis and interpretation. Only the research team will see and hear the video and audio recordings from the sharing circle group and will not be used for any other purposes other than for this research study and will not be shared with anyone outside the research team. *However, at the end of this research study the Bad River tribal council, and its approved authorizing representatives, will be provided a final report that will include outcomes based on your child's responses and the Bad River tribal council will reserve the right to use this information for their own intended purposes.*

All recordings will be securely protected and kept throughout the duration of the study and for 7 years from the date of study completion where it will then be securely, and safely, destroyed.

### **Are there any Risks to my Child?**

We anticipate only minimal risks for your child's participation in this study. Due to size and proximity of your community a breach of confidentiality may occur because of other TYM youth participants, families, and those familiar with previous involvement and interactions with your child, as well as adults, whom may have either worked directly, or indirectly, with other tribal youth and adults while in the community.

Furthermore, TYM youth participants may have previously shared their individual videos publicly where your child, or others, may have been included in the production credits and/or where TYM participant images were included in the production of digital storytelling films or videos and/or may have been involved directly, or indirectly, in the production of films or videos by youth (i.e., interviewed by youth or consulted youth). Therefore, it may be unavoidable to mask your child's identity as it may be inextricably linked to videos that may have already been made accessible to the public (i.e., posted on Facebook, YouTube, websites). In addition, the use of a sharing circle requires a group format where the research team cannot guarantee confidentiality due to the number of participants involved. However, all group members will be asked to respect one another and keep what is discussed and shared during the group session among themselves and private. In other words, out of respect for others, the researcher asks all youth participants to keep what is shared among group members in the group and not taken outside of the group and shared with others for any reason.

The research team will do everything within their power to protect and preserve the confidentiality of your child, unless consent has been otherwise provided by both you and your child allowing us to use his/her name, and/or image from TYM youth produced project videos for research purposes only. Also, your child may reveal personal, sensitive, or identifiable information when responding to open-ended questions and/or participants may be upset by aspects of the research. *Also, because the Bad River tribal council, and its approved authorizing representatives, will be provided a final report that will include outcomes based on your child's interview responses, there may be a small chance that your child could potentially be identified.*

### **Are there any Benefits to my Child?**

Benefits for research participants will include their stories contributing to the development of an inclusive Indigenous theoretical framework that will provide a more accurate and authentic account of how digital media impacts tribal youth towards the positive development of their civic identity. Other than this, there are no direct benefits to your child or other youth participants.

### **Will my Child be Compensated for Study Participation?**

For your child's participation in the study, he/she will receive a \$50.00 Wal-Mart gift card upon successful completion of the sharing circle group session. Successful completion is defined as entering and completing the interview. However, your child reserves the right to skip any question that he/she are either uncomfortable answering or wish not to answer, take short breaks during the sharing circle group session, or he/she may excuse themselves from the sharing circle group session, at any time, without consequence or penalty.

### **How will the Confidentiality of my Child be Protected?**

While there will likely be scholarly publications as a result of this study, your child's name and/or image will not be used unless you give your consent to do so below. The researchers will do their best to keep your child's identity confidential by masking it in our results should you request to have your child remain confidential. However, due to the size and close proximity within your community, it may be possible for others to discover who your child is based on what he/she shares in the sharing circle group due to close ties in your community. Also, your child, and others, may have already distributed his/her TYM youth produced project video publicly, so if your child was involved directly, or indirectly, in the production of those videos, he/she may be identifiable from material included in them (e.g., your child was part of the film, narrated, and/or were mentioned in production credits).

If you choose to allow your child to participate in this study, I would like to be able to quote him/her directly by name and/or use their image from TYM youth produced project videos, when necessary. Also, because your child may have produced a video as part of their involvement in the TYM program, they may, or may not have, included their name and/or image in the production credits. Therefore, it is important that we ask for your consent to use their name and/or image from TYM youth produced project videos, as needed for the study as they may be inextricably linked. If you choose not to allow us to use your child's name and/or image from TYM youth produced project videos in this study, we can use a pseudonym in place of his/her name and/or not use his/her image from TYM youth produced project videos. Data collected by the research team will only be used by the UW-Madison researchers for this project and will not

be retained for future research. *However, a final report will be shared with the Bad River tribal council whom may use it for their own intended purposes.*

*\*Please note: Participants should try not to reveal any highly personal, sensitive, or identifiable information about themselves or others involved in this study. This helps us to respect everyone's privacy and maintain confidentiality for those who wish it.*

*\*\*The researcher is mandated by Wisconsin state law to report suspected child or elder abuse/neglect. In such an event, confidentiality will be broken in these cases.*

### **Whom should I Contact if I have Questions?**

You and your child may ask any questions about the research study at any time. If you have questions about the research study, concerns, complaints, or think that by your child participating in this research study has hurt them in anyway, please contact the graduate student researcher, Tim Fish, by phone: (608) [REDACTED] or by email: [REDACTED]@wisc.edu or the Principal Investigator, Cynthia Jasper, by phone: (608) [REDACTED] or by email: [REDACTED]@wisc.edu.

If you have any questions about your child's rights as a research participant or have complaints about the research study or study team, call the confidential research compliance line at 1-833-652-2506. Staff will work with you to address concerns about research participation and assist in resolving problems. If you decide not to allow your child to participate or to withdraw your child from the study at any point in time, you may do so without penalty or consequence.

If you agree to allow us to record your child, use his/her name for direct quoting purposes and/or image from TYM youth produced project videos to provide context alongside participant responses, please initial below on the appropriate line.

After you have initialed, please print you and your child's name, sign, and date. Your signature indicates that you have read this consent form, had an opportunity to ask any questions about your child's participation in this research study, and voluntarily consent to allow your child to voluntarily participate in this study. You will receive a copy of this form for your records.

I consent to my child to be quoted directly in publications with use of his/her name: \_\_\_\_ (initials)

I consent to the use of my child's image from the videos that he/she created while in the TYM program in publications: \_\_\_\_ (initials)

I consent for my child to be audio recorded during the Sharing Circle group, which will not be used publicly for any purpose by the research team: \_\_\_\_ (initials)

I consent for my child to be video recorded during the Sharing Circle group, which will not be used publicly for any purpose by the research team: \_\_\_\_ (initials)

Name of Child/Participant (please print): \_\_\_\_\_

Name of Parent/Legal Guardian (please print): \_\_\_\_\_

Parent/Legal Guardian Signature: \_\_\_\_\_ Date: \_\_\_\_\_

## Appendix 10

### University of Wisconsin - Madison

#### Informed Assent Form & Participation Letter – BAD RIVER YOUTH

##### Invitation to Participate

Boozhoo,

My name is Tim Fish and I am a student at the University of Wisconsin in Madison. I am doing a research study so I can try to understand how digital storytelling helps Native youth become more involved and included in their community. You are being asked to participate because you have participated in a Tribal Youth Media (TYM) program/workshop in your community.

If you decide to be a part of the study, you would join 7 other teens in a sharing circle group. In this sharing circle we will discuss your involvement in the TYM program and the videos you, and others, have created while in the program. The group will last around 120 minutes (2 hrs.) and, at any time you feel like it, you may skip questions that you are uncomfortable answering, wish not to answer, take short breaks, or leave the study at any point in time.

For your participation, you will be given a \$50.00 Wal-Mart gift card.

There is a chance that someone outside the study may find out that you participated in this research due to your past involvement in the TYM program and having shared your digital storytelling videos publicly. Also, since the sharing circle will be in a group format, I cannot guarantee that others will not keep what is shared private so I cannot guarantee confidentiality. However, I do ask that all group members respect one another and keep what is discussed and shared during the session among themselves and private. In other words, the researcher asks youth participants to keep what is shared among the group in the group and not taken outside of the group and shared with others. However, I do not believe that you would be hurt or upset by being in this study in any way. You may ask me any questions that you have about the study.

Your parent/guardian must also give me their permission for you to participate, but the choice to take part is completely up to you. I also ask that you please do not reveal any highly personal, sensitive, or identifiable information about yourself or others and I will do my best to keep your responses confidential.

I would like to record our sharing circle group session using a video recorder and a handheld audio recorder so that I can use it as a reminder of what was said and to study nonverbal responses. Video recordings conducted by researchers of the group session will not be used for any other purpose and no one outside the research team will view it. If you prefer that I do not video and/or audio record our sharing circle group session, I will take notes by hand instead. I may also want to use your TYM project video which may have your image in it and there is a chance that I will want to quote something specific you say, so I need your permission to do so. Please initial below if you are okay with being recorded and if I can quote your responses directly in the study and/or use your image. If your parents did not also give their permission for you to be recorded or to use your name and/or image from TYM project videos, then I will

respect their decision. All recordings and notes will be destroyed 7 years from the completion of this study.

*Also, the Bad River tribal council will be provided a final report that will include outcomes based on your responses and the Bad River tribal council will reserve the right to use this information for their own intended purposes. Because of this, there may be a small chance that you could potentially be identified.*

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If you agree to allow us to record you during the sharing circle group session, use your name for direct quoting purposes and/or image from TYM youth produced project videos, please initial below on the appropriate line. After you have initialed, please print your name, sign, and date.

By signing your name below, you agree that you have been given the chance to read this assent form, had it explained to you by the researcher, had the opportunity to ask questions about your participation in this research study, and voluntarily give your permission to participate. You will receive a copy of this form for your own records.

I agree to be video recorded during the sharing circle group that I will be in: \_\_\_\_\_(initials)

I agree to be audio recorded during the sharing group that I will be in: \_\_\_\_\_(initials)

I agree to be quoted with my name in publications: \_\_\_\_\_(initials)

I agree to let you use my image from my TYM video I created: \_\_\_\_\_(initials)

TYM Youth Participant (please print): \_\_\_\_\_

TYM Youth Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**Appendix 11**  
**University of Wisconsin - Madison**  
**Informed Consent Form – BAD RIVER ADULT Research Participant**

**Study Title:**

**Positive Tribal Youth Development:**

A Cross-Comparative Analysis on the Civic Identity Development and Civil Society of Urban and Reservation Tribal Youth through Youth-Led Media Programs

**Principal Investigator:** Cynthia Jasper, Phone: (608) [REDACTED], Email: [REDACTED]@wisc.edu

**Graduate Student Researcher:** Tim Fish, Phone: (608) [REDACTED], Email: [REDACTED]@wisc.edu

**Description of the Research**

You are being invited to participate in a research study about how youth-led media programs promote positive youth civic identity development for both urban and reservation American Indian youth. You have been asked to participate in this study because you have been identified as an adult who has either been; 1) a past participant in the Tribal Youth Media (TYM) program in the Bad River community, or 2) have either worked directly, or indirectly, with TYM tribal youth participants, or 3) has or had supported the TYM program in some capacity in the Bad River community. The purpose of the study is to gain an understanding of how digital storytelling promotes the positive development of Native youth and how it helps them to become more involved and included in the community. The study will include two separate tribal youth groups that will take place in two separate locations at different times.

The two locations are; the Bad River Band of Lake Superior Chippewa reservation in Odanah, WI and the Madison, WI area.

The research study involving Bad River tribal members will take place at a private location in the Bad River tribal community designated for this purpose. The research study involving Madison-area urban intertribal tribal youth will take place at a private location in Madison, WI designated for this purpose.

**What will my Participation Involve?**

If you decide to participate in this research, you will be asked to participate in a single, one-to-one individual interview session with the graduate student researcher working on this study. Your participation in a single, one-to-one individual interview session with the graduate student researcher will last approximately 60 minutes (1 hr.) and will focus on your role in participating and/or supporting tribal youth in a digital media program/workshop.

Interview questions will be semi-structured and consist of open-ended questions that may require follow-up (impromptu) questions. You may skip any question that you are either uncomfortable answering or wish not to answer, take short breaks during the interview, or you may excuse yourself from the interview, at any time, without consequence or penalty. You will also be asked to allow the graduate student researcher to record the conversation using a video recorder and a hand-held audio recording device. Notes will be taken by hand should you decline to be

recorded.

In addition, youth study participants may be asked to share digital media projects/videos/films they produced with the study team for research purposes only. If a TYM youth produced project video is selected for research purposes by the study team, videos containing your image may be selected, with participant consent, that will be used only for context alongside interviews and will not be used or released whatsoever, at all, in any form, for commercial purposes.

### **Recording Information**

All video and audio recordings performed by the researchers from the individual interview sessions will *only* be used by the research team for research purposes *only*, such as; examination (i.e., for clarification for determining clarity and meanings associated with participant verbal and nonverbal responses), record keeping, notetaking, and transcribing audio recordings into written documents that will only be used for data analysis and interpretation. Only the research team will see and hear the video and audio recordings from individual interviews and will not be used for any other purpose other than for this research study and will not be shared with anyone outside the research team.

*However, the Bad River tribal council, and its approved authorizing representatives, will be provided a final report that will include outcomes based on your responses. The Bad River tribal council will reserve the right to use this information for their own intended purposes.*

All recordings will be securely protected and kept throughout the duration of the study and for 7 years from the date of study completion where it will then be securely, and safely, destroyed.

### **Are there any Risks to Me?**

We anticipate only minimal risks to you for your participation in this study. Due to size and proximity of your community a breach of confidentiality may occur because of other TYM youth participants, families, and those familiar with previous involvement and interactions with you as well as other adults whom may have either worked directly, or indirectly, with you or other tribal TYM youth and adults while in the community.

Furthermore, TYM youth participants may have previously shared their individual videos publicly where TYM youth, or others, may have included you either in the production credits, and/or where TYM participant images were included in the production of digital storytelling films or videos, and/or you may have been involved directly, or indirectly, in the production of films or videos by youth (i.e., interviewed by youth or consulted youth). Therefore, it may be unavoidable to mask your identity as it may be inextricably linked to videos that may have already been made accessible to the public (i.e., posted on Facebook, YouTube, websites). The research team will do everything within their power to protect and preserve your confidentiality, unless consent has been otherwise provided by you to use your name, and/or images from TYM video projects produced by youth for research purposes only. Also, it may be possible that you may reveal personal, sensitive, or identifiable information when responding to open-ended questions or may be upset by aspects of the research.

*\*\* Please Note: The Bad River tribal council, and its approved authorizing representatives, will be provided a final report that will include outcomes based on your interview responses and the Bad River tribal council will reserve the right to use this information for their own intended purposes. Because of this, there may be a small chance that you could potentially be identified.*

### **Are there any Benefits to Participants?**

Benefits for research participants will include their stories contributing to the development of an inclusive Indigenous theoretical framework that will provide a more accurate and authentic account of how digital media impacts tribal youth towards the positive development of their civic identity. Other than this, there are no direct benefits to participants.

### **Will I be Compensated for Study Participation?**

For your participation in this study, you will receive a \$25.00 Wal-Mart gift card upon successful completion of the interview. Successful completion is defined as entering and completing the interview with the graduate student researcher. However, you reserve the right to skip any question that you are either uncomfortable answering or wish not to answer, take short breaks during the interview, or you may excuse yourself from the interview, at any time, without consequence or penalty.

### **How will Confidentiality be Protected?**

While there will likely be scholarly publications as a result of this study, your name and/or image will not be used by the graduate student researcher unless you give your written consent to do so below. The graduate student researcher will do their best to keep your identity confidential by masking it in our results should you request to remain confidential. However, due to the size and close proximity within your community, it may be possible for others to identify you based on what you have shared in your interview. Also, some youth participants may have already distributed their digital media project videos publicly so if you were involved directly, or indirectly, in the production of those videos, you may be identifiable from material included in them (e.g., you were part of the film, you consulted youth, or you were mentioned in production credits).

If you choose to participate in this study, we would like to be able to quote you directly by name and/or use your image from any TYM youth produced project videos, when necessary. However, if you do not provide us with your permission to use your name, a pseudonym will be used in place of your name, and we would not use your image from any TYM youth produced project video, unless you have provided your consent to do so. Data collected from this study by the research team will only be used by the UW-Madison research team for this project and will not be retained for future research. *However, a final report will be shared with the Bad River tribal council whom may use it for their own intended purposes.*

*\*Please note: Please try not to reveal any highly personal, sensitive, or identifiable information about yourself or others involved in this study. This helps us to respect everyone's privacy and maintain confidentiality for those who wish it.*

*\*\*The researcher is mandated by Wisconsin state law to report suspected child or elder abuse/neglect. In such an event, confidentiality will be broken in these cases.*

### **Whom should I Contact if I have Questions?**

You may ask any questions about the research study at any time. If you have questions about the research study, concerns, complaints, or think that participating in the research study has hurt you in anyway, please contact the graduate student researcher, Tim Fish, by phone: (608) [REDACTED] or by email: [REDACTED]@wisc.edu or the Principal Investigator, Cynthia Jasper by phone: (608) [REDACTED] or by email: [REDACTED]@wisc.edu.

If you have any questions about your rights as a research participant or have complaints about the research study or study team, call the confidential research compliance line at 1-833-652- 2506. Staff will work with you to address concerns about research participation and assist in resolving problems. If you decide not to participate or to withdraw from the study at any point in time, you may do so without penalty or consequence.

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If you agree to allow us to record you during your interview, use your name for direct quoting purposes and/or image from TYM youth produced project videos to provide context alongside participant interview responses, please initial below on the appropriate line. After you have initialed, please print your name, sign, and date.

Your signature indicates that you have read this consent form, had the opportunity to ask questions about your participation in this research study, and voluntarily consent to participate. You will receive a copy of this form for your own records.

I consent to be audio recorded during my interview: \_\_\_\_\_(initials)

I consent to be video recorded during my interview: \_\_\_\_\_(initials)

I consent to be quoted directly in publications with the use of my name: \_\_\_\_\_(initials)

I consent to the use of my image from TYM youth project videos in publications: \_\_\_\_\_  
(initials)

Participant Name (please print): \_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**Appendix 12**  
**University of Wisconsin - Madison**  
**Informed Consent Form – MADISON-AREA ADULT Research Participant**

**Study Title:**

**Positive Tribal Youth Development:**

A Cross-Comparative Analysis on the Civic Identity Development and Civil Society of Urban and Reservation Tribal Youth through Youth-Led Media Programs

**Principal Investigator:** Cynthia Jasper, Phone: (608) [REDACTED], Email: [REDACTED]@wisc.edu

**Graduate Student Researcher:** Tim Fish, Phone: (608) [REDACTED], Email: [REDACTED]@wisc.edu

**Description of the Research**

You are being invited to participate in a research study about how youth-led media programs promote positive youth civic identity development for both urban and reservation American Indian youth. You have been asked to participate in this study because you have been identified as an adult who has been a past participant in a youth-led media program designed for American Indian youth in your community. The purpose of the study is to gain an understanding of how digital storytelling promotes the positive development of Native youth and how it helps them to become more involved and included in the community. The study will include two separate tribal youth groups that will take place in two separate locations at different times. The two locations are; the Bad River Band of Lake Superior Chippewa reservation in Odanah, WI and the Madison, WI area.

The research study involving Bad River tribal members will take place at a private location in the Bad River tribal community designated for this purpose. The research study involving Madison-area urban intertribal tribal youth will take place at a private location in Madison, WI designated for this purpose.

**What will my Participation Involve?**

If you decide to participate in this research, you will be asked to participate in a single, one-to-one individual interview session with the graduate student researcher working on this study. Your participation in a single, one-to-one individual interview session with the graduate student researcher will last approximately 60 minutes (1 hr.) and will focus on your role in participating in a digital media program/workshop. Interview questions will be semi-structured and consist of open-ended questions that may require follow-up (impromptu) questions. You may skip any question that you are either uncomfortable answering or wish not to answer, take short breaks during the interview, or you may excuse yourself from the interview, at any time, without consequence or penalty. You will also be asked to allow the graduate student researcher to record the conversation using a video recorder and a hand-held audio recording device that will be used for research purposes only. Notes will be taken by hand should you decline to be recorded.

In addition, you may be asked to share digital media projects/videos/films that you previously

produced with the study team for research purposes only. If your youth-led media project video is selected for research purposes by the study team, we may want to use your image for context alongside interviews and it will not be used or released whatsoever, at all, in any form, for commercial purposes.

### **Recording Information**

All video and audio recordings performed by the researchers from the individual interview sessions will *only* be used by the research team for research purposes *only*, such as; examination (i.e., for clarification for determining clarity and meanings associated with participant verbal and nonverbal responses), record keeping, notetaking, and transcribing audio recordings into written documents that will only be used for data analysis and interpretation. Only the research team will see and hear the video and audio recordings conducted by researchers from individual interviews and will not be used for any other purpose other than for this research study and will not be shared with anyone outside the research team.

All recordings will be securely protected and kept throughout the duration of the study and for 7 years from the date of study completion where it will then be securely, and safely, destroyed.

### **Are there any Risks to Me?**

We anticipate only minimal risks to you for your participation in this study. Due to size and proximity of your community a breach of confidentiality may occur because of other youth-led media participants, families, and those familiar with previous involvement and interactions with you as well as other adults whom may have either worked directly, or indirectly, with you or other youth and adults while in the community.

Furthermore, youth-led media participants may have previously shared their individual project videos publicly where other youth-led media participants, may have included you either in the production credits, and/or where youth-led media participant images were included in the production of digital storytelling films or videos, and/or you may have been involved directly, or indirectly, in the production of films or videos by youth (i.e., interviewed by youth). Therefore, it may be unavoidable to mask your identity as it may be inextricably linked to videos that may have already been made accessible to the public (i.e., posted on Facebook, YouTube, websites).

The research team will do everything within their power to protect and preserve your confidentiality, unless consent has been otherwise provided by you to use your name, and/or images from youth-led media project videos produced by youth for research purposes only. Also, it may be possible that you may reveal personal, sensitive, or identifiable information when responding to open-ended questions or may be upset by aspects of the research.

### **Are there any Benefits to Participants?**

Benefits for research participants will include their stories contributing to the development of an inclusive Indigenous theoretical framework that will provide a more accurate and authentic account of how digital media impacts tribal youth towards the positive development of their civic identity. Other than this, there are no direct benefits to participants.

### **Will I be Compensated for Study Participation?**

For your participation in this study, you will receive a \$25.00 Wal-Mart gift card upon successful completion of the interview. Successful completion is defined as entering and completing the interview with the graduate student researcher. However, you reserve the right to skip any question that you are either uncomfortable answering or wish not to answer, take short breaks during the interview, or you may excuse yourself from the interview, at any time, without consequence or penalty.

### **How will Confidentiality be Protected?**

While there will likely be scholarly publications as a result of this study, your name and/or image will not be used by the graduate student researcher unless you give your written consent to do so below. The graduate student researcher will do their best to keep your identity confidential by masking it in our results should you request to remain confidential. However, due to the size and close proximity within your community, it may be possible for others to identify you based on what you have shared in your interview. Also, some youth participants may have already distributed their digital media project videos publicly so if you were involved directly, or indirectly, in the production of those videos, you may be identifiable from material included in them (e.g., you were part of the film, you consulted youth, or you were mentioned in production credits).

If you choose to participate in this study, we would like to be able to quote you directly by name and/or use your image from any youth-led media produced project videos, when necessary. However, if you do not provide us with your permission to use your name, a pseudonym will be used in place of your name, and we would not use your image from any youth-led media youth produced project video, unless you have provided your consent to do so. Data collected from this study by the research team will only be used by the UW- Madison research team for this project and will not be retained for future research.

*\*\* Please Note: A final report that will include outcomes based on your interview responses will be shared with other previous Madison-Area urban Intertribal youth-led media participants for accuracy. Because of this, there may be a small chance that you could potentially be identified.*

*\*Please try not to reveal any highly personal, sensitive, or identifiable information about yourself or others involved in this study. This helps us to respect everyone's privacy and maintain confidentiality for those who wish it.*

*\*\*The researcher is mandated by Wisconsin state law to report suspected child or elder abuse/neglect. In such an event, confidentiality will be broken in these cases.*

### **Whom should I Contact if I have Questions?**

You may ask any questions about the research study at any time. If you have questions about the research study, concerns, complaints, or think that participating in the research study has hurt you in anyway, please contact the graduate student researcher, Tim Fish, by phone: (608) [REDACTED] or by email: [REDACTED]@wisc.edu or the Principal Investigator, Cynthia Jasper by phone: (608) [REDACTED] or by email: [REDACTED]@wisc.edu.

If you have any questions about your rights as a research participant or have complaints about the research study or study team, call the confidential research compliance line at 1-833-652-2506. Staff will work with you to address concerns about research participation and assist in resolving problems. If you decide not to participate or to withdraw from the study at any point in time, you may do so without penalty or consequence.

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If you agree to allow us to record you during your interview, use your name for direct quoting purposes and/or image from youth-led media youth produced project videos to provide context alongside participant interview responses, please initial below on the appropriate line. After you have initialed, please print your name, sign, and date.

Your signature indicates that you have read this consent form, had the opportunity to ask questions about your participation in this research study, and voluntarily consent to participate. You will receive a copy of this form for your own records.

I consent to be audio recorded during my interview: \_\_\_\_\_(initials)

I consent to be video recorded during my interview: \_\_\_\_\_(initials)

I consent to be quoted directly in publications with the use of my name: \_\_\_\_\_(initials)

I consent to the use of my image from youth-led media youth project videos in publications:  
\_\_\_\_\_ (initials)

Name of the Participant please print): \_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

## **Appendix 13**

### **Sharing Circle Format & Guidelines**

**Duration:** 120 minutes (2 hrs.)

#### **Talking Piece**

- Is an item or object (e.g. rock, feather, stick) to be used as the talking piece and is passed to group members to facilitate and share speaking time in the circle.
  - Talking piece will be an option. If chosen by group members for use, an assortment of items will be provided by the facilitator that may be of significance to the group or individuals.
  - Helps to create cohesiveness, a sense of accountability, and a sacred space.
  - Encourages the use of silence.
  - People can pass or create a time of silence or redirect the conversation, as needed.
  - Facilitator can hold onto the piece to open the circle for discussion and close it, as needed.

#### **The advantages of Using a Talking Piece Include;**

- Greater opportunity for listening and reflection. Since a person has to wait for the talking piece to come around before speaking there is more focus on what people are saying than on preparing an immediate response.
- Prevention of one-to-one debates since people cannot respond out of turn.
- Shared responsibility - for the discussion, process, and participation - among all the circle members.
- Use of a talking piece reinforces the principle of equality in the circle: equal opportunity for all to participate and equal capacity of all to contribute.
- More opportunity for quiet people to be heard in the discussion; the talking piece gives them the authority and time to speak without having to compete with more verbal people.
- Promotes consensus and cohesion: ensures that all people are heard from and all perspectives are respected and accepted in the circle.

#### **Role of Facilitator**

- Trained to hold group sessions with Indigenous groups.
- Does opening sequence, helps make circle a safe place by reminding of values, purpose & guidelines.
- Poses prompts. Such as discussion questions and topics, as needed.
- Acknowledges comments, summarizes, highlights concerns or points raised, and redirects discussion as needed.

- Closing sequence (i.e., closing round and traveling round).

### **General Circle Guidelines**

- The talking piece moves clockwise around the circle in the clockwise direction.
- One cannot speak unless holding the talking piece, except with approval from the facilitator or when the circle has been opened.
- When the talking piece gets handed to a group member, he/she may speak, or may pass from speaking, and hand it to the next person when they have completed their turn.
- One cannot simply “*dump and run*” – meaning, if someone decides to leave the group during their turn, he/she must excuse themselves either before speaking or he/she must complete their thought before leaving. This is to respect everyone’s time, space, and energy.
- The talking piece gets passed around until it makes its way back to the facilitator. This ensures that everyone has had the opportunity to speak.

### **Honoring the Circle**

- Group members are asked to honor the purpose of the circle, and those in it, by speaking:
  - from the heart, honestly, openly, and free from judgement.
  - with respect for self, others, and the process.
  - to the topic in the circle or towards the thoughts and perspectives of others.
  - briefly enough so that everyone will have time to speak. The circle will be opened after each topic round to allow for open discussion. The “open circle” will allow for everyone to reflect and share their thoughts regarding the topic and/or what others have contributed toward the topic.

### **Sharing Circle Process:**

Seating will be arranged in a circle with no obstructions in the center. Facilitator greets youth participants and/or families as they arrive. Participants seat themselves where they desire. Once everyone has arrived and found a seat, the facilitator will begin by welcoming everyone and thanking them for their willingness to participate in the study.

After the welcome, a Bad River tribal elder will be provide asemaa from the facilitator for a blessing ceremony to begin the activities in a good way. Once the tribal elder has completed the blessing and offered the youth some words of encouragement, the facilitator will thank the elder for coming and provide him/her with a gift. The facilitator will then explain the purpose of the sharing circle and format to the youth participants.

Afterwards, the facilitator will engage in an ice breaker with the youth participants. The

ice breaker will be called “step into the circle.” After the ice breaker, the group will go over the guidelines and expectations and explain the talking piece that will be passed around the room.

After the group has been informed of the guidelines and expectations, the facilitator will describe the format which will consist of an introduction round and move into the “storyboard” phase. Once storyboard rounds have been exhausted, the group will move into the topic phase.

Topic phase will consist of a topic round followed by an open circle. The topic phase will continue until the topic presented to the group by the facilitator has either been exhausted or until time permits. Once the topic phase is completed, the group will move into a “check-out” round.

The check-out round will be used towards the end of the group to allow the facilitator to summarize what people have shared, pose any follow-up questions to the group from responses, and pass the talking piece around. The “check-out round” will be to allow youth participants one last opportunity to share any thoughts, ideas, or comments that may have emerged at any point during the circle. After the “check-out” round a traveling round will follow.

The traveling round is the closing of the circle and the youth participants will be presented with one last opportunity to share any last departing thoughts, ideas, comments, that may have emerged during the circle. The facilitator may also pose one last departing question as an open circle.

The facilitator will close the circle by reminding the youth that they may be contacted later if the facilitator needs any clarification on what they may have meant by any of their responses. The circle will be closed.

Once the circle has closed the youth group will be thanked for participating, provided their incentive, and will be allowed to excuse themselves from the group.

### **Benefits of Using a Sharing Circle Process**

- Spreads responsibility to all participants
- Creates structure
- Creates safe space to talk about issues
- Promotes empathy
- Creates a sense of belonging
- Increases group cohesiveness and community building
- Includes local cultural and social context

**Tips for Handling Challenges:**

- Listen for what person needs (to be heard, etc.)
- Involve youth participants in the process, (e.g., have them pick the talking piece, writing on index cards, reading index cards, talk about their own involvement in TYM).
- Affirm person as circle member while reminding about the topic on the floor, purpose of the circle, and values of the circle.
- For youth participants whom are intimidated by the process, provide index cards for participants to write their thoughts on anonymously and have participants, as a group, drop them into a box. Read them later out loud during an open circle and allow participants to respond.
- Trust the circle to take guide the group.

## Appendix 14

### Bad River Sharing Circle Youth Group Questionnaire

**Focus Population:** Tribal Youth Media Participants (Ages: 12-17)

**Number of Group Participants:** 8

**Sharing Circle Duration:** 120 minutes (2 hrs.)

**Storyboarding Exercise - 2-3 digital storytelling videos ranging from 2-3 minutes in duration will be selected by the facilitator in advance to the group session and will be based on participant selection. After youth producer(s) have shared their videos with the group, facilitator asks producers:**

1. Why did you choose your topic?
2. What is your connection to your chosen topic?
3. What is unique about your story?
4. How did it feel to tell your story?

**Group – After group watches and hears producers digital stories, facilitator asks group:**

1. After watching the groups video, can you describe how it made you feel?
2. Were there any ideas that you learned from the groups video that you did not know before?
3. How might this video reflect who you are as an Indigenous person and your community?

**Sharing Circle Group Questionnaire Prompt Questions:**

1. Did learning to use digital media impact you as a Native person? If so, how? If not, why? Please explain.
2. Do you think that the use of digital media has influenced the way that you see yourself and others? If so, please explain.
3. After participating in the TYM program, what does community mean to you? How do you define it?
  - a. *Possible Follow-up Question:* How might your identity be linked to your community or landscape?
4. Did creating digital storytelling videos and/or using digital media get you involved in your community? Please explain.
5. In your own words, do you think that your involvement in the TYM program has impacted your community in any kind of way? Please explain.
6. Did learning to use digital media help you or others in any kind of way? Please explain.
7. Do you think that digital media technology (internet, social media, YouTube, digital newspaper, newsletter, etc...) can be used by youth to get more of your peers involved in youth programs offered in your community?
8. Is there anything else you would like to share about your experience due to your involvement in the TYM program that might be useful in helping us to understand how digital media affects you, your friends, and/or your community?

*If time permits, the following questions will be asked to the group;*

9. Did digital storytelling bring change for you and/or your community?
10. Has your past involvement in the TYM program provided you with opportunities that you may not otherwise have had? If so, could you explain and provide examples?

## Appendix 15

### **Bad River Adult [Previous TYM] Participant Individual Interview Questionnaire**

**Focus Population:** Previous Bad River Tribal Youth Media Participants (Young Adults)

**Number of Participants:** 4

**Interview Duration:** 60 minutes (1 hr.)

Name: \_\_\_\_\_ Gender: \_\_\_\_\_ Ethnicity/Race: \_\_\_\_\_

1. Did learning to use digital media impact you as a Native person? If so, how? If not, why? Please explain.
2. Do you think that the use of digital media has influenced the way that you see yourself and others? If so, please explain.
3. After participating in the TYM program, what does community mean to you? How do you define it?
  - a. *Possible Follow-up Question:* How might your identity be linked to your community or landscape?
4. Did creating digital storytelling videos and/or using digital media get you involved in your community? Please explain.
5. In your own words, do you think that your involvement in the TYM program has impacted your community in any kind of way? Please explain.
6. Did learning to use digital media help you or others in any kind of way? Please explain.
7. Do you think that digital media technology (internet, social media, YouTube, digital newspaper, newsletter, etc...) can be used by youth to get more of your peers involved in youth programs offered in your community? Please explain.
8. Is there anything else you would like to share about your experience due to your involvement in the TYM program that might be useful in helping us to understand how digital media affects you, your friends, and/or your community?

*If time permits, the following questions will be asked to the group;*

9. Did digital storytelling bring change for you and/or your community? If so, how? If not, how do you see it being used as a tool for change?
10. Has your past involvement in the TYM program provided you with opportunities that you may not otherwise have had? If so, could you explain and provide examples?

## Appendix 16

### Bad River Tribal Representative Participant Individual Interview Questionnaire

**Focus Population:** Bad River Tribal Representatives

**Number of Participants:** 4

**Interview Duration:** 60 mins. (1 hr.)

Name: \_\_\_\_\_ Gender: \_\_\_\_\_ Ethnicity/Race: \_\_\_\_\_

1. Does the tribe have a vision for its young people? Please explain.
2. Have you seen changes in youth who have participated in the TYM project due to their technological knowledge and skill development? Please describe.
3. Have youth who have previously participated in the TYM program made an impact in the community or on behalf of the tribe that you are aware of? If so, please describe. If not, do you think there is the potential that they could? Please explain.
4. Do you think that the integration of the TYM program and the use of digital media technology within the community has helped to create partnerships or opportunities for the tribe, youth, and/or community that may not have been otherwise possible? Please explain.
5. What challenges, if any, has the tribe encountered in the community while implementing the TYM program? What was learned from those challenges?
6. Do you think that there is any value for having digital media programs for youth in the community, such as the TYM program? If so, please explain. If not, could you please describe why not?
7. Do you think that there are any benefits and/or risks that youth might gain or encounter due to learning new digital media technologies from participating in the TYM program?
8. Is there anything else that you can think of that might be helpful for me to understand how the use of digital media by youth has impacted them, you, and/or the community?

***If time permits, the following questions will be asked;***

9. Why did the tribe want the TYM project in the community? Why do you think kids joined?
10. What might be the opinion of tribal leaders and/or tribal elders about the effects of digital media technology on its youth and community?
11. Do you think that the TYM program inspires youth? If so, how? If not, why?

## Appendix 17

### Madison Adult Participant Individual Interview Questionnaire

**Focus Population:** Urban Intertribal Young Adults (Previous Youth-led Media Participants)

**Number of Participants:** 4

**Interview Duration:** 60 Mins. (1 hr.)

Name: \_\_\_\_\_ Gender: \_\_\_\_\_ Ethnicity/Race: \_\_\_\_\_

1. Did learning to use digital media impact you as a Native person? If so, how? If not, why? Please explain.
2. Do you think that the use of digital media has influenced the way that you see yourself and others? If so, please explain.
3. After participating in youth-led media initiatives, what does community mean to you? How do you define it?
  - a. **Possible Follow-up Question:** How might your identity be linked to your community or landscape?
4. Did creating digital storytelling videos and/or using digital media get you involved in your community? Please explain.
5. In your own words, do you think that your involvement in youth-led media initiatives has impacted your community in any kind of way? Please explain.
6. Did learning to use digital media help you or others in any kind of way? Please explain.
7. Do you think that digital media technology (internet, social media, YouTube, digital newspaper, newsletter, etc...) can be used by youth to get more of your peers involved in youth programs offered in your community? Please explain.
8. Is there anything else you would like to share about your experience due to your involvement in youth-led media initiatives that might be useful in helping us to understand how digital media affects you, your friends, and/or your community?

***If time permits, the following questions will be asked to the group;***

9. Did digital storytelling bring change for you and/or your community?
10. Has your past involvement in youth-led media initiatives provide you with opportunities that you may not otherwise have had? If so, could you explain and provide examples?

**Appendix 18****Minimal Risk Research  
IRB 1/20/2023****Submission ID number:** [2022-1461](#)**Title:** Positive Tribal Youth Development: A Cross-Comparative Analysis on the Civic Identity Development and Civil Society of Urban and Reservation Tribal Youth through Youth-Led Media Programs**Principal Investigator:** Cynthia Jasper**Point-of-Contact:** Tim Fish**IRB Staff Reviewer:** [Laura Conger](#)

A designated MRR IRB member conducted an expedited review of the above-referenced initial application. The study was approved on 1/20/2023 by the IRB member. The study qualified for expedited review pursuant to 45 CFR 46.110 and, if applicable, 21 CFR 56.110 and 38 CFR 1.110 that the study presents no more than minimal risk involves:

(6) Voice, video, digital, or image recordings (7)(b) Social science methods

As part of its review, the IRB determined this study does not require continuing review either under federal regulations or institutional policy, or both. Please note, however, that although this study is not required to undergo continuing review, you must still submit the following to the IRB:

1. Changes of protocol prior to their implementation (unless the change is necessary to eliminate an apparent immediate hazard to subjects)
2. Addition of new study personnel
3. Funding updates
4. Reportable events (unanticipated problems, noncompliance, new information) in accordance with institutional policy
5. Closure report

In addition, please be aware that the type of funding that supports a study or whether the

study falls under FDA regulations can affect whether continuing review may be required in future.

To access the materials approved by the IRB, including any stamped consent forms, recruitment materials and the approved protocol, if applicable, please log in to your ARROW account and view the documents tab in the submission's workspace.

If the IRB required informed consent, please use only copies of the approved consent forms or information sheets to obtain informed consent; give all participants a copy of the consent document.

You have identified the following financial sources to support the research activities in this IRB application:

None.

If this information is incorrect, please submit a change to modify your application as appropriate.

Prior to starting research activities, please review the Principal Investigator and Study Team Responsibilities [Investigator Manual](#), which includes a description of IRB requirements for submitting personnel changes, changes of protocol and reportable events.

If you have general questions, please contact the Minimal Risk Research IRB at 608-263- 2362. For questions related to this submission, contact the assigned staff reviewer.

**Appendix 19****Minimal Risk Research  
IRB 3/28/2023****Submission ID number:** [2022-1461-CP001](#)**Title:** Positive Tribal Youth Development: A Cross-Comparative Analysis on the Civic Identity Development and Civil Society of Urban and Reservation Tribal Youth through Youth-Led Media Programs**Principal Investigator:** Cynthia Jasper**Point-of-Contact:** Tim Fish**IRB Staff Reviewer:** Laura Conger

A designated MRR IRB member conducted an expedited review of the above-referenced change of protocol application. The change of protocol application was approved by the IRB member on 3/28/2023. The change of protocol application qualified for expedited review pursuant to 45 CFR 46.110 and, if applicable, 21 CFR 56.110 and 38 CFR 16.110. You must log in to your ARROW account in order to view the specific changes approved by the IRB.

To access the materials approved by the IRB, including any stamped consent forms, recruitment materials and the approved protocol, if applicable, please log in to your ARROW account and view the documents tab in the submission's workspace.

You have identified the following financial sources to support the research activities in this IRB application:

None.

If this information is incorrect, please submit a change to modify your application as appropriate.

Please review the Principal Investigator and Study Team Responsibilities in the [Investigator Manual](#), which includes a description of IRB requirements for submitting continuing review progress reports, changes of protocol and reportable events.

If you have general questions, please contact the Minimal Risk Research IRB at 608-263- 2362. For questions related to this submission, contact the assigned staff reviewer.