

TRANSFORMING NATIVE AMERICAN YOUTHS' CONCEPTS OF GEOSCIENCE  
THROUGH A CONNECTION TO CULTURE, NATURE AND COMMUNITY

A Thesis

by

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## ABSTRACT

This qualitative study examines the experience of twelve Native American youth who participated in culturally appropriate geoscience summer programs throughout California. These programs have been shown to change participating youths' perceptions of science. After the programs, the youth are more likely to describe science as something tribes use to manage natural resources and have been using for a long time, something that is not only learned in classrooms, that they like science and they can live a cultural way of life and still be scientists. Hermeneutic phenomenology is used to understand the experience of the youth participating in the program. Semi-structured, life-world, pre- and post- interviews were designed to elucidate participants' program experience, conceptions of science and home life. From these, salient themes were found and organized into meaning units. It is suggested that having a supportive community, which youth have identified as a group of people described as familial, supportive and empowering, where youth can express their culture while enjoying outdoor programming provides the foundation and safe space to approach program science. Moreover, positive connections between nature and program science are made in this context. This provides scaffolding where these new conceptions of science as nature, and nature as science, can be applied to participants' lives outside of the program.

## DEDICATION

This thesis is dedicated to the youth who made this research possible. Your resiliency, commitment, openness and pride have taught me so much more than I could hope to teach you.

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## NOMENCLATURE

CDT	Cultural Discontinuity Theory
IRB	Institutional Review Board
ITY	InterTribal Youth
NSF	National Science Foundation
SES	Social Economic Status
SIT	Social Inequality Theory
StL	Sharing the Land
TANF	Temporary Assistance for Needy Families
TEK	Traditional Ecological Knowledge
UNITY	United National Indian Tribal Youth

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## 1. INTRODUCTION

### 1.1 Background

Although 1.2% of the total population of the United States identify as Native American (U.S. Census Bureau, 2013b), academic achievement of Native Americans is limited. The population of Native Americans and Alaska Natives in California is just over 710,000 (U.S. Census Bureau, 2013a). In 2010, only 3,624 (0.695%) of 525,374 science and engineering degrees were awarded to Native Americans in the United States. Only 44 (0.92%) degrees, out of 4,802 total degrees, in Earth, atmosphere or ocean sciences were granted to Native Americans in 2010 (National Science Foundation, 2013). Moreover, the high school dropout rate for Native American high school students is 117% higher than their white counterparts (Smagorinsky, Anglin, & O'Donnell-Allen, 2012). Fields requiring degreed expertise, such as, economic development, health services and resource management, continue to be challenges for communities (Bang & Medin, 2010). Particularly, lack of expertise in the geosciences continues to be of paramount importance to tribes, as water resources, mineral exploration and environmental stewardship continue to be salient (Unsworth, Riggs, & Chavez, 2012). Furthermore, according to the U.S. Census Bureau (U.S. Census Bureau News, 2013), 29.1% of Native Americans and Alaska Natives lived in poverty in 2012, the highest of any ethnic group. The national rate was 15.9%. Moreover, the median household income was \$35,310, well below the national average of \$51,371.

Tribal members who have degrees in geoscience and serve their tribes will help protect sovereignty by persistently protecting cultural and tribal values. This differs

from this difficult relationship tribes historically have with mainstream geoscientists (Unsworth, et al. 2012). It is necessary to better understand why a discrepancy in degree achievement exists, as the value to tribal communities and individuals is apparent. Clearly, this discrepancy is at least partially influenced by Social Economic Status (SES). A young person may not attend a college program they cannot afford. Moreover, the financial gains of finding a job out of high school and the barriers all first generation students face only provide more obstacles for Native American learners. Some authors suggest the disparity between mainstream science and traditional education may create difficult transitions for Native American learners (Aikenhead, 1996; Bang & Medin, 2010; Cajete, 1999; Elliott, 2009; Garrett, 1995; Ingalls, Hammond, Dupoux, & Baeza, 2006; Marsiglia, Cross, & Mitchell-Enos, 1999; Medina-Jerez, 2008; Van Hamme, 1996; Wilson, 1991).

Often, it is assumed that mainstream science education is acultural, and thereby approachable to all learners. However, as Bang and Medin (2010) express, “there is no cultureless or neutral perspective in learning.” Rather, Western science education is embedded in Western-European culture (Aikenhead, 1997; Bang & Medin, 2010). Western science education, like any cultural group, has a set of values, expectations and actions. The culture of Western science is described by the social studies of science as, “mechanistic... reductionist... decontextualized... mathematically idealized, communal, ideological, masculine, elitist, competitive, exploitive, impersonal and violent” (Aikenhead, 1997).

Western science education is the conventional science teaching that occurs in most public schools. Classroom science is not only inquiry, hypotheses, theories or models, but also is imbued with classroom management practices, peer and teacher interactions and testing (Duschl, 2008). Duschl (2008) states that modern science education attempts to foster a scientifically literate society, rather than trying to make scientists. He asserts that students learn to build theories and models, construct arguments and learn a specialized way of communicating during their educational experience. The state of science, and thereby science education, has evolved in such a way that direct human interaction via measurement and observation is less significant than managing vast data sets and being critical of data acquisition (Duschl, 2008). Moreover, Duschl (2008) states assessment should address conceptual structures and cognitive processes as well as the logical steps in argumentation. Furthermore, the literature synthesized by Duschl states that integrative, active learning that is frequently monitored by well-made assessments is ideal.

However, Duschl (2008) does admit that these recommendations may be an ideal scenario not often attained in classrooms. He acknowledges that content-process curriculum orientation popular prior to the 1960s is still unwavering in schools even though policies support discovery-inquiry methods (Duschl, 2008; Duschl, Schweingruber, & Shouse, 2007). Classrooms remain focused on scientific methods, theories, hypotheses and finding solutions. Furthermore, Duschl (2008) brings attention to the breadth, and not depth, of American science education as well as the presentation of science topics as unrelated, particularly in middle school science education. Although

this may not be how Western science education is regarded in its ideal form, it is the nature of many learners' classroom experiences.

Moreover, teachers may not be able to recognize the strength students from different cultural backgrounds bring to classrooms (Duschl et al., 2007). Additionally, the daily classroom interactions of learners, their peers and teachers or the history of education in tribal communities needs to be considered in order to better understand the experience of Native American students.

Differences in time concepts, relationship with the Earth and between systems, and learning strategies mark significant incongruences between Western scientific education and Native American understandings (Bang & Medin, 2010). More specific examples of these differences will be discussed later in this section. Students whose home culture and school culture are dissimilar must strategize how to simultaneously hold differing, and sometimes conflicting, worldviews (Aikenhead, 2001; Bang & Medin, 2010; Elliott, 2009; Medina-Jerez, 2008; Unsworth et al., 2012). When a student does not ascribe to Western culture or Western science education, transitioning into that cultured science may be difficult.

Cultural Discontinuity Theory is a body of work predicts an academic/cultural paradox is faced by Native American learners. Native students are forced to choose between Western academics and their home culture, often not being presented with an alternative to the dichotomy (Huffman, 2010).

CDT is most frequently used to describe the experiences of elementary and secondary school students, where learners' home culture is not the same as their

classroom culture. CDT was initially developed in the 1970s by the field of educational anthropology and is widely used by scholars studying Native American education.

Three formative assumptions characterize CDT: (1) interactions, and particularly communication, is heavily influenced by culture and are characterized by incongruence when from different cultural groups; (2) the interactions between teachers and Native learners severely impacts their relationships; and (3) miscommunication and negative relationships mirror larger, complex forms of cultural conflict (Huffman, 2010).

As reported by Garrett (1995), the differing styles of communication of mainstream teachers and Native learners mark classroom interactions. Native American learners are socialized to embrace community, rather than self. This is often noted in the form of cooperation and selflessness. In addition, Garrett (1995) expresses the importance of deference towards elders in Native American communities. This includes teachers that hold esteemed roles in classrooms. However, Western classrooms replicate and promote Western values of individualistic, competitive interactions. Native learners are forced to assimilate or struggle (Huffman, 2010). Pewewardy (2002) notes Native American students' reflective behavior differs from teachers' expectations of impulsive, immediate engagement.

This tenuous relationship culminates in the second assumption of CDT, that student-teacher relationships are impacted by these cultural misunderstandings. This is particularly evident by the interpretation of Native American learners' behaviors by Western teachers. Teachers misinterpret these behaviors as disinterest or lack of motivation as a result, further separating Native American learners from Western

teachers. In, often teachers interpret lack of eye contact, which indicates for some tribes deference, as a sign of insecurity or inattentiveness (Safran & Safran, 1994). Teachers lack persistence when educating Native American learners. Cultural misinterpretations culminate into the lack of persistence by teachers in educating students perceived as unmotivated and unwilling to partake in classrooms (Garrett, 1995).

These juxtaposed cultural interactions are a part of systematic and extensive cultural conflict (Stairs, 1994). Rather than identifying cultural discontinuity, Native American learners express their disengagement with mainstream school as a larger issue. Students report racism, discontent with curriculum, feelings of frustration and isolation, pervasive stereotypes and disparities in discipline in their mainstream high schools (Coladarci, 1983; Wilson, 1991). CDT states that these larger issues stem from cultural miscommunication.

Van Hamme (1996) suggests the use of teaching methods and curriculum that is congruent with students' cultures in order to alleviate disparities in educational attainment. She recommends integration of cultural concepts into curriculum, teaching about cultural achievements and historical contributions of Native Americans to the United States and contemporary contribution of Native Americans to the world. Furthermore, Ingalls et al. (2006) discuss at length numerous attributes of a traditional classroom which are discontinuous with Native American students' culture, as well as recommendations to alleviate these.

Nevertheless, returning to the issues of poverty in Native American communities, some scholars suggest CDT does not sufficiently consider the implications of structural

inequality still effecting underrepresented communities in the United States CDT fixates on a local scale, forgetting larger issues, such as poverty, racism and historical trauma (Huffman, 2010).

Structural Inequality Theory (SIT) suggests that the institution of education is based on inequalities, and perpetuates such. This theory assumes that historically produced and currently maintained social structure has resulted in educational challenges for Native American learners. Education is designed to exclude certain students, such as Native Americans, and serve their White counterparts. Native students are unable to see the value of education to their lives, as they face job ceilings and persistent poverty. Native American learners resist disadvantages that education duplicates as a result of exclusion. This may be through dropping out or not pursuing further education (Garrett, 1995). Social Inequality Theorists suggest that the only way to overcome this inequality is by reordering social arrangements, predominately by giving Native American communities more autonomy over education. SIT also states that using culturally appropriate pedagogy can activate intrinsic motivation. This occurs when students see lessons as overlapping with their cultural lives and imperative to contribute to their community (Huffman, 2010).

However, SIT does not offer practical, scalable solutions to immediate issues faced by Native American learners. It may be a useful tool to understand the experience of Native American students in mainstream schools and the barriers present in society, but does not offer a solution to help students now. In addition, critics of SIT argue that it

does not pay enough attention to culture and gives too much value to the role of economics (Huffman, 2010).

There are multiple ways Native students navigate Western Education. At times, students do this by compartmentalizing home and school knowledge. Students learn how to be successful in school without accepting that knowledge as true so that they can circumvent assimilation (Medina-Jerez, 2008). Alternatively, Native American learners may simply dropout. This echoes the final assumption of SIT, where learners push back against expectations that do not fit their needs (Huffman, 2010). The promotion of Western-only science as the truth in classrooms leads to the marginalization of other worldviews of science, including that of tribes. Young learners are shown that alternative views, such as those shared by tribal elders and community members, function only as myth, legends and lesser knowledge (Elliott, 2009; Medina-Jerez, 2008; Peat, 1997). Considering this, Bang and Medin (2010) suggest studies of human learning and motivation do not adequately consider culture as an integral facet of educational experience.

Place-based learning strategies may assist students in successfully transitioning between home culture and Western science. Place-based education situates curriculum in the local environment and community, as people imbue these localities with diverse meanings. Although this must incorporate physical places that are meaningful to learners, it must also include the cultural milieu of the learners (van der Hoeven Kraft, Srogi, Husman, Semken, & Fuhrman, 2011). This can be accomplished by including tribal members in order to add as much Native American culture and knowledge into the

education process as possible facilitates the notion that learners can accommodate multiple perspectives (Cajete, 1986; Elliott, 2009; Medina-Jerez, 2008). This may also help mainstream students build fluency in systems thinking or the human relationship with nature (Bang & Medin, 2010). If cultural and linguistic diversity are treated as strengths, Native American identity becomes cultural capital (Aikenhead, 2001). This can be leveraged to ameliorate colonizing hierarchy in science classrooms, such as minimizing the marginalization of indigenous science knowledge (Smagorinsky et al., 2012). Moreover, a culturally appropriate classroom for Native American learners is group oriented rather than individually focused allowing for cooperation (Marsiglia et al., 1999). The same authors again suggest that group activities should connect to cultural roots.

Motivation and interest are enhanced by including Traditional Ecological Knowledge (TEK) (Cajete, 1986). Zwick and Miller (1996) showed that Native American students placed in hands-on, outdoor, culturally appropriate lessons had significantly greater science test scores than Native American learners in traditional classrooms. Their mainstream counterparts had no change between scenarios. TEK, along with any content that is culturally relevant, will help students approach science. Furthermore, contemporary and local issues can help illustrate content (Cajete, 1986). van der Hoeven Kraft et al. (2011) recommend creating community and encouraging different kinds of thinking to engage youth not traditionally represented in science. A comparison of the issues proposed by CDT and SIT and their solutions are provided in Table 1.1.

<i>Theory</i>	<i>Misalignment of Western science education (W) for Native American learners (N)</i>	<i>Suggested ways to make more appropriate learning environments</i>
<b>CDT</b>	<ul style="list-style-type: none"> <li>• Individualistic (W) v. Community focused (N)</li> <li>• Competitive (W) v. cooperative (N)</li> <li>• Impulsive (W) v. reflective (N)</li> <li>• Deference toward elders (instructors) (N) and lack of eye contact (N)</li> <li>• “Apart from” (W) v. “A part of” (N)</li> <li>• Pieces of knowledge that is cumulative (W) v. holistic (N)</li> <li>• Linear conception of time (W) v. circular (N)</li> </ul>	<ul style="list-style-type: none"> <li>• Integrate cultural concepts and include TEK</li> <li>• Include contributions of Native Americans</li> <li>• Show how lesson can be utilized to contribute to communities</li> <li>• Place-based: local examples that include culture</li> <li>• Group oriented, rather than individual focused</li> <li>• Hands-on, outdoor</li> <li>• Create community</li> </ul>
<b>SIT</b>	<ul style="list-style-type: none"> <li>• Motivated externally (W) v. intrinsic motivation (N)</li> <li>• Education institutions are not made to benefit Native learners</li> </ul>	<ul style="list-style-type: none"> <li>• Minimize financial burden</li> <li>• Re-organize society</li> <li>• Tribal autonomy over education</li> </ul>

**Table 1.1: Theoretical misalignment of Western science education (W) for Native American learners (N) and suggested solutions to each are shown.** Creating a culturally appropriate, inclusive educational experience, as proposed, will allow for Native American learners to approach science. These columns were amalgamated from Garrett (1995), Pewewardy (2002), Safran and Safran (1994), Van Hamme (1996), Marsiglia et al. (1999), Zwick and Miller (1996) and Ingalls et al. (2006).

A culturally appropriate summer program aimed at increasing Native American participation in Earth science, Sharing the Land (StL), is considered for this study. StL is embedded within another program, InterTribal Youth (ITY). More information about program details can be found in section 2.1 (Research Setting), Appendix III and in (Riggs, Robbins, & Darner, 2007).

A previous study (Unsworth et al., 2012) showed that after youth have participated in ITY/StL, they are more likely to agree that their tribe uses science to manage natural resources and that their tribes have been doing science for a long time. Moreover, when students are asked to choose from a list of things that make them who they are, they are more likely to circle “earth”, “land”, “sky” and “rocks” after the program, but less likely to circle “computers”. When asked to describe themselves, some participants spontaneously described themselves as “strong” after the program. Youth who agreed with the statements that tribes use science to manage natural resources and have been using science for a long time were more likely to agree that they will go to college and that they are self-confident. What is more, those youth who circled “earth” were also more likely to agree that they will be scientists as adults.

In addition, youth are more likely to agree after the program that science is not only learned in classrooms, they like science and that they are proud of their culture. Students are also more likely to indicate that they can live a cultural way of life and be a scientist after participating in ITY/StL (Unsworth et al., 2012), mitigating the academic/cultural paradox (Huffman, 2010).

As the programs attempt to minimize financial burden for participants, it is believed that structural constraints of poverty are diminished in this instance. When creating the program, structural incongruity was only considered as an impetus, but not to be addressed by the design of the program. Therefore, we did not look at poverty or other structural constraints as a variable when evaluating the program.

### **1.2 Problem Statement**

Although Unsworth et al. (2012) have demonstrated the effectiveness of transforming the youth participants' perception of science, we do not know how the youth understand their program experience. This study aims to elucidate the experience of the youth throughout ITY/StL in order to better understanding of why the program is effective in transforming science-concepts.

## 2. METHODS

### 2.1 Theoretical Framework

Phenomenology is utilized to understand the experience the youth have participating in ITY/StL. Phenomenology attempts to create a more insightful understanding of an experience, or the ‘object’ of focus. It searches for the nature of a phenomenon (Van Manen, 1990), its essence, without which the phenomenon is not the phenomenon (Merleau-Ponty, 1962). By examining youths’ ITY/StL experience, we may be able to touch on what relates to their transition of science concepts (section 1.2), as predicted by the models created by Cultural Discontinuity Theory and Structural Inequality Theory.

A phenomenological study attempts to describe a common experience, or the object of this phenomenology, shared by several individuals. Rather than evaluate each individual’s unique experience, the researcher tries to formulate the essence of that object (Van Manen, 1990).

There are two prominent understandings of phenomenology, hermeneutic (Van Manen, 1990) and transcendental (from Moustakas, 1994, as described in Creswell, 2012). Hermeneutic phenomena are events, such as giving birth or having lung cancer, whereas transcendental relies on experiences that are more conceptual, such as grief or longing (Creswell, 2012). Hermeneutical phenomenology stems from Heidegger’s philosophy while transcendental phenomenology relies on Husserl’s, and thereby DeCartes’, philosophy (Smith, 2013). The phenomenon of this study, understanding the

experience of ITY/StL, more aligns with van Manen's and Heidegger's hermeneutic conception of phenomenon.

Hermeneutic phenomenology is founded in certain philosophical assumptions; particularly that it is the study of the lived experience, i.e. a phenomenon. Any object is related inextricably to an individual's consciousness of it (Van Manen, 1990). The phenomenon is interpreted by those who have experienced it (Smith, 2013) and thus hermeneutic (Van Manen, 1990). Interviewing individuals who have experienced the phenomenon is often the mode of data collection in phenomenology (Creswell, 2012). However, interpreting texts, making observations and speaking with participants are all valid forms of data (Van Manen, 1990). In addition, the approach requires the suspension of any notions regarding reality until it is better observed through the essence of the experience (Creswell, 2012; Van Manen, 1990). It is used often with children and adolescence in nursing (Miller, 2003), and was used by Van Manen (1990) to understand children's interactions with adults and teachers. In Native American communities, it has been used to describe teen mothers (Palacios & Kennedy, 2010) and identity formation for urban Native Americans from teenage years through adulthood (Lucero, 2010), amongst others.

## **2.2 Research Setting**

### *2.2.1 Participation*

The Institutional Review Board at Texas A&M University approved this study, protocol #2012-0270 (see Appendix I). This study took place during the course of five programs for Native American youth throughout California during the summers of 2012

and 2013. The youth learned about the program in various ways. Some knew participants from previous years or were contacted through organizations that sent youth on trips previously. Others were awarded scholarships from their local TANF (Temporary Assistance for Needy Families) office. Generally, the program organizers from InterTribal Youth try to reach out to communities through other Native American events for young people, such as tribal dance classes or the UNITY (United National Indian Tribal Youth) Conference. Efforts are made to ensure participation is not hindered by financial burden. Various entities offer reduced and subsidized costs and scholarships. In order to participate, youth simply register. There is no application process. Sharing the Land is funded by the National Science Foundation (NSF GEO 0914586).

### *2.2.2 Program Description*

Two programs took place in Owens Valley, two in San Diego County and one in Northern California, from Oakland to the Oregon border. The trips in Owens Valley last four days, while the San Diego and Northern California trips are approximately a week. Each trip is fairly unique, but many details remain the same. Sample itineraries for each are included in Appendix II with a more exhaustive explanation of activities in Appendix III. The description that follows, and Appendix III, is a structural description of the youths' experience. A structural description is the context of the phenomenon from the participants' account (Creswell, 2012).

The youth participate in two programs, called InterTribal Youth and Sharing the Land, simultaneously. ITY organizes much of the program logistics and events are,

while instructors from Sharing the Land formulate their own lessons. The programs operate simultaneously so that participants seamlessly experience each. No attention is drawn to the transition between programs. The distinction between these is more so for instructors and administrators.

Instructors and mentors are drawn from local tribes as well as the expertise of chaperones who bring the youth. Instructors include Native American university faculty and staff, tribal EPA officers from La Jolla Reservation, agriculturalists from Pauma Reservation and Big Pine Reservation. There are dozens of mentors and instructors from tribal communities throughout the three programs. Majority culture mentors include the researcher, two university faculty members, Dr. Eric Riggs and Dr. Sara Unsworth, as well as a retired USGS employee.

#### **2.2.2.1 InterTribal Youth**

InterTribal Youth focuses on academics, wellness, adventure and culture. Participants experience numerous novel activities, including surfing, yoga, hiking and various water sports. Youth learn from tribal members and by visiting significant cultural sites. Intentionally, as much time as possible is spent outside. Moreover, the importance of eating well and exercise is stressed and incorporated into activities. All meals on the trips are healthful and youth and mentors are encouraged to make healthy choices when selecting meals from cafeterias.

Furthermore, all activities are done as a group, with each youth and mentor participating. Each morning, everyone smudges with sage together, a common practice at many contemporary Native American events, participates in an exercise activity, eats

breakfast as a community and continues on as a group to each activity that day. Youth are given an opportunity to share their feelings about the day in a talking circle before bedtime, either as a group or divided based on gender and age. Moreover, Elders and community members from local tribes share many of the lessons and activities throughout each day. One to two mentors or community members facilitate each activity. All other mentors that are not facilitating participate as the youth do. This is done purposefully in order to alleviate the hierarchical nature found in traditional Western classrooms. A more exhaustive description of activities are included in Appendix III.

#### **2.2.2.2 Sharing the Land**

Sharing the Land provides scientific programming during trips. Youth learn about the local environment through lessons about climate change, natural resources, traditional uses of plants and geologic history through guided inquiry. StL instructors guide student led inquiry throughout the program. Each activity takes place outside, in context. As a part of StL, youth are given notebooks to record their observations. The youth are often reminded that these can be used as scientific tools, but also journals. The youth are encouraged to draw as well as write in their notebooks. Asking questions and other forms of inquiry, such as observation and investigation, are supported and encouraged. Below are examples of two StL activities.

##### *2.2.2.2.1 La Jolla Campgrounds – Summer 2013*

The youth were split into two groups by a simple count-off. The groups went with different community members and mentors. Each group participated in a unique

activity, and then switched so that all participants had each experience. The activities included a focus on water quality and quantity, botany, air quality and waste management. This portion of the program is driven by tribal members who share how they utilize Western scientific knowledge to meet tribal needs. The tribal members are personable and casual when they interact with the youth. They show the youth how professionals in the sciences can still retain a cultural way of life.

To learn about water quality and quantity, tribal members shared stories of past issues with water deals, influx of contaminants and stream management. The youth were asked to describe the stream, as they had experienced it while tubing the previous evening. They describe the rocky bottom, the plants overhanging and how litter collects in certain areas, but not all. A tribal EPA officer brought equipment to measure water quality parameters and what values he hopes to find. Youth are given an opportunity to record pH, conductivity, temperature and dissolved oxygen. He shares how the water is valuable to the tribe. This officer happened to be an alumnus of InterTribal Youth.

Tribal EPA officers, their interns and Nori Robbins, a retired USGS geologist, take the youth around the campgrounds to showcase the botany. The interns, who are also teenagers, explain that they are planting small shrubs and trees along the stream's bank in order to prevent further erosion. The youth learn about the plants that are native to the area and how to identify them. The plant's Latin name, its medicinal properties, as understood by the La Jolla, and preparation are also described. Youth spontaneously chose to record this in notebooks, drawing figures with labels to help identify later and notes regarding the cultural significance. Youth often ask questions about identifying

and share what they know about familiar plants. During this lesson, there is an opportunity to view petroglyphs. The youth see two sets, one destroyed by campers and another out of reach. The youth discuss how this is disrespectful to the La Jolla people and why it is important to preserve these features.

The youth continue to another lesson on tribal waste management. The youth learn about La Jolla's waste disposal and effective recycling campaign. The youth are encouraged to estimate how much garbage on person makes, what percentage of that is recyclable and to describe where their waste goes. The tribal waste management officer shares pictures of his efforts to increase recycling on the reservation, describing the process of doing so in a rural setting and the importance of education. The youth had numerous thoughtful questions for this individual.

The air quality monitor from the La Jolla EPA shares the importance of his science to the tribe and his people's health. The air quality monitor gives each youth an air testing kit. As a group, air quality is discussed and how the kit functions. The youth are asked to assemble the kit at home and share the result with the monitor, who participates in a state-wide attempt to collect air quality data.

All tribal members who participate in these activities describe how they came to their position at the EPA office or in waste management, their roles at their offices and why they like their jobs or feel they are important to the reservation. They are open with the youth about salaries, workload and educational requirements.

#### *2.2.2.2.2 La Jolla Tidal Pools – Summer 2012*

The youth are encouraged to explore the tidal pools. It is difficult to organize a large group activity at this site because of the volume of the waves. Instead, StL mentors make sure to take time to talk with each youth and encourage their inquiry. The youth often pick up and investigate rocks, sediment and small animals from the tidal pools. At times, they carry them to mentors to ask about them. In 2012, I guided a group of youth who asked why tides existed. I asked the youth what they knew about tides, their frequency and other events that occur as often. Typically in the group, each youth will know a small fact which culminates into a complete understanding. Together, the small group eventually understood what causes tides, with the help of individuals acting as the Earth, moon and oceans.

#### **2.2.2.3 Combined Experience**

The program is intentionally delivered in ways that promotes community building and open communication. This is accomplished by deliberately beginning each experience with both informal and formal time where youth can get to know one another. For the Northern California and Owens Valley trips, the youth begin their trip riding in a van together to our first destinations. This provides opportunities to socialize and share interests. During the San Diego trip, youth are given roommates and encouraged to get to know one another before an orientation. Furthermore, formal ‘ice breaker’ types activities take place during the orientation. Mentors, including chaperones that travelled with the youth from their homes as well as the researcher and the ITY program director, purposefully cultivate discussions and socializing between youth or

the mentors and youth. The mentors are all Native American except the researcher, Dr. Eric Riggs and Dr. Sara Unsworth. There are always at least four Native American mentors. These mentors are interviewed or known by the ITY program director. It is important to all mentors that each youth feels supported and safe in their new environment.

Comparisons of the learning environment proposed by CDT and SIT and the ITY/STL programs can be found in Table 2.1. More detailed explanation of programming can be found in Appendix III.

<i>Suggested ways to make more appropriate learning environments</i>	<i>ITY/StL Program</i>
Integrate cultural concepts and include TEK	Smudging, songs, dance, stories, medicinal plants, how indigenous people interact with the landscape
Include contributions of Native Americans	Community members share how they work in science – water conservation, agriculture, etc., participant culture
Show how lesson can be utilized to contribute to communities	Water management, Tribal EPA, tribal agriculture
Place-based: local examples that include culture	Use local landscape for lessons, discuss medicinal plants
Group oriented, rather than individual focused	All activities done as a group, including mentors; youth are not asked to show competency or tested; rules are decided upon by the group
Hands-on, outdoor	As often as possible, activities are done outside
Create community	Encourage friendships to form through complete participation, meal sharing, talking circles
Minimize financial burden	Scholarships and minimal cost to participant
Re-organize society	Program impetus
Tribal autonomy over education	Inclusive of tribal input, through advice and participation

**Table 2.1: A comparison of the recommendations of SIT and CDT of how to make science education approachable to Native American learners and how ITY/StL accomplishes these goals shows that the program should function in a way that alleviates border crossings.** The scaffolding should be prepared for learners to approach science. To best understand the details of the programming, refer to Appendix III. Also in appendix III are specific examples from each trip.

### **2.3 Locating the Researcher**

In order to bracket personal involvement, the researcher should state their own experience of the phenomenon (Creswell, 2012). According to Casey (2006), the researcher's experiences are always incorporated into the work in some way. Van Manen (1990) states the act of bracketing allows the researcher's personal beliefs to be suspended in order to truly understand the phenomenon.

I worked as an instructor for Sharing the Land in 2012 and 2013 and participated in ITY, thereby simultaneously experiencing the program with the youth. My area of geoscience expertise is environmental and water quality. This, combined with the knowledge of California and tribal water issues, led me to focus much of my teaching on environmental and water issues. I also taught about general principles of geosciences, such as sedimentation and interactions between the Earth, atmosphere and moon. I believe environmental and water issues are faced by many California Natives. I have come to this conclusion through my own interest and research and by discussion with a tribal elder and community members from across the state.

I also serve as a mentor for all participants, but particularly spend more time with the female youth, as we often share residence halls and camp sites. I am open with the youth about my own experiences in college and life, ask questions about their experiences and generally try to help the youth throughout the trip, through carrying water and food as well as acting as a mediator in group discussions and listening to the youths' needs.

I believe being a within ten to fifteen years of the participants, as well as being female, has made my experience with the programs and my relationships with the youth unique. I often take on a big sister or maternal role for the youth. When they have questions about itineraries, need water or comforting, many of the youth approach me first by the middle of the program. There have been numerous times on ITY/StL trips where youth share stories with me of traumatic events in their lives or of moments on the trips that brought up negative feelings. Moreover, the youth are often open in discussing realizations they have on the trips, such as the importance of thinking critically, living a more cultural way or taking care of their health.

As a part of my program responsibilities, I interview the selected youth, but believe being close and open with them fosters more honest interviews. This is partially because the youth will not know me outside of the program, so they can speak honestly and openly. There are no repercussions for their honesty. They also are never asked how they feel about my instruction, but more abstractly about science, the program experience and their home lives. Furthermore, they do not know the intent of the interviews and do not know what sort of response would please me.

I believe the interviews are of better quality after knowing the youth throughout the program experience. I can better judge tone of voice, body language and understand program references after experiencing ITY/StL with the youth.

Furthermore, from observing the youth throughout the programs, I can better understand their experience. I could ask in interviews about positive experiences, emotional moments and better formulate questions.

Although I am of majority culture and heritage, my comfort and awareness of the tribes we visit, as well as a good relationship with tribal members, shows the youth that I am, in some capacity, different from many majority culture instructors they have had. Furthermore, being vouched for by the Native American mentors carries weight with the youth.

In part, my participation in this program comes from my experiences as an environmental specialist and geology student interacting with tribal communities. I often observed the split between majority culture geoscientists and tribal values as an undergraduate, when a faculty member of my university was jailed for protesting uranium exploration on his tribe's lands. Many of my peers worked for this mineral exploration company, but did not understand the tribe's upset. I also spent time in tribal communities as an environmental consultant. Although I worked in a large urban area, the Canadian federal government solicited the company I worked for to consult on issues in these tribal areas. I understood the value of cultural literacy for Western geoscientists as well as the need for Earth science expertise in tribal communities from these experiences.

As a participant observer much of my own experience is incorporated in the structural description of the phenomenon.

## **2.4 Methodology**

### *2.4.1 Data Source*

Twelve youth, out of approximately sixty participants, from five different ITY/StL programs were asked to participate in interviews through convenience sampling.

The youth were selected based on initial observations and interactions. Youth were selected by listening to the youths' introductions and by talking with them. An attempt was made to diversify the youth selected by choosing males and females, from urban and reservation homes, of differing ages and pasts. The youth were ages twelve to seventeen years at the time of the interviews. Seven of the interviewees were female. Five youth were from urban homes, one resided in Mexico, four from homes on reservation lands and two youth split their time residing at their reservations and in urban settings. Three of the youth did not know any other youth on their trip before attending ITY, one only formally knew a few others on her trip and the remaining eight knew well other youth on the trip prior to participating in the program.

The youth partook in semi-structured, life-world interviews (Kvale, 2007). Interviews were designed to elucidate conceptions of science, program experiences and more about the youths' home lives. Pre- and post-interviews were conducted with each participant. Based on information garnered in the interviews of 2012, the protocol was adjusted to gather more information from participants in 2013. The interviews were audio recorded to enable transcription later. Interview protocol can be found in Appendix IV.

#### *2.4.2 Participants*

The following includes a description of the study participants who were interviewed, based on the researcher's experience. All names have been changed to preserve anonymity.

#### **2.4.2.1 Aubrey**

Aubrey was thirteen at the time of the interview. She participated in the Owens Valley program in the summer of 2012. Aubrey grew up in Owens Valley and was an enrolled member in a local tribe. She lived on her reservation for much of her life, but spent some time in an urban setting. She indicated that she always felt like an outsider when she lived in the city and was happy to move back after her mother completed school. She was familiar with many of the mentors and contributors who came from the region and had visited some of the sites previously with her school or during community events. Aubrey was quiet when she integrated into the group, but was very self-aware and more gregarious when interviewed. She reflected on questions before answering. Aubrey had a keen sense of her role as the only youth from the region we were visiting. She often described herself as rugged.

#### **2.4.2.2 Beth**

Beth was seventeen at the time she participated in the San Diego ITY/StL trip in 2013. Beth has lived her entire life on her reservation in Northern California, of which she is very proud. Beth is confident and often questioned mentors' motivations and actions. She came to the program with two other youth and two mentors, all of whom she has known for quite some time. Beth always seemed ready for an argument, but rarely instigated one. However, she did remain defensive for most of the trip. Although at times she seemed resistant, Beth eventually communicated with individuals outside of the group she traveled with when she was comfortable. Moreover, Beth is very

observant, watching knowingly and reflecting before speaking. She cared for the other youth on the program, ensuring she always faced them positively and defending them.

#### **2.4.2.3 Emily**

Emily was fifteen at the beginning of the program. She also participated in the 2013 San Diego trip, with Beth and Tyler. In 2012, Emily participated in the Northern California trip but was not interviewed at that time. Emily grew up in Oakland, California. Her grandmother was dislocated from her people, the Lakota, in South Dakota and moved to California. Emily's family has been there since. Emily is gregarious, easy to laugh and extremely caring and attentive. She was eager to participate in every activity, discussion and opportunity to meet someone new. She is very personable and wanted to be described as lovable. Emily was particularly empathetic, easily absorbing and expressing quiet reflection, excitement or even sadness with others. She also loves to make others laugh and smile, even if she is exhausted. Furthermore, Emily is observant.

#### **2.4.2.4 Jack**

Jack was seventeen when he participated in the 2012 San Diego trip. Jack grew up on his reservation in San Diego County. Jack led me to believe his personality on the trip, while truer to himself and more positive, was not how he acted in school. Jack was supportive, extroverted and an eager participant. He was always first to answer questions, offer help or volunteer as an example. He was a leader in the group and very open, particularly with the other older males. At school, Jack had some trouble with fighting and completing his assignments, but in the program he flourished. Jack would

rally the other youth when the mornings were early or the days long. He was honest with his personal reflections and very introspective. Jack came to the program with his brother and a few other youth from his reservation.

#### **2.4.2.5 Jenny**

Jenny was seventeen at the time when she participated in the 2012 San Diego trip. Jenny grew up partially on her reservation in Owens Valley, but spent some of her high school time at a boarding school for Native American students in Riverside, California. At this school, she was afforded an opportunity to participate in formal classes on tribal governance and culture. Jenny is mature, having a sense of self and the world that was more developed than many of the other students. When she volunteered in discussions, which she often did, she did so after careful thought and with insightfulness. She was confident to push back when she disagreed. Jenny also enjoyed taking some quiet alone time to think or observe her situation.

#### **2.4.2.6 Jessica**

Jessica was fourteen when she participated in the Northern California trip in 2012. Jessica grew up in a community near her reservation and participated in many of the activities on the reservation. She came with two other boys, a nephew and his friend. She quickly became close with some of the other females on the trip. Jessica was often anxious and was shy in the group. She had a positive attitude but often waited for other youth to react, seeing their responses and then mirroring them. At times, Jessica would even place herself behind others, in a way to shield herself from a situation. However,

she became particularly close and trusting of the researcher, facilitating informative interviews.

#### **2.4.2.7 Kyle**

Kyle was one of the youngest participants at twelve. He participated in the Owens Valley trip in 2012 with Aubrey and Michael. Kyle paced when listening to speakers and always had well thought out and observant questions. He was made nervous by interviewing, but was more engaged during the program activities. Kyle lived with his tribe in Mexico, who live as a people split by a border. Other youth on the programs shared tribal backgrounds with Kyle, but grew up in the United States.

#### **2.4.2.8 Laura**

Laura was fifteen when she participated in the 2013 Owens Valley trip with her friend Tina and two other youth she knew. Laura grew up in Oakland, California and considered herself equally Mexican and Native American. Laura is bright and smiley. She was self-conscious when answering interview questions, often responding with, “I don’t know,” before providing answers. In the larger group, she more easily participated confidently and was willing to be silly with the people she knew. Like the other youth on her trip, Laura was very responsible and was careful to always be ready on time and show the utmost respect for mentors.

#### **2.4.2.9 Lindsay**

Lindsay was fourteen, turning fifteen as she often repeated, at the time of participating in the San Diego trip in 2012. Lindsay grew up in Oakland, California. She is very intelligent and dedicated. She was quieter in the larger group and preferred

not to talk in front of everyone. She bonded strongly with the other younger girls of the program. Lindsay was extremely caring and concerned with the happiness of her peers. She was eager to please mentors, but eventually developed a less formal relationship. Lindsay could be found often writing in her notebook, using it either in the more academic sense, or as a journal.

#### **2.4.2.10 Michael**

Michael was seventeen at the time of the 2012 Owens Valley trip. Michael lived in San Diego and considered himself an urbanite. He raps and tags, often found drawing in his notebook. Michael is very self-confident. He was also introspective and in awe of the landscape of Owens Valley. Michael was very respectful and would assist with various tasks without asking. He was a great role model for the younger youth of the program.

#### **2.4.2.11 Tina**

Tina grew up in Oakland, California. She was fourteen at the time of the 2013 Owens Valley program. She was a close friend of Laura. Tina would help mentors without asking and took much of an older sister role for the group. She was extremely responsible and self-reliant. Tina was fairly quiet, but also introspective. She took her time when answering questions, reevaluating the accuracy of what she was saying. Tina displayed confidence and a good sense of humor.

#### **2.4.2.12 Tyler**

Tyler was fifteen when he participated in the San Diego trip in 2013. He grew up on the same reservation as Beth. He is self-confident and very intelligent. Tyler easily

made the group laugh. Although he came with a group of other youth, he expressed he most enjoyed the time meeting new people, attesting to his outgoingness. He particularly enjoyed time spent with other males. Tyler answered interview questions with insightfulness, easily connecting ideas from the trip to his home experience.

#### *2.4.3 Interview Analysis*

Verbatim transcripts (Appendix V) were reread until salient statements were identified. This is called horizontalization. These are then synthesized into meaning units, which described what and how the individuals experienced. Then, a descriptive passage, called the textural description, of the essence of the experience is synthesized from these meaning units. Finally, a description of the essence of the experience is written (Creswell, 2012).

The interviews from the twelve youth were transcribed, as seen in Appendix V. The researcher made notes regarding emergent themes that appeared salient while transcribing and before coding. These were then analyzed using open-coding, facilitated by NVivo 10 software. The various significant statements chosen by the researcher can be further evaluated by reviewing the coding rubric found in Appendix VI. Van Manen's (1990) approach to phenomenology recommends the researcher review the entire body of interviews, select important statements and synthesizing them into significant categories through horizontalization. These should then be amalgamated further into meaning units (Creswell, 2012).

#### *2.4.4 Trustworthiness*

Inter-rater reliability was performed. A coding rubric (Appendix VI) was written, shared and discussed. One third of interviews were chosen to be rated by a second reviewer. Definitions for codes were discussed if any confusion arose (Creswell, 2012). The average kappa coefficient of each interview was calculated. The average of each was greater than 0.4, the limit of acceptability (QSR International, 2012).

### 3. RESULTS

After coding and inter-rater reliability were completed, codes that more frequently co-occurred in pre- and post-interviews were examined. Themes that co-occurred were identified by the researcher's interpretation of the youth's description. An example of this may be, the youth describes enjoying making observations at tidal pools. This was a science activity guided by StL, but also a nature experience. Therefore, it would coded as both positive nature experience and positive StL science. Co-occurring themes that were represented more than ten times were investigated, with those greater than fifteen suggesting a stronger relationship to the researcher. The coding rubric (Appendix VI) expresses details about the significant statements, which have been developed through horizontalization (Creswell, 2012). Appendix VII (Results of Coding) shows all significant statements for each participant. A textural description of the qualitative results are reviewed next (Creswell, 2012). It should be noted that the researcher must be interested in the meaning of the experience as illustrated in the interviews, rather than what participant perceives the experience to be (Casey, 2006). The discussion section synthesizes these themes into meaning units.

#### **3.1 Themes**

The themes that were created from the significant statements are described below, including the frequency of these in pre- and post-interviews, as seen in Table 3.1. Each meaning unit is described as an experience. Numerous other moderately co-occurring codes are not listed here. To better understand what types of significant statements make up each theme, please refer to the coding rubric (Appendix VI).

Themes	Frequency in Pre-Interviews	Frequency in Post-Interviews	Total Frequency
Cultural Experience and Positive Program Community	8	16	24
Cultural Experience and Positive Program Experience	2	20	22
Positive Program Community and Experience	0	31	31
Positive Nature and Positive Program Experience	1	23	24
Nature and Science	10	15	25
Positive Nature and Positive Program Science	3	7	10
Negative School Community and Cultural Experience	8	6	14

**Table 3.1: Frequency of co-occurring themes by pre-interview, post-interview, and, finally, total.** These were not the only co-occurring themes, but the highest frequency. Some themes are more heavily weighted in post-interviews (Positive program community and positive program experience) while others distribute more evenly, such as negative school community and cultural experience.

Moreover, the following table (3.2) displays the frequency the meaning units as they are reported by the youth interviewed, as not all youth reported all experiences.

Themes	Aubrey		Beth		Emily		Jack		Jenny		Jessica	
	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post
Cultural Experience and Positive Program Community	3	2	-	2	-	3	1	-	-	1	-	-
Cultural Experience and Positive Program Experience	-	-	-	2	-	-	-	2	-	1	-	1
Positive Program Community and Experience	-	-	-	-	-	3	-	3	-	2	-	2
Positive Nature and Positive Program Experience	-	-	-	3	-	4	-	-	-	3	-	5
Nature and Science	-	-	1	1	2	1	-	1	-	-	-	1
Positive Nature and Positive Program Science	-	-	-	1	-	1	-	2	-	-	-	-
Negative School Community and Cultural Experience	-	-	4	1	-	-	1	3	2	-	-	-

Themes	Kyle		Laura		Lindsay		Michael		Tina		Tyler	
	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post
Cultural Experience and Positive Program Community	1	2	-	-	2	2	1	1	-	1	-	2
Cultural Experience and Positive Program Experience	2	2	-	4	-	2	-	-	-	1	-	5
Positive Program Community and Experience	-	2	-	-	-	6	-	-	-	2	-	11
Positive Nature and Positive Program Experience	1	1	-	1	-	3	-	-	-	2	-	1
Nature and Science	-	-	-	1	4	3	-	-	1	4	2	3
Positive Nature and Positive Program Science	2	-	-	1	-	2	1	-	-	-	-	-
Negative School Community and Cultural Experience	1	-	-	-	-	1	-	-	-	1	-	-

**Table 3.2: Program experience by frequency of response of each individual in pre- and post- interviews. ‘-’ indicates 0 responses.** Some participants stressed the importance of some themes, making the overall frequency of such greater. Tyler, for example, stresses the importance of the sense of community to his program experience eleven times. Other youth’s responses only reflect a few of the salient themes, such as Aubrey, who commented on the cultural aspects of the program experience.

### *3.1.1 Positive ITY/StL Community – Cultural Experience*

This co-occurrence describes instances where a youth shares a positive sentiment towards the community found at ITY/StL while mentioning a cultural portion of the programming. These two experiences co-occurred 24 times, 8 times in pre-interviews and 16 times in post-interviews. This experience is best described as the youth positively regarding the culture they share with the community of individuals involved in the program. Additionally, having culture in common with the ITY/StL community is important to the youth. The community includes other youth, as well as mentors and community participants. As Beth describes, “he [cultural interpreter at Cupa Cultural Center] was talking about their... well, what we call is hand game... but their version of it. It was kinda cool to see how they have their version of it but it’s just a little bit different from ours.” This experience was often captured as an affinity for being able to share culture with a group that shared similar values, which for some youth is a novel experience. Jenny shared her feelings, “It’s actually really refreshing to be with people that kind of have the same beliefs as you do.” She is indicating the value of being with a group of people in a space where her culture does not need to be explained or evaluated. The community of ITY/StL works to validate the youths’ cultural experiences. Much of what is included when these codes co-occur are feelings of relief because this community is accepting of what cultural values each individual holds, and the uniqueness of such. Often, youth describe feeling inspired to persevere and protect traditions and sovereignty. Generally, these types of discussions include sharing and learning from one another.

### *3.1.2 Positive ITY/StL Experience – Cultural Experience*

This theme is apparent when the youth interviewed describe a positive experience during the programming while mentioning a cultural experience. This co-occurrence happened 22 times, 2 in pre-interviews and 20 times in post-interviews. Often, this appears as positivity towards the cultural programming to the point where youth ascribe much of the program's value to the cultural aspects of it. Tyler describes, "they [La Jolla singers and storytellers] showed us how they could do their culture and yet exist in the world where a bunch of people dominate all over us." For some youth, they particularly enjoyed comparing what is normal for youth in their community and for those of the places we visited. This allowed youth to be more aware of the details of their own culture by comparing it to the culture we visited. Seeing how other tribes set up their sweat lodges, play games or the songs and dances they practice contributed greatly to program experience for many youth.

### *3.1.3 Positive ITY/StL Community – Positive ITY/StL Experience*

Descriptions that reveal a positive sense of community in the program and an overall enjoyment of the program are coded as both positive ITY/StL community and positive ITY/StL experience. This occurred 31 times, with all occurring in post-interviews. These were incidents where the youth attributed an overall positive experience with ITY/StL to the sense of community they felt. Jack expressed this theme when he said, "because I didn't know that I would have the brotherly connection I would have with Matt [mentor] or Kevin or Ian or Thomas [peers]. And I really feel like those guys care about me." Many of the discussions that fit into this experience

involved the openness and concern shared in the group. Often, youth described this as feeling like a family, hoping to visit their new friends soon and having a deep trust for mentors and peers.

#### *3.1.4 Positive ITY/StL Experience – Positive Nature*

When a youth attributes a positive program experience to the nature component of the program, that description would be coded as both positive ITY/StL experience and positive nature. This occurred 24 times, once in pre-interviews and 23 times in post-interviews. Items coded as these two themes often were when a youth expressed that having spent much of their time outside during the trip made it an overall positive experience. Jenny discusses what this meant to her, “they [trip mentors] gave us a lot of opportunities to do different things. Like surf, kayak, and I dunno, just to sit there, maybe to write.” This shows the excitement the youth had for the novelty of some of the experiences. Moreover, the youth indicate the value of the outdoor activities, and often mention they would not normally be able to afford such activities or that “normal rez kids” do not participate in these types of outdoor activities. This is in part because of geography. Youth who grow up in Owens Valley are unable to surf because of their interior location. However, this is also in part due to the economic status of some of the youth. They may not have home lives where their parents can afford to take them on trips far away from home or to pay for the lessons, admission costs and materials required for the ITY/StL activities. They also often compared the nature components of the program to their schools, where they would more likely read about plants or rocks rather than looking at them.

### *3.1.5 Science – Nature*

These themes co-occur when a youth discusses science in the context of nature or nature as science. This occurred 25 times, 10 times prior to the program and 15 after. This often occurred when a youth responded to questions about science, as Jessica states, “I know I always picture that one person from that movie [Doc Brown, *Back to the Future*], but now like I kind of picture nature.” Sentiments included in this experience may be simply describing science, when asked, as something that happens outside. Additionally, some youth indicate the new way they have learned to observe the Earth, particularly wondering how and why things happen that they see in their landscapes. Again, when discussing science and nature, they often discuss the context of the program versus their schools, as Kyle says, “over there [school] it’s just like inside. It’s like boring. Over here you get to feel the things. Experience it.” This includes comments about how they read about science and nature in their classrooms, but do not necessarily visit nature when doing science.

### *3.1.6 Positive Nature – Positive StL Science*

When youth describe a positive sentiment towards StL science, they often describe it in the context of a positive sentiment towards nature or the nature experiences of the ITY/StL trip. This co-occurrence was noted 10 times, 3 times in pre-interviews and 7 times in post-interviews. As Jack shared, “I got to actually be out there. I got to touch the sediment. I got to stand on the sediment. I got to take pictures with it and everything.” Predominately, the youth mention the experiential way that StL science is

taught, where they are observing and interacting with nature when they learn about science.

### *3.1.7 Negative School Community – Cultural Experience*

Youths' cultural experiences at their middle and high schools are more likely to be negative than positive. The youth express negative sentiments toward school community regarding their cultural experiences. It is important to note that these youth come from smaller reservations and attend schools where Native Americans make up a small percentage of the student body. The youths' reservations do not have tribal schools. These themes co-occurred 14 times, 8 times in pre-interviews and 6 times in post-interviews. This was exemplified by Jack's comment, "just sometimes I feel like, why are you making fun of me? Like, I should be making fun of you because I'm here before you. My ancestors, my family, they were here before you. I should be making fun of you, because you look weird, you do weird things." In addition, youth describe teachers' unwillingness to assist students or peers and who use stereotypes.

## 4. DISCUSSION

Meaning Units are used to describe groups of themes that culminate into a significant component of an experience. These are the pieces which are necessary to describe fully the youths' understanding of the phenomenon of ITY/StL (Creswell, 2012). I first explored what the youth indicate as making the program an overall positive experience. In a fundamental way, what do the participants like about ITY and StL? Then, I compare this to their experience in school. Finally, I make a connection between nature and science. This is the essence of the experience.

### **4.1 Meaning Unit 1: Program Foundations**

As I coded the interviews for positive ITY/StL experience, I investigated what else co-occurs with these themes. As was stated in the program description, ITY and StL intentionally support cultivating friendships in the program, between all participants. As a result of this, youth report a strong sense of community. More than any other, a positive sentiment towards the community of ITY/StL most frequently co-occurred with positive ITY/StL experience (Table 3.1).

In this, youth describe the new friends they have made and the positive, trusting relationships they have established with mentors and peers. When asked what she will tell her family when she gets home, Emily stated, "I met so many people... like that now inspire me, like Jean [program mentor]." Emily shares the motivation and empowerment she has gained from meeting Jean, who comes from the same tribe as Emily. Furthermore, Jack shared, "Because I didn't know that I would have the brotherly connection I would have with Matt [program mentor] or Kevin or Ian or

Thomas [other youth]. And I really feel like those guys care about me.” Jack was explaining the depth and quality of the connections he made while participating in the program. Youth often express family-like closeness with peers and mentors, as Lindsay expresses, “it feels like, kinda like family because like we’re so close and we can talk to each other.” Often this dialog is expressed with feelings of surprise, regarding how unexpected the close relationships were, or feeling emphatically heartened by the community of support they had experienced during the program. Moreover, the youth interviewed expressed feelings of empowerment and social support they hope to utilize as they move forward.

ITY is also positively regarded by youth because of the cultural components of the program. The youth express that they appreciate the time spent sharing their own culture as well as meeting individuals from tribes whose lands we visit. Jack explained his experience when asked about learning from local tribal members, “I liked it. Because I like to learn about other tribal members and their beliefs. I like to kind of take a step back while everything is happening and really reassess what’s going on and what I’m learning and kind of compare and contrast all the time in my head is what I do. I really loved it. I really enjoyed going here and like learning about different things and other people’s way of life.” When Tyler was asked what he would tell his family about the program, he responded, “the traditionals that I learned from like different sides of like, each reservation. Like how these people like sing birds songs and theses people don’t. And that like these people use clackers and these people don’t use clackers. They use more of like a... like a maraca type [turtle shell rattle].” Like these two examples,

the youth often share the value of meeting individuals from other tribes, either as mentors or other youth, and learning about how the tribes differ. Although not as frequent, this theme co-occurs more evenly amongst almost all youth, rather than some youth expressing it more vehemently.

Interestingly, positive ITY/StL community and cultural experience co-occur frequently as well. This implies that, to some extent, the cultural and community aspects of ITY support one another. During her post-interview, Emily explained her experience, “when Anna and Beth [other youth] and all them were talking, it was cool because they kinda really know about their tribe... And Matt [program mentor] was talking, it’s cool because he’s... he’s done so much to come so far. And he’s like a proud person to be his culture. And I think that everyone in that room was proud to be indigenous.” For Emily, the experience of being with people who were so willing to share their culture was valuable. Furthermore, Aubrey expresses the value of learning from someone from her community, “I’ve got a real outlook from a person from my race- a Native American- and I don’t know. I guess we just have that like that instinct on what really, really went on and all that stuff.” She particularly appreciates the authenticity of learning from tribal members, rather than the context of history books or her Western classroom. Jack builds on this notion, “I like being a part of, meeting like other Native kids and being able to go to Native places and like go to Native events and be able to know people and not just like walk in there like a tourist.” Moreover, Beth noted that listening to others who know their culture well, “It makes me want to like... makes me want to be more a part my culture and stuff.” Youth watch each other and mentors

model their relationship with culture, inspiring connection and empowerment. When asked to compare her experience sharing culture at ITY/StL to that of school, Lindsay expressed, “Yeah, I can share [my culture at school] but it’s not the same as sharing it with people who actually relate.”

It is difficult to determine whether having a positive perception of community fosters cultural sharing or, vice versa, sharing culture makes for strong community experience. It is important to note that a proportion of these themes co-occur on some level simply because the youth talk about sharing culture with people on the trip.

Coladarci (1983) studied why Native American and Western students dropped out of high school. Sentiments, like those reported by the youth interviewed, were missing in the experience of Native American dropouts. Students in his study report that they need more support from teachers and administrators in order to persevere in classrooms (Coladarci, 1983). ITY/StL provides this kind of support. Coladarci (1983) also found that Native American students who dropped out of school were likely to report that curricula did not adequately embrace Native American culture. Perhaps doing so, like ITY/StL, assists students navigating classroom subjects, such as science.

McMillan (1996) describes a sense of community as, “a spirit of belonging together, a feeling that there is an authority structure that can be trusted, an awareness that trade and mutual benefit come from being together, and a spirit that comes from shared experiences that are preserved as art (p. 315).” Considering his theory of sense of community, we can qualitatively evaluate how ITY/StL may build this connection. First, McMillan (1996) states that members of the group must feel emotionally safe.

Members must be willing to disclose their truth, which should be met with openness. This is a risk for any individual member, but if it performed mutually, then it reinforces the connectedness of the group. As Lindsay expressed about getting close to other youth, “For me it was kinda good, because like, like people who got comfortable and were able to share stuff, like it made me comfortable, like I could share. So that rubbed off on me.” Often during these programs, mentors are the first to take a risk in disclosing personal stories. These may include a troubled childhood, mental health issues, relationships or other personal stories. According to McMillan (1996), this allows for other members of the community to also take a risk in being open with their own stories. This is seen during ITY/StL, as youth express more personal details in the group and one-on-one.

Next, McMillan (1996) describes the importance of sense of belonging to building the community. Belonging stems from both acceptance from the group and a sense of attachment. When individuals risk more through disclosure, they increase their status within the group as well as the cohesiveness of the group. The previous quote by Lindsay illustrates this as well. Furthermore, as Jenny shared, “I just like hanging out with the kids because they have such great personalities and we’re just so much closer now than we were in the beginning. ”

The openness and sense of belonging are imperative to a sense of community can be further developed by identifying similarities within the community. All youth in the program have a shared identity as Native American, as they disclose this and is a requirement of participating in the program. This may help accelerate the sense of

community being built. In addition, for some youth, this may be one of the few experiences they share solely with other Native American teenagers.

In order to build a sense of community, it is imperative for the group to have trust. McMillan (1996) expresses that trust comes from an established set of norms or rules that each individual can use to predict group responses and expectations. Moreover, he asserts that the group must have a leader, but for a successful group dynamic, this leader must also allow members to influence decisions as an exchange of power. During ITY/StL, the mentors who hold authority in the group, as we provide itineraries, ensure youth abide by safety rules and are on time, instruct youth, always eat first in order of age as prescribed by many tribal cultures, are resources for support and guidance and drive youth. However, youth are asked to participate in their own governing, such as during the orientation of the San Diego trip when youth are asked to devise their own rules. Usually, rules about being accepting, respectful and not hurtful are included in these standards. Youths explain their expectations for the trip. Moreover, certain cultural expectations are reflected in the attitudes and behavior of youth. For example, when community Elders join during parts of the programs, youth show reverence and respect to these individuals. This is a part of their home culture that they bring to the ITY/StL community, although it is unspoken.

Moreover, McMillan (1996) expresses the need for mutual benefit to reinforce the community. In a highly successful community, he says, members will give to one another without expectation of something being returned. These behaviors culminate as mutually rewarding. This may be observed during ITY/StL as youth support one

another through encouragement and caring feelings. When one student injured herself, Lindsay expressed her concern, “And like for everyone else, even when Blaire like hurt herself, everyone was there for her too. Like me and Lilly like were worried... We were like, ‘her bed!’”

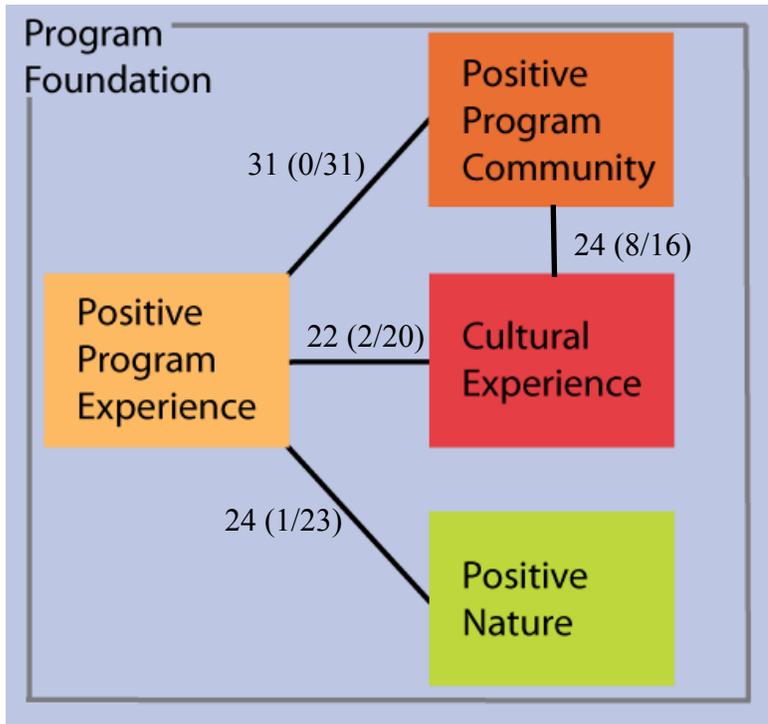
The final piece McMillan (1996) proposes as essential to building a sense of community is the production of art, which encapsulates stories and history of the shared time and space. Although McMillan (1996) expresses this in more conventional ways, the members of ITY/StL community share their story through a newer medium, Facebook. Throughout the week and months afterward, youth and mentors post photographs and videos of their experiences, freezing those moments for others beyond the community to observe. ITY/StL is shared electronically for those outside of the community.

One flaw of considering this approach to evaluating McMillan’s sense of community is that it may not be culturally appropriate. Limited research is available regarding whether this notion is scalable in non-Western settings.

There is also a large co-occurrence between positive nature and positive ITY/StL experience. Many of the youth express spending time outside in novel ways as an important part of the ITY/StL experience. As Emily stated when asked about her overall experience, “The surfing was awesome, even though I suck. The kayaking was so fun. And then the little nature hikes and like walking down the cliffs.” For many youth, it is their first time participating some of the outdoor activities. When asked about what she would tell her family about her trip, Lindsay said, “I’m the type of like person they don’t

see, like that would like be surfing and stuff like that, but like when they find out I was surfing they're going to be like, 'what?!'" The youth often express how they are rarely afforded opportunities like those of ITY/StL because of financial or geographic constraints.

The positive space of ITY/StL, where youth can share culture with a community of individuals, sets the foundation for exploring other aspects of the program (Figure 4.1), whether it is physically, mentally or emotionally. It is apparent that cultural experience and community are important to overall program experience. Moreover, it is likely that these two support one another in some way. Along with positive outdoor experiences, this provides a foundation for program experience. Youth can approach challenges knowing there is a safe place from which to explore and attempt new experiences, such as surfing, sharing difficult stories of their home lives or even science. Although each of these does not require the same kind of actions or approaches, they each have been identified as a challenge by youth during interviews. Providing a safe environment may be imperative for the youth to approach science in a new way, and thereby may contribute to shifting their conception of the subject.



**Figure 4.1: Program foundation.** Positive Program Experience, from either positive program community and cultural experience, or their combination, and positive nature experiences, works to build the foundation of ITY/StL. A safe, culturally appropriate space where youth can build meaningful relationships, while enjoying the outdoors, is related to overall positive program experience. This type of experience is not had in many of the participants’ regular school experience. The numbers indicate the total number of responses with the number of responses in pre- and post- interviews in parenthesis.

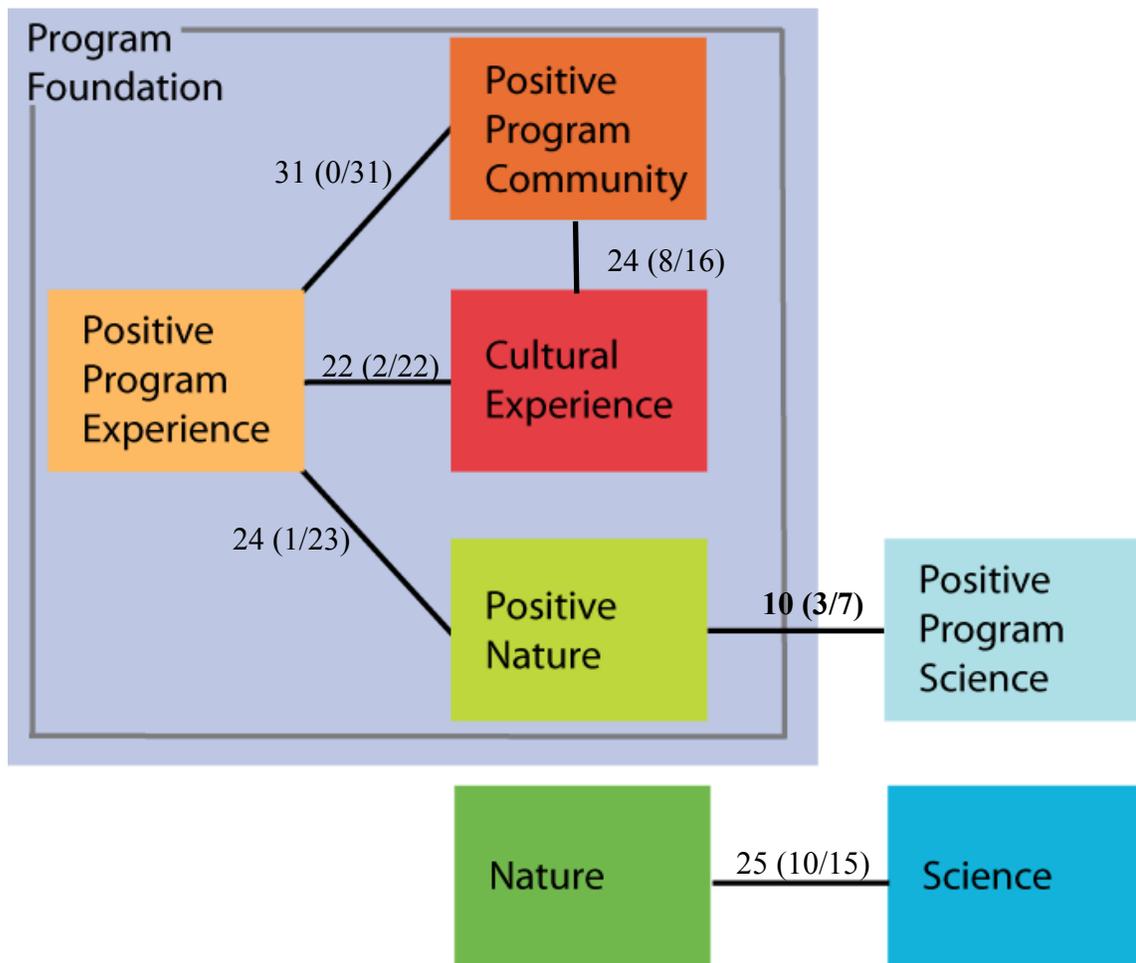
## 4.2 Meaning Unit 2: Science and Nature

Although it is important that the youth have a positive experience, what is more significant is how this may foster a shift in their conceptions of science. Moderately co-occurring with positive sentiment towards nature is a positive sentiment towards StL science. When the youth discuss the science they have learned during the program, it

often involves conversation about being outside, like Emily stated, “this program we went outside into the pool... the tidal pools or whatever, and we were actually looking in them... looking in the water, looking for things.” Partially, this may be because nearly all StL science takes place outside. This often occurs with positive sentiment towards the experiential quality of StL programming.

Interestingly, after ITY/StL the youth are more likely to discuss science in the context of nature when asked to describe science or scientist. As Jessica stated, “I know I always picture that one person from that movie [Doc Brown, *Back to the Future*], but now like I kind of picture nature.” This is the first indication of a conception change. Although the youth are undergoing positive, novel experiences, they are also learning to view science as something that is done outside, in nature. Science and scientists are described by the youth as, “A person who studies the environment around them. Any nationality, any race, any whatever. And they learn about their environment and how it works, the air, the water, the sand,” by Tyler, “The study of nature,” by Tina, and “I think of going outside and doing things... exploring nature and looking at things up close,” said Emily. However, it is unknown if this understanding is long lasting.

The youth interviewed regarded being outside as very valuable. This may be important because it provides hands-on learning opportunities. More importantly, we also are able to have community members and scientists, sometimes all in the same person, mentor the youth outside, through culture and science. These relationships are shown in Figure 4.2.



**Figure 4.2: Co-occurring experiences help to explain youths’ understanding of their time at ITY/StL.** As shown in figure 4.1, the grey box is the foundation of the program; a supportive community of individuals who share culture in a predominately outdoor setting is highly reported as the reason the program is a positive experience. The youth described being outside as another factor related to an overall positive experience. Moreover, this is then connected to the experience of StL science, as all activities are done outside. The connection between science and nature indicated exists outside of the context of the program. Dialog regarding the relationship between nature and science is general, and not programmatic. It is a positive indication that youth have a newfound understanding of the science – nature relationship after the program. It is unknown whether this conception is lasting. Interactive model can be found in Appendix VIII.

### 4.3 Meaning Unit 3: School Experience

Comparing this to the experience of the youths' high schools, it appears that having this positive environment to share culture is unique to ITY/StL. Youth were more likely to share negative stories of their school community regarding their culture experiences. Often, this is identified as bullying, feelings of exclusion or simply unequal treatment because of their cultural identity. As Jack reports, "Well, a lot of the kids are racist I guess you would say. A lot of them use stereotypes. Yeah, and I don't know. I guess, like it bothers me. Obviously, it bothers me." Clearly, this type of school environment does not foster feelings of support. This reflects the negative school experience that fosters dropping out (Coladarci, 1983; Garrett, 1995; Wilson, 1991). This is a critical difference between ITY/StL, which does work in facilitating perceptions of science as culturally appropriate, and the youths' high schools, where science is solely a Western venture. This notion is supported by many authors, whom affirm that education must be place-based, where place includes cultural milieu (Aikenhead, 2001; Bang & Medin, 2010; Elliott, 2009; Medina-Jerez, 2008; Unsworth et al., 2012).

In addition, many youth communicate the value of spending educational time outdoors rather than sitting in classroom, where they often feel bored, dislocated from nature and contained. When talking about his school, Kyle said, "Cause over there it's just like inside. It's like boring. Over here you get to feel the things. Experience it." As Beth shared, "We went out and like did things. Instead of just reading about it." These quotes also particularly relate to the science the group did outside, rather than solely the

sport activities. Moreover, Zwick and Miller (1996) have shown in a previous study that Native American students in Montana learn better during hands-on, outdoor, culturally appropriate science lessons than in traditional classrooms. Youth who participated in ITY/StL describe learning outside as engaging, natural and empowering.

#### **4.4 Textural Description**

Based on the previous description of the meaning units, we have developed a model for ITY/StL experience. The youth experience a program that promotes culture sharing, community building and outdoor activities. Together, this culminates into a positive program experience. Culturally appropriate knowledge and community building reconfirms many of the necessary components of CDT and SIT (Tables 1.1 and 2.1). These theories describe the necessity of grounding education in cultural values and interactions, giving education back to tribes and hands-on, outdoor education. This is clearly missing from participants' regular school education and may help explain why the youth experienced a transformation in their science-concepts. If the youths' regular school experience had utilized this type of education, youth may be more inclined to perceive science as culturally relevant.

These components provide the scaffolding for youth to approach geoscience. The youth experience science as a part of the program's outdoor experience. This extends nature, which is related to positive program experience, to their experience with program science. StL science is experimental, grounded in culture, relevant to tribal needs, cooperative, reflective and relies on the community of ITY. Seeing science in a positive

way allows the youth to translate this programmatic understanding to seeing the relationship between science and nature more generally.

## 5. CONCLUSION

Having a supportive community where youth can express their culture provides the foundation to approach science from a safe place where positive connections between nature and program science can be made. Furthermore, this provides scaffolding where these new conceptions of science as nature, and nature as science, can be applied to participants' lives outside of the program.

Before implementing any program for Native American learners, it is necessary for organizers to build strong relationships with the tribal communities the program hopes to serve and work alongside. Particularly for those outside the community, this may take time. Individuals must show respect and awareness for the tribes, listening and responding to the needs of the community. It is critical to have the support of the tribes, as well as their participation. Elders, councilmembers and especially tribal members who use science should meet with the youth and share stories, culture and history. Activities guided by these individuals should be encouraged. Tribal participation can also occur in the form of allowing access to reservation sites, such as council chambers or cultural sites. As often as possible, having tribal members included and participating in activities is valuable.

Expertise from universities can then be incorporated, making teaching an integrated effort. This will also allow for relevant content to be developed with sensitivity to what is most appropriate in those tribal lands and for the youth participating. For instructors from outside the community, it is imperative that tribal knowledge is not minimized or bracketed. Moreover, tribes can offer content that is

historically located or socially relevant, whereas university experts may lack this knowledge. Furthermore, tribes will be more likely to encourage their youth to participate in the programs if community members have contributed to programming. Building a strong partnership with tribal communities is imperative.

Once this relationship is established and outdoor, culturally appropriate programs developed, efforts should be made to create a supportive and inclusive community for the youth. This may be assisted by reflecting on the findings of McMillan (1996).

Future research should evaluate whether the science concepts developed during ITY/StL persist through time. Continuing from this, it is valuable to understand why some youth who participate in ITY/StL do choose to pursue geosciences and what, if any, affect the program had on that decision. A more in depth understanding of Native American students' high school science experience would also help elucidate the cultural, community and nature components and how ITY/StL is unique.

Knowing that community and cultural experiences taking place outdoors are important components of ITY/StL, using this as scaffolding to create programs in other regions with other tribes should be studied. Furthermore, programs focused in other content areas, such as mathematics or engineering, may be developed and should be studied to understand their effectiveness.

Although it is not expected that a youth from another underrepresented community can be placed in ITY/StL and have the same results, some details of ITY/StL may be adapted to serve those youth. A culturally appropriate experience, imbedded in places that the youth feel comfortable and perceive as 'their place', would be most

suitable. For example, urban, African American youth would likely benefit from the supportive, open community built in ITY/StL, but may be more interested in science and nature in the urban setting with a culturally appropriate instruction. Science can be shown as relevant and already existing in their community.

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## APPENDIX I

### INSTITUTIONAL REVIEW BOARD

#### Study Personnel Form

All individuals who will have contact with participants and/or participant data must be listed on the form and complete Human Subjects training. Those individuals include principal investigators, co-investigators and all other individuals involved in the conduct of research. Students and their advisors must submit training just as faculty and staff would. Individuals who are not affiliated with Texas A&M University should not be listed here. They must submit for IRB approval at their own institution.

Please list all individuals involved in the above-cited research study

Name	Research Role (PI, Co-I, Collaborator, Data Mgr, Research Asst, Advisor, etc.)	Department	Consents Participants	CITI Training Completi on Date
Dr. Eric M. Riggs	PI	Geology & Geophysics	<input type="checkbox"/> No <input checked="" type="checkbox"/> Yes	1/25/2012 (TAMU) 4/05/2007 (Purdue) ~9/2000 (SDSU)
Ms. Jamie Ricci	Research Asst.	Geology & Geophysics	<input type="checkbox"/> No <input checked="" type="checkbox"/> Yes	2/5/2012
			<input type="checkbox"/> No <input type="checkbox"/> Yes	
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To complete Human Subjects Training visit:  
*Collaborative Institutional Training Initiative* – [www.citiprogram.org](http://www.citiprogram.org) and affiliate with Texas  
 A&M University.

**ASSURANCES**

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I, as PI, understand Texas A&M University's policy concerning research involving human subjects and by **signing** below, I certify:

- I have read The Belmont Report "Ethical Principles and Guidelines for the Protection of Human Subjects of Research" and subscribe to the principles it contains as well as completed Human Subjects Training.
- I have read and understand the Investigator Handbook and the Standard Operation Procedures for the Review of Research (Section IRB 100) and completed the applicable Human Subjects training.
- I have reviewed all forms and documents being submitted and I accept responsibility for the scientific and ethical conduct of this research study and understand my responsibility to obtain and document informed consent unless the IRB approves a waiver of informed consent, or a waiver of documentation of informed consent.
- I will obtain prior approval from the Institutional Review Board (IRB) before making any modifications of the previously approved research, including modifications to the informed consent process and document.
- I will immediately report to the IRB any deviations, violations, and non-compliance, and unanticipated problems related to subjects or others which have or possibly occurred as a result of this study.
- I will ensure that progress reports and requests for continuing review and approval will be submitted to the IRB in accordance with the policies, procedures, and actions of the IRB.
- I will complete a Study Closure Form upon completion of this study and agree to honor any other commitments that are agreed upon as part of the approved research, for example providing study results to subjects or honoring commitments for compensation.
- I will maintain all research records for the amount of time specified in the initial application and/or the consent document and will identify with my department a successor responsible for maintaining those records if I leave the institution.

**Principal Investigator Signature:** \_\_\_\_\_ Date: 4/25/2012  
**Typed Name:** Eric Riggs

I, as Co-I, understand Texas A&M University's policy concerning research involving human subjects and by **signing** below, I certify:

- I have read The Belmont Report "Ethical Principles and Guidelines for the Protection of Human Subjects of Research" and subscribe to the principles it contains as well as completed Human Subjects Training.
- I have read and understand the Investigator Handbook and the Standard Operation Procedures for the Review of Research (Section IRB 100) and completed the applicable Human Subjects training.
- I will immediately report to the PI any deviations, violations, and non-compliance, and unanticipated problems related to subjects or others which have or possibly occurred as a result of this study.

**Co-Investigator Signature:** \_\_\_\_\_ Date:

**Typed Name:**

(Add Co-Investigators as needed by copying and pasting this section below)

I certify that I have read and agree with this proposal; that the Principal Investigator has received adequate training to perform this research; I will provide adequate supervision of the PI while he/she performs this research so that he/she may comply with the statements above; I agree to take responsibility for the project if the PI leaves the institution prior to submitting a completion report; and I take joint responsibility with the PI for any misconduct while conducting the research.

**Faculty/Research Advisor's Signature:** \_\_\_\_\_ Date:

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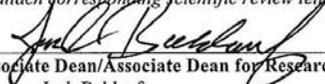
**Typed Name:**

*Undergraduate and graduate students must have faculty/research advisor's signature in addition to the signature of the department head.*

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We/I have examined the proposal cited above, and find that the information contained therein is complete and that the scientific or scholarly validity of the project has been assessed and found to be appropriate. I certify that (1) the resources necessary to protect human participants are available. Such resources may include staffing and personnel (in terms of availability, number, expertise, and experience); psychological, social, or medical services (e.g., counseling or social support services required due to research participation); psychological, social, or medical monitoring, ancillary care, equipment needed to protect participants, and resources for participant communication (e.g., language translation services) (2) I assume the responsibility for ensuring the competence, integrity, and ethical conduct of the investigator(s); (3) no procedural changes relating to the human subjects involved will be allowed without prior review by the Human Subjects Protection Program; (4) I am satisfied that the procedures to be used for obtaining informed consent comply with the spirit and intent of DHHS and FDA regulations; (5) I certify that the investigator(s) is/are fully competent to accomplish the goals and techniques stated in the attached proposal.

*If applicable, attach corresponding scientific review letter for IRB consideration.*

Signature:   
Executive Associate Dean/Associate Dean for Research  
Typed Name: Jack Baldauf

Date: 26 April 2012

*All investigators must have the signature from the Department Head prior to IRB submission for completion of the signature assurance during initial review of the project.*

*If the principal investigator is also the Department Head, the College Dean or equivalent must sign.*

\* We elected for the Associate Dean for Research signature as this is a College-level project. Dr. Rick Giardino, Dept. Head of Geology & Geophysics (the academic home department of Dr. Riggs and Ms. Ricci) is aware of this project.

## APPENDIX II

### SAMPLE ITINERARIES



# INTERTRIBAL YOUTH

Helping Our Youth Grow

Through Academics, Leadership, Adventure, Culture & Wellness

## San Diego, CA 2011

(Tentative Schedule)

July 9 – July 16

Academic, Wellness & Indigenous Science  
Tour; UC San Diego, La Jolla

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			Tentative/Draft	Subject to Changes	8	UCSD 9
	Always Bring Notebook and WATER!!	Observe,..	.. think, .. note ...	... Native Like ...	Got Notes?	12-1 Student Reg 1-5 Orientation/Goals 5-5:30 Dinner 6-8 Scripps Pier Social 9:30 Rnd Circle: Male & Female Talking Circle 10: Lights Out
UCSD 10	UCSD 11	UCSD/LJ Rez 12	La Jolla REZ 13	La Jolla Rez 14	UCSD 15	UCSD 16
6am Rise/Blessing, Fitness 7:30 Breakfast 8 Surfing Intro @ campus 8:45- 11:45 Surfing Class 12 Lunch 1 Field Study Preview/Notetaking (STI) 2- Break/Rest 2:30-4:30 Culture & Writing: Victor Villasenor 5 Dinner 5:30 Dep. to Torrey Pines Coastal	6am Rise/Blessing, Fitness 8 Breakfast 8:30Chck Fld Notes; (STI) 9:00 La Jolla Cove Trail (STI) Coastal Geology 11:30 Lunch 1 Scripps Institute of Oceanography Tour (STI) 3 Birch Aquarium 4 MCLW Class. A. Lechusza 6 Dinner at UCSD 7-9 Native	6am Rise/Blessing, Fitness 7:45 Showers/Fresh'n 8:00 B-Fast <b>8:20-Loading Vans/Depart</b> 9 San Diego State U-Campus Tour/ Panel Office of Diversity 12 Lunch @ Barona 1 Barona Cultural Museum 2 Sovereignty/Language 4 Dpt to LJ Rez Camping 7 Dinner @ La Jolla Rez 7:30 Group	6am Rise/Blessing, Fitness 7:45 Showers/Freshin 8:15 Breakfast 8:30-11:15 Indigenous Earth Sci(STI)w/ LJolla EPA and Purdue U. 12:15 Lunch @ Indian Health Council Clinic 1-3 Health Careers and Wellness Clinic 3-4 Organics/Soils @ T. Miguel Farm, Pauma (STI) 4 River Tube/Recreate	7:00 Rise/Blessing/Walk 8:30 Loading B-FAST 10 Pala Cultural Center and Reservation 11 Lunch at Pala 1 Check in UCSD 3 Project Outline (STI) Complete/Turn in 6 Dinner 7-9 Poster Work (STI) 9 Suite Group Meets/Journals 10 Lights	6:30 Rise/Blessing Fitness 8:15 B-Fast 9-12 Surfing, Beach & Native Coastal Culture 12 Lunch 1-2:30 Poster Work Presentation (STI) 2:30 College-Life Prep <u>Notebook Collection</u> 4:30	7 Rise/Bless/Breakfast 7:40 Walk to Beach, Blacks Key Return/Luggage to Lobby 9 Circle & Recognition <b>12:00 Departure Home</b>

<p>Geo/Botany (STI)  <b>9:00 Call Home</b>  9:30 Clan Mtgs/  Journals  10 Lights Out</p>	<p>Story/  Fireside La  Jolla Shores.  9:30 Ste  Meets/Journals  als  <b>Pack for 2  nights/3  days</b>  10 Lights Out</p>	<p>Cultural Sharing  9 Group  Meets/Journals  10 Lights  Out/Sleep</p>	<p>7:00 Birdsongs,  Native Cultural  Storytelling with  Chris Devers  (Pauma)  9 Clan Grp  Mts/Journal  10 Lights  Out/Sleep  <b>Pk Tonight, Fwd  Manana</b></p>	<p>Out/Sleep  <b>Call Home</b></p>	<p>Group  Photo  5 <i>Dinner</i>  6 Sex/Drug  Prevention  8  Group/Party ??  <b>Pack  Tonight !</b>    10:30  Lights  Out/Sleep</p>
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# INTERTRIBAL YOUTH

*Helping Our Youth Grow*

Through Academics, Leadership, Adventure, Culture & Wellness

## Northern California 2011

July 20-25

Academic, Wellness & Indigenous Science Tour, Berkeley-Hoopa

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday
<p>Always Bring Notebook!</p>	<p>19</p>	<p>UC Berkeley 20 12-1 pm: Meeting Point, Super 8 Hotel, Berkeley 1-3 Orientation: UC Berkeley, Underhill Lot on Channing 3-30 Pheobe Hearst Museum (STL) 5:00 Dinner at Flacos 6-7 Walk Village, Bizzerkley 7-9 Science Museum (STL) (outside) Sunset Inspiration Point Journal Entries: 10 Bed</p>	<p>Subject to Changes Native Like ...</p> <p>Patrick's Point 21 6 am Rise/Blessing 6:30 Loading B-FAST Highway 101 to Humboldt 12 Humboldt State U./Wildlife Dept 1 Lunch at HSI? Trinidad Trinidad, HSI Marine Lab Visit (STL) Kavaking 4-30 Patrick's Point State Pk. 5:30-7, Agat Beach (STL) 7:30 Dinner Campfire, Story, Telling, Cultural Sharing w/ Skip Lowry Journal Entries 10 Bedtime</p>	<p>Got Notes?</p> <p>Klamath/Hoopa 22 7 Rise/Blessing Fitness 7:30B-Fast 8:30 Traditional Village w/ Skip Lowry 11 Highway 101 to Klamath River Elk Viewing (STL) Redwood and Rain Forests (STL) 12:30 Lunch at Klamath River, Pacific Ocean 1 Yurok/Klamath River 2,30 Depart to Hoopa 6 Dinner at Hoopa 7 Cultural Village at Hoopa 10 Bedtime</p>	<p>Hoopa 23 7 Rise/Bless/Breakfast 8am 9:30 Fish-On Water Radum w/ Chuckee Lunch Culture, Earth, Life (STL) 5 Dinner 7:30 Depart for Trinity Tribal Stomp Festival</p>	<p>Hoopa/S. Francisco 24 6 Rise/Bless/Breakfast 8 Depart for Bay Area 12 Lunch at Solar Living Institute, Hopland (option) (STL) 2 Check in Berkeley/ Get Fresh and ready for jail. 4 Fishermans Wharf, San Francisco 6 Pier 33, Alcatraz Island, National Park 9 PM Back to Berkeley: Journal Entries Pack Tonight!</p>	<p>Berkeley 25 7:30 Blessings, Breakfast 8:30 Circle &amp; Recognition 11:00 Departure Home (Super 8, Berkeley)</p>

## APPENDIX III

### DETAILED PROGRAM DESCRIPTION

#### **Programming Details**

##### *Owens Valley – Central California Trip*

Owens Valley lies east of the Sierra Nevada in eastern-central California. As many participants in the program arrive from outside of the area, the beginning of the program depends heavily on from where the youth are departing. In 2012, many of the youth came from Southern California. Along the way, the youth stop at Fossil Falls. Fossil Falls is well preserved, showing how lava flowed in the valley, much like water. The youth have an opportunity to walk around Fossil Falls before eating lunch. After, they continue driving north. However, in 2103, most of the youth came from Oakland. As Fossil Falls is not on their trip route, their van stopped at Yosemite for lunch and a break before arriving at Big Pine, California. Once participants arrive, they are welcomed, the weekend's itinerary is reviewed and everyone introduces themselves. We set up camp, eat dinner and enjoy the first night's campfire.

The first full day of activities slightly differed as well between 2012 and 2013. Both years, each day started with the group doing a morning blessing, smudging with sage, and eating breakfast. In 2013, the group continued to Big Pine to visit a permaculture garden which provides some food to the community. They learned about this style of farming as well as learning how the climate of the valley has changed after demand for water in Los Angeles changed water supply for Owens Valley. Moreover,

the group learned what kinds of plants the Big Pine Paiute people of the region would traditionally cultivate.

Next, the group made a stop to discuss some glacial geology in the valley. From the vantage point where the group stopped, contemporary glaciers of the Sierra Nevada could be viewed as well as glacial morphology of the valley. After, the group moved to a location where a Bishop Piute Tribal Elder met the group to show petroglyphs. The Elder shared his knowledge of the petroglyphs as well as some contemporary issues of his tribe, including its fight for water, the need to protect cultural resources and his role as an activist and tribal member.

The group continues to the Red Rock Canyon to explore the area before lunch. After, the group travels through scenic landscape on the way to a swimming area, either fed by glaciers, as in summer 2013, or hot springs, as in summer 2012. The group then continues to Mammoth, stopping at Minaret Vista to take pictures and briefly discuss the geologic events that made the mountains. After, the group goes to Earthquake Fault, which is a misnomer, while dinner is being prepared. Here, the stretching of the Earth's crust, which made the feature, is discussed. Dinner is eaten, and then the group returns to Big Pine, where they meet local tribal members at AkaMaya, a community project. While ITY/StL was there in 2012, the community organization was hosting an open-mic night, where local teenagers could share their music. In 2013, the group learned the Big Pine Paiute creation story and hoop dancing from Sage Romero.

After sleeping in tents, the group wakes up to have breakfast and bless. The second full day involves hiking along a trail originally made by Big Pine Paiute cattle

drivers. The youth hike approximately four miles to a glacially fed lake. Here they can swim, hike further to more lakes, or just relax before hiking back to camp. After returning to camp, the group has dinner together.

When it gets darker, the group celebrates their last night and successful hike with s'mores and a campfire. A member of the Lone Pine Paiute-Shoshone shares stories, songs and drums for the group.

The final day of the trip begins like others, with a blessing and breakfast. The group takes apart the camp and packs up to go home. Before leaving, the group travels to the Ancient Bristlecone Pine Forest. Here, the youth learn about the botany of the forest and some share the cultural significance of trees. After a group picture and final goodbyes, the group dissipates.

### *San Diego Trip*

Participants begin their time with registration and orientation at a residence hall at University of California San Diego (UCSD). The youth have an opportunity to talk with one another while everyone arrives, meet their new roommates which have been assigned by staff and set up their belongings in their room. During orientation, youth and mentors introduce themselves and do some ice breaker activities. The itinerary for the week is reviewed. As a group, rules are formed with approval from every youth. Every meal is eaten as a group, whether in UCSD dining halls, while camping or visiting various sites. Mentors and youth sit together, getting to know each other. This is an important time for bonding between the youth and between youth and mentors. After

dinner, the youth and mentors walk to Scripps Pier for an ice cream social. The youth can play basketball or on the beach, eat ice cream and get to know one another.

Next, the youth come back to the residences and participate in a talking circle with the youth and mentors in their hall. These talking circles happen each night. Mentors choose a topic to discuss prior to the circles meeting. Each group discusses the same topic. Youth are also given an opportunity to discuss any concerns from the days. For many of the youth and mentors, this is when close bonding occurs. As the week goes on, the youth share more at their talking circle. Purposefully, talking circle is a supportive, safe and confidential discussion. Topics discussed during talking circle may include best and worst parts of the day, future expectations and fears, healthy living or life in the city and on the reservation.

On day two, the youth begin their day early. Like all other mornings, we do a blessing, typically lead by a mentor, but at times a youth, and smudge with sage. Not all communities traditionally use sage to smudge. However, contemporarily, this practice is common amongst many communities. At times, a mentor or youth may have brought sweet grass or Angelica root, which is alternatively used during blessing.

The youth and mentors then participate in a fitness activity. Generally this includes yoga or karate, but also may be other forms of exercise. This is done daily. Then, the youth and mentors eat breakfast as a group.

Next, everyone goes to La Jolla Shores to learn to surf and kayak. Mentors and community members teach a lesson on surfing. Youth alternate between surfing and kayaking, as well as enjoying swimming and boogie boarding. For many youth, this is

the first time they have had the opportunity to surf. This also provides an opportunity to socialize with peers and mentors. After this, the youth return to UCSD for lunch.

After lunch, the first Sharing the Land activity takes place. Youth are given small field notebooks and are taught how to use their notebooks. StL encourages youth to make observations and drawings in their notebooks regarding all things the youth learn. In addition, the notebooks also serve as journals to help the youth track emotions and reflect on program experiences. There is then an activity planned to practice note taking. During summer 2012, the youth went outside and wrote about observations they made when examining beach sediment. This activity was guided so youth would know what to look for when making these types of observations. In summer 2013, the youth were asked to find someone they did not know 24-hours prior and to write a brief biography about this person. This was chosen in lieu of the sediment activity because the youth came to the program in two large groups. Initially, the youth were hesitant to talk with people outside of the group they travelled with. We were hoping to prompt some familiarity across the groups so that the two separate cliques would dissolve and work as one large group.

Although unable to attend in summer 2012, Victor Villaseñor, renowned author, talked with the youth during the summer 2013 trip. He discusses his experience as an indigenous writer and the challenges he has overcome. Moreover, he encourages the youth to be confident and proud of their heritage.

The youth follow this with a community dinner before departing for their next StL activity at Torrey Pines State Reserve. While at Torrey Pines, the youth are joined

by a Kumeyaay community member and a retired employee of the USGS, Nori Robbins. They share Kumeyaay objects with the youth, such as baskets, instruments and materials. The youth then begin walking down to the beach along a trail, where Nori shares the botany of the traditional plants and their medicinal purposes. Once the youth make it to the beach, a lesson in coastal geology takes place. The youth learn about erosional processes, paleoenvironments and archeology. After this, the youth return to the residence halls at UCSD and have an opportunity to call home before their talking circle.

The youth begin their third day the same as the day before, with a blessing, fitness activity and breakfast. The group then travels to La Jolla Cove Trail to observe the coastal geology at this active location. The trail winds across a cliff to a headland being eroded. Along this area, there are numerous birds, sea lions and crustaceans, amongst others. The youth then are taken to a tidal pool where they are encouraged to independently observe and ask questions. Both years, we have been in the tidal pools as the tide comes in, providing an opportunity to discuss tidal processes. The group then has a picnic lunch before going to Scripps Institute of Oceanography.

At Scripps, the youth are shown a videogame that models an underwater rover. Typically three to four youth can try the game while others watch. The group also goes to one of Scripps' core laboratories. The process of collecting core, what it is then used for and what researchers are currently working on is explained to the youth. After this, the youth and mentors go to Birch Aquarium and are given approximately an hour to explore.

The youth then partake in a writing seminar by Dr. Alan Lechusza. Alan chooses a topic to discuss throughout the week with the youth. He explores what it means to be indigenous, writing as a form of expression and explains the challenges he has face at the university level. Alan returns multiple times throughout the week.

The youth then eat dinner at UCSD's dining hall. That evening, the youth and mentors return to La Jolla Shores for sports and a campfire. In summer 2012, the youth were joined by Kumeyaay Bird Dancers and singers. Unfortunately, in summer 2013, community members were unable to attend. However, some mentors shared songs. The youth also decided they wanted to do an activity where they wrote down on a scrap of paper a memory or quality that they wanted to get rid of and burned these in the campfire. Although what each youth wrote down was confidential, this type of activity helps build a stronger community. Moreover, having local community members share their heritage with the youth builds awareness and bonds the group. This transitions into that evening's talking circle well, as youth seem to be introspective after these events.

The next morning, the youth and mentors begin their day like previous ones. Their morning consists of blessing and fitness, followed by breakfast. The youth then load into vans and start a tour of San Diego County. First, the youth visit San Diego State University (SDSU) to participate in a campus tour and to meet current Native American students. Each year, the enrolled students form a panel giving advice, answering questions and discussing their experiences as Native Americans at SDSU.

As a group, we then go to Barona Band of Mission Indian's reservation. Here, the youth are treated to a buffet lunch, with fry bread tacos. The youth in summer 2013

had an opportunity to go to council chambers and meet Barona's Chairman. The youth then participate in a mock council meeting. One youth is voted Chairperson, while others are elected council members. The remaining youth act as Barona community members. The youth then explore issues that have been discussed in Barona's council meetings, such as allowing fast food chains on tribal land or altering traffic with a new stop sign. The youth take sides, discuss as they would at an actual council meeting and then vote on a resolution. Then, they learn the actual outcome of the issue, as the Barona council decided.

The youth continue their time at Barona with Ipaay'a', a bingo-like game to learn language. This is followed with a visit the Barona Cultural Center and Museum to learn more about the community. From here, we travel to La Jolla Reservation camp site. After setting up tents, the youth are given free time to go tubing in a river that runs through camp, play games at the site or just take some quiet time. The youth eat dinner together in the evening. That night, if time permits, the youth were encouraged to share a cultural item that they were encouraged to bring in an information packet sent home prior to the trip. The youth can share stories, songs, items or whatever they see fit. The day finishes with a talking circle.

The following morning begins the same way as previous ones. After breakfast, the youth meet at the campsite with La Jolla Tribal Environmental Protection Agency (EPA) Officers. The youth learn about tribal water and land management, waste collection, sovereignty and stewardship. Nori again joins the youth where she teaches about plants and their medicinal purposes on the La Jolla reservation. Nori also shoes

some petroglyphs that have been partially harmed. We then discuss the importance of taking care of cultural sites in conjunction with preserving and protecting the natural landscape.

As a group, we then go to the Indian Health Council Clinic, where we have lunch and learn about wellbeing and careers in the healthcare field.

We travel from La Jolla Reservation to Pauma, where the youth visit an organic citrus and avocado farm. The agriculturalists we meet also show us how they care for their water resources. They discuss what training they have and how they found their career. In summer 2013, one of the water managers also shared some of his culture, sharing a song with the youth. What was particularly special, the manager first talked about water treatment and well placement to the youth, and then seamlessly transitioned to sharing some of Pauma culture through song. This demonstrated for the youth how one can pursue a career goal and remain traditional.

Throughout the trip, youth meet young adults from the communities we visit who attended ITY/StL when they were adolescents. This is a great opportunity for the youth to see people who participated in the same program some years prior and to see their accomplishments as young adults.

After having some free time and eating, in summer 2013, the youth were joined around the campfire by Pauma men, who shared some stories as well as traditional songs and instruments. A brief talking circle was held with the entire group before going to bed.

The next morning started like other days, with blessing and exercise before breakfast. The youth and mentors had to pack to leave the campsite this day. The youth spend the morning at the Pala Reservation, having a tour of the Cupa Cultural Center, the Mission, having an opportunity to be on Rez Radio and enjoying the recreation area. After, in summer of 2013, the group travels to California State University San Marcos (CSUSM). Here, the youth were greeted by a former CSUSM student who would continue with the youth for the remainder of the program. At CSUSM, we visited the California Indian Culture and Sovereignty Center and learned about the unique organization. The center provides services to help students academically as well as offering assistance in job seeking, but also connects with tribal communities across the state. Moreover, the center conducts research regarding Native American education. The youth learn about the support system this organization provides for its students. ITY/StL then returns to UCSD and youth check into rooms once again. As a group, we go to dinner in one of UCSD's dining halls. Once finished, the group has time to play volleyball and take pictures together before talking circles and bed.

The final full day of programming begins as the other days had, with blessing exercise and breakfast. The group returns to La Jolla Shores for the last opportunity for surfing and kayaking. After lunch, the youth are asked to complete a project with culminates the week's experiences. The youth are randomly assigned groups and given a theme or topic. They are asked to develop a skit, starting with an outline, which shows some of what they learned during the week while telling a story relating to their topic. Examples of topics from the past two years include: a nearby city wants to put a landfill

neighboring your reservation, there is graffiti covering petroglyphs that are important to your tribe, indigenize education.

In summer 2013, after this, the youth went on a scavenger hunt around UCSD's campus. They were encouraged to talk to students, find libraries, discover a bit more about Dr. Seuss and learn about opportunities for Native American students.

After this activity, the remaining part of the day is mostly closing activities. A group photo is taken before dinner. After dinner, the group shares their experiences of the week and a cultural item from their home. As a final activity, there is a party with snacks and music, as well as a slide show of pictures from the week.

The final morning starts like others, except the exercise activities are at Black's Beach. After returning to campus, the mentors begin a recognition circle, where each participant receives a certificate to recognize their participation. The mentors usually describe a favorite memory of each youth and some qualities of the individual that were particularly inspiring. After this, the program is complete.

#### *Northern California Trip*

The northern California trip for ITY/StL begins at a hotel in Berkeley, California. The youth meet and are assigned a room for the night. An orientation takes place, introducing the week's itinerary, expectations, mentors and the youth. In summer 2012, after setting up rooms, the group took a walking tour of University of California – Berkeley (UC – Berkeley). The group also went to a science museum where they could explore freely. The museum has a small outdoor park showing the geology of California. Here, the youth were guided by StL instructors as they explored. For dinner,

the group eats together at one of UC – Berkeley’s dining halls. This gives an opportunity for the youth to visit a college campus and imagine what their experience at college may be like. After dinner, the group continues through the student area of Berkeley back to the hotel of the night.

The next day the group starts the morning with sage and a blessing. A quick breakfast is eaten before loading into vans and traveling towards Humboldt State University. The group briefly stops at Humboldt. After, we continue to Patrick’s Point State Park where youth are able to walk the beach and kayak. At Patrick’s Point, there is an abundance of sea life, including sea lions, starfish and birds. The group continues to the campsite where the youth set up their tents for the night. The group is joined by Skip Lowry, who shares stories and some of his Yurok culture.

Like other mornings, the youth and mentors participate in a blessing and smudge before starting the day. We share breakfast before traveling to a traditional Yurok village with Skip Lowry. Here, Skip explains and shows examples to the youth of how his people made canoes, how homes and sweat lodges traditionally appeared and shared some ceremonies that are particularly important to him.

The group then continues to the Klamath River, seeing the Redwood Forest along the way. During lunch, the importance of the old trees to community members is discussed. After eating, the group continues to the Hoopa Reservation. After setting up tents, youth are allowed to swim in Trinity River, near the campsite. During summer 2012, ITY was fortunate to have a mentor who grew up on the Hoopa Reservation. Ginger Rogers shared the importance of the river to her people. After eating dinner, the

group met some local community members at a preserved traditional village. The community members shared songs and dances with the youth, as well as explained the significance of such.

The next day, the group smudges, eats breakfast and prepares for a day on the river. With a guide, Chuckie Carpenter and a few others, the group goes whitewater rafting. That evening, Ginger, Chuckie and other Hoopa tribal members share stories and their culture with the youth after dinner.

The final full day of ITY/ StL begins with blessing and breakfast. After, the group packs into vans to return to the Bay Area. The group checks into a hotel. The youth have an opportunity to settle in and have some quiet time before traveling again. The group goes to Fisherman's Wharf in San Francisco, where they board a ferry to Alcatraz. Here, the youth learn about the occupation of Alcatraz Island by the American Indian Movement. Also while on the island, each person in the group shares the cultural item the youth were asked to bring. After, the group travels back to the hotel in Berkeley.

The last day of the program begins with blessing and breakfast. After, the group makes a circle for recognition of each participant. Everyone is given a certificate of participation and mentors talk about each youth and what qualities they brought to the program. The youth then depart.

*Appropriate Learning Environment*

<i>Suggested ways to make more appropriate learning environments</i>	<i>Owens Valley</i>
Integrate cultural concepts and include TEK	Lessons about water usage and sovereignty from Big Pine Elder, community gardeners who grow traditional plants
Include contributions of Native Americans	Visited by Big Pine Elder, community members who garden, tribal culture bearers (Hoop Dancing), participant culture
Show how lesson can be utilized to contribute to communities	Importance of water to the tribes of the valley and history of use for Los Angeles County, preservation and protection of petroglyphs
Place-based: local examples that include culture	Permaculture gardens, water sovereignty, hoop dancing, songs and creations story
Group oriented, rather than individual focused	Meal sharing, talking circles, youth are not singled out, problems aren't discussed as right or wrong
Hands-on, outdoor	Visits to fossil falls, permaculture gardens, hiking along path historically used by Big Pine Poute, swimming, geology lessons in the region, petroglyphs
Create community	Meal sharing, talking circles, trips in vans, camping
Minimize financial burden	Scholarships and reduced costs offered
Re-organize society	Impetus for program
Tribal autonomy over education	Tribal members serve as mentor, instructors, visit with the youth frequently

<i>Suggested ways to make more appropriate learning environments</i>	<i>San Diego</i>
Integrate cultural concepts and include TEK	Medicinal plants, water sovereignty and management
Include contributions of Native Americans	Kumeyaay tribal members, La Jolla EPA and waste management, tribal agriculture, Cupa cultural center, Indian Health Council Clinic, participant culture
Show how lesson can be utilized to contribute to communities	Sovereignty of water resources, mock- tribal council, protection of cultural resources [petroglyphs]
Place-based: local examples that include culture	Medicinal plants, water sovereignty, environmental protection, waste management, tribal council issues, Pauma songs and bird dancing

Group oriented, rather than individual focused	Rules developed as group, meal sharing, talking circles, youth are not singled out, problems aren't discussed as right or wrong, exercises are usually non-competitive, but when they are, team members switch often
Hands-on, outdoor	Science activities at beaches, cliffs, tidal pool, camping, sports and activities are at the beach or campus green spaces
Create community	Rooms are shared, camping, traveling in vans, talking circles, having meals together, activities encourage meeting new people
Minimize financial burden	Scholarships and reduced costs offered
Re-organize society	Impetus for program
Tribal autonomy over education	Tribal members serve as mentor, instructors, visit with the youth frequently

<i>Suggested ways to make more appropriate learning environments</i>	<i>Northern California</i>
Integrate cultural concepts and include TEK	Environmental stewardship from Klamanth tribal members, Hoopa cultural values related to environment, importance of forests, rivers and coastlines
Include contributions of Native Americans	Klamanth tribal members show how they interacted with their environment traditionally and how they work to preserve their ways, participant culture
Show how lesson can be utilized to contribute to communities	Importance of sovereignty, preservation of traditions, stewardship
Place-based: local examples that include culture	Klamanth and Hoopa tribal members share their culture and relevance of the land to them
Group oriented, rather than individual focused	Meal sharing, talking circles, camping, individuals are not singled out,
Hands-on, outdoor	Visits to forests, beaches, camping, kayaking and rafting, swimming
Create community	Meal sharing, talking circles, trips in vans, camping
Minimize financial burden	Scholarships and reduced costs offered
Re-organize society	Impetus for program
Tribal autonomy over education	Tribal members serve as mentor, instructors, visit with the youth frequently

APPENDIX IV  
INTERVIEW PROTOCOL

**Summer 2012**

*Pre-interview*

Why did you decide to join this program?

What are you looking forward to most this week?

What do you hope to learn this week?

What do you want to do when you're older?

Do you like science?

Tell me about your science class at school.

Can you name anybody from your home community that uses science?

What do they do?

What do you imagine when I say the word "scientist"?

Do you feel like you are a part of a community at your school?

*Post-interview*

What was your favorite part of this week?

This week we learned a lot about Earth science. Was this taught differently than it is at your school?

What do you think of when I say "scientist"?

How did you feel about learning about the culture of the local people?

How did you feel about spending 24/7 with everyone?

When you get home, what will you tell whomever you see first?

If your little brother or sister wanted to come on this trip next year, would you encourage them?

**Summer 2013**

*Pre-interview*

Tell me about yourself.

Who are the important people in your life?

Do you have brothers or sisters?

Do you have any role models?

How about someone you'd like to be more like?

What do you do in your free time?

What are you looking forward to most this week(end)?

Can you tell me about the school that you go to?

At school, do you go outside to learn?

Do you think your experiences are different at your school because you're Native American?

What do you want to do after high school?

Where do you think this will bring you?

What do you think of when I say scientist?

What is science?

Can you think of anyone from your community who uses science?

Is there anything else you think I should know?

*Post-interview*

What was your favorite part of this week?

This week we learned a bit of science. Was this taught differently from how it is taught at school?

We also had some people talk to us about their culture. How did you feel about that?

How did you feel about spending 24/7 with everyone?

Would you encourage a younger sibling or friend to come on this trip next year?

When you get home, what will you tell whoever picks you up?

Has anything you've heard this trip changed how you think?

What do you think of when I say scientist?

What is science?

Is there anyone in your community who uses science?

Can you tell me what you learned on this trip?

Can you tell me what you learned about yourself on this trip?

How was this week(end) different from your average week of school?

Do you think your experiences are different at your school because you're Native American?

Is there anything else you think I should know?

APPENDIX V

INTERVIEW TRANSCRIPTS

**Aubrey – Central California 2012**

*Pre-Interview*

Interviewer: So what's your name?

Aubrey: Aubrey Jones.\*

I: Nice to meet you Aubrey. \*laughs\*

A: \*laughs\*

I: Um. So why did you decide to come and be a part of our program?

A: Well, it has to do with a lot of like historical research on my race. My yeah... and you know, a chance to meet new people and get away from home for a while and...

I: Keep busy during the summer?

A: Yeah.

I: So how did you hear about the program?

A: Um... Well Jen actually gave me a scholarship

I: Oh cool.

A: to it. But a lot of my older cousins have gone to um this camp before.

I: Okay. And they've liked it and they told you about it?

A: Mhm.

I: Yeah, that's cool. So did they come up on this one? Or there's some in the north...

A: They've done some in past years. I don't really know where they've went, but they had something to do with this.

I: Yeah. Yeah. So, is this different from how you maybe would learn school science or how you'd learn about like your culture in school?

A: Oh yeah, definitely. This is a lot of hands on, taking you places where it's actually rich in in the... in the.. like, the petroglyphs and stuff that has to do with Native Americans. In school you're learning about every other kind of um race and it's like I could care less about the other races. I just want to learn about what I'm about. My history is about, my ancestors.

I: So you really like learning about that? Especially when people like Henry come out and talk to us?

A: Yeah.

I: And I know you've said you've been to a lot of these places before. Do you think how we learn about them in this group is different from.. How you've said you come on school field trips to these places a lot?

A: Yeah, um. They usually get like non-Native American um archeologists to come talk to us and I don't feel that connection that they I guess know what they're talking about. As with Henry, you're learning from an actual Indian who has lived here and witnessed and experienced everything. Well, most of everything that has gone on here.

I: Yeah. I feel like it almost makes everything feel more alive.

A: Yeah.

I: Whereas when you hear someone else talk about it, it's like the history channel or something.

A: Yeah.

I: That's cool. Um. So you do like that more. How about the science part of it? Is that different? Have you learned any... I know you missed the first part of our... the fossil falls. But the other stuff?

A: Mhm.

I: I guess we haven't gone too in depth about that since you've been with us.

A: Nope.

I: We'll get a little more into that later I guess. How about being outside? Like we're going to do a hike tomorrow and all that. How do you feel about that?

A: The hike is... I don't know. I've been on hikes before and I don't like them.

I: Yeah, why not?

A: But if I have a destination and a place where I'm looking forward to something.

I: Yeah.

A: I'm going to get something out of it.

I: Yeah.

A: I've never hiked up that peak before. I've been to Glacier, but I've never like experienced outside of the campground.

I: Yeah. So it will be interesting. I'll ask you again later and see what you think of it. Um. How about... something I'm trying to learn about is like how you feel like do you feel like if you're part of a community in this? Do you like the camping part of it is different, because in school sometimes you're in the classroom and yeah you have your friends but your teachers. Is that relationship different? Like the instructors here versus maybe your teachers?

A: Well, yeah, because, um, like, when Henry had came out and talked to us about it. You know, I know a lot of these Natives out here, and um, and who live on the reservation and have a lot to do with the like research, you know, want to learn about this and keeping everything all good and like watching out for the petroglyphs that are getting vandalized and just like. So, I think I have the connection because either I am related or I just know them.

I: Yeah, it's a very personal thing.

A: Yeah.

I: It's not just somebody that you can identify with, you know them. That's cool.

A: Yeah. It's also different from school because what they're saying in the books isn't always true and they cover up a lot of it to make... honestly like my mom and my grandma and my grandpa who actually served in World War II- Vietnam- and um, they, he says a lot of stuff and I already know, so then like, I just kind of have to deal with it. I'm sitting there and they are saying something and I'm like, no, that's not what happened.

I: Do you feel like that at all in this program?

A: No.

I: Not yet?

A: No. Because I think we're taking a lot from the Native Americans and they have the same point of view that my grandpa does.

I: Yeah.

A: And my family.

I: Is it easier to relate? Like you feel like, yeah! Yeah! Yeah!?

A: Yeah.

I: Okay that's good. Do you think that... do you have any younger brothers and sisters?

A: Mhm, I have two younger brothers. Eight and five. Or eight and four, turning five.

I: Okay. Do you think when they're a little bit older you would tell them they should come on this?

A: Yeah.

I: Yeah? \*laughs\*

A: Well, I mean, when I came on this um, I didn't really want to, but I was forced to because of the scholarship.

I: Yeah.

A: And the benefits of putting it on a college application for me.

I: What grade are you in?

A: Eighth. Going into eighth.

I: Yeah.

A: But my mom made me come, and I wasn't all excited about it but, cause I get really homesick.

I: Yeah.

A: Bad. And especially living just living like down the hill.

I: Yeah, when you know your mom is so close.

A: Yeah, I know if I really wanted to I could walk home.

I: Well, hopefully, hopefully you have enough fun that you done' feel like you need to leave us.

A: Yeah. This morning actually I was feeling it a lot.

I: Yeah? It can be hard to be away from home. Definitely. Well, you can, if you ever feel like you need to, you know, tell somebody that, feel free. Don't feel like you need to sit there sadly.

A: Yeah. But I know Janny. Um \*laughs\* Janny. Jen.

I: Ha, you know her well, you know her name!

A: Yeah.

I: That's good, yeah. Um, do you think it's kind of, like, is it weird at all, to have some of the other kids from Southern Californian tribes, is it cool to have them up here like where you live or is it weird? Would you like to see where they live?

A: Uhh. Well I already know what... where... their lifestyles. They're city kids. It's like, you don't know what I go through a day, my daily routine is not like being in the city at all.

I: Yeah it's very different.

A: Yeah and like, I don't know. They... My mom went to school in Vegas for massage therapy. And the whole time I was there, um, I felt so rugged.

I: Mhm. \*laughs\*

A: Because it was like, this is not what would be happening right now in my classroom. You know?

I: Yeah.

A: At my school, on my reservation. Yeah. This isn't even close. It made me feel, actually, it made me feel really uncomfortable. Because these kids don't get it. What it is like to live like that.

I: It's really hard to explain to somebody too.

A: Yeah it is.

I: It's like... It's just different.

A: Yeah, and they don't listen and it's like there's no point in it. You know.

I: Do you feel like that at school sometimes? Where you're Like, I don't feel like this is right, this isn't what my grandfather told me, you're not listening?

A: Yeah, all the time. My mom actually argued with all the teachers...

RECORDING DEVICE LOSES POWER, END OF PRE-INTERVIEW

*Post-Interview*

Interviewer: Okay Aubrey, so can you tell me how old you are?

Aubrey: I am thirteen.

I: Thirteen. Cool. Okay, so what was your favorite part of this weekend?

A: Um. Being able to go home and say that I went to camp and I pushed myself to do all this, and the hike especially. And a lot of people who want to do that, just can't. They don't have the motivation to do it.

I: Did you think you were going to be able to do it? Were you worried?

A: I knew I was going to be able to do it. Just the getting there part and mentally like preparing myself.

I: That's the hard part.

A: Yeah.

I: That's really cool. Um, I'm glad you can say that, that's pretty cool. Um. Did you find like you've learned a lot of stuff?

A: Um, yeah, some. Some places that we went, like Mammoth, to the earthquake fault. I didn't really know... I knew it was there but I didn't know much about it. And yeah. But the stuff and petroglyphs and stuff that's in my area, you know, I know about that

I: Yeah. And you saw it in a different way, do you think?

A: Yeah.

I: Um, did uh like how you like kind of see the places that we... you've seen this stuff your entire life, how you imagine it, has that changed? Like how you, I know you said when you go to school and see the petroglyphs, you always get the school, how they see it, but when we went with Harry it was different. Like, do you think, like going up the mountain you are going to look at that differently now?

A: Yeah, definitely. Because I've got a real outlook from a person from my race- a Native American- and I don't know. I guess we just have that like that instinct on what really, really went on and all that stuff. \*inaudible\*

I: Was there anything that surprised you about what we made you do or what you thought you could do or what you learned that surprised you?

A: Um. The hike. I thought like \*\*batteries died\*\*

I: So you were talking about what surprised you, Aubrey?

A: Yeah.

I: Just getting up that mountain. You didn't think it was gonna be...

A: Yeah, my ability to keep going.

I: Do you think if someone in your family or a friend wants to do it, do you think you'll ever go up again? If you can find the time and energy?

A: Yeah, time and energy is the basically the biggest thing.

I: Yeah.

A: Unless it's like, I can't like, be out of breath and like, I don't know like, sweating a lot. That's what I had in mind. Just working your legs and your body.

I: Yeah and the altitude. You never expect that.

A: Yeah, the altitude. The altitude \*inaudible\* my medical asthma.

I: Yeah. And you said you had a headache too?

A: Yeah.

I: It's very hard. I think especially you guys that are younger. It's definitely not something anybody is used to.

A: Yeah, but um. When we got to the lake, that's another thing that shocked me. You know, like, this lake, it's so beautiful and it's just up here you know like nobody expects it to be up here, you know.

I: Yeah.

A: You just walk this really long trail and..

I: It's a reward, for sure.

A: Yeah, you find this really great lake.

I: It's neat because you had to work so hard to get up there, right?

A: Yeah. And I started like questioning myself, like is this really worth it? Like, is this lake pretty enough to keep going?

I: Was it?

A: Yes.

I: Yeah, I thought it was beautiful.

A: And very calming.

I: Yeah.

A: And that it wasn't man made. It's just by nature.

I: And if you think of the lakes that have disappeared in the valley and that now that one is still safe, but for how long? Um. How did you feel about camping and seeing us like 24/7? And never getting away from us?

A: Well, camping. I love to camp. You know, I love being out there. Having, I don't know, just like breaking out the rugged side. You know, like, I can survive in this, you know. Yeah.

I: Did you like, like, last night around the fire with Joni's dad and everybody sharing stuff?

A: Yeah. I already know her dad actually, because at a lot of events he talks. And um...

I: Was that cooler then, since you already know him, to like share him with everyone else?

A: Yeah.

I: Was that neat?

A: Yeah. Especially when you know he talks about you know finding the cattle and bringing them up to ranches and climbing the mountain, because what needed to be done, had to be done. And they had to do it, uh, and to come think our ancestors hiked that long for so many years. And that, yeah.

I: I think that was really cool because I didn't know the cattle part, like that story. It was really nice to hear. Um, so when you go and get to see your mom or your brothers and sisters or whoever, your friends, and they're going to say, they're going to ask you how it was, what did you like? What are you going to say?

A: I'm gonna just say, you know, I had a time to just get away. And say that I didn't really enjoy the beginning. And like...

I: When you didn't know anybody?

A: When I didn't come by choice. I came by force.

I: Yeah.

A: And, I mean, I'm glad I did because, like we said, it's something to put on a college application. It's something to say oh, I can't... I didn't stay at home.

I: That's true.

A: My mom was talking to me too, she was like, do you just want to be sitting around here, walking around town like the losers here in Big Pine? Like because that's what everyone does. There are a lot of people who started out great, you know, but messed up in middle school years and all the way through high school and never got the chance to go to high school. And drop out and have kids. And like by the time they were out, they had dropped out and never went to college. And I know a lot of those people.

I: Yeah.

A: I'm related to a lot of those people.

I: Yeah.

A: And I just don't want that to happen.

I: That's good. Did you get any information or like inspiration here? Seeing other kids or anything in particular to keep going and trying to?

A: No, not really. I guess the hike was the highlight. And it shows a lot about what people can do and their abilities. To handle that.

I: And having the connection with everyone in the past that's done that too is really neat.

A: Yeah. And like I've done a couple things up at Fish Springs, the fish hatchery, up by where you start to go home to San Diego, south, up there there's hills. There's a lot of petroglyphs, too. And I did interview out there with my friends, who are actually my cousins too, but, and then my auntie too and my friend Don. He's a Big Hawk and he's been around here for a long time. And he's an Elder. And, uh, we were up there talking, him and his brother. I just remember walking around and my auntie is like, just think of it. You know. If we were to go back so far, you're walking exact same steps as some of your cousins, your ancestors, are walking right now.

I: Yeah, that's really cool. That's a great story. Do you think, um, differently about um scientists at all?

A: Yeah, definitely. I mean, I never really thought. I mean, I knew the views, you know, but I never looked at it so close, you know. Eric, he was a big help, explaining what was

what. The fault, like I never would have known, I would have been like, oh caused by an earthquake.

I: Yeah.

A: Like, yeah, But I didn't know somebody would question that. Question its existence just sitting there.

I: Yeah it's kind of neat. Because I think at school, things like with history, like you said last time, they say this is how it is. And the same thing with science, in school they teach you, this is how it is. But, when you get down to it, you have to figure it out.

A: Yeah it's not.

I: Yeah, you have to figure it out.

A: Yeah, you can't just take their word for it.

I: You have to think a lot if those, those make sense to you.

A: Yeah. Definitely.

I: Okay, is there anything else you want to say?

A: No.

I: No? Okay. Thank you so much, you were great.

A: You're welcome.

### **Beth – San Diego 2013**

#### *Pre-Interview*

Interviewer: So what is your name?

Beth: Beth Miller.\*

I: And how old are you?

B: Seventeen.

I: So can you tell me about yourself?

B: I have two jobs, so I work full time. I'm the chairperson of our youth council. I lived on the rez my whole life.

I: What jobs do you work?

B: I work for an EPA program in the mornings and then in the afternoons I work for a summer camp program.

I: Okay. And what rez do you live on?

B: Redwood Valley\*

I: So who are the important people in your life?

B: Pretty much my mom and my grandma.

I: Your mom and grandma. Do you have any brothers or sisters?

B: Yeah, but I don't... they don't live with me... They're my dad's kids.

I: Do you have any role models?

B: Not really.

I: No? Do you have anyone you'd like to be more like?

B: Probably my grandma.

I: How so?

B: Because... well, up in our like area we have like this group that helps protect like wild... or trees and stuff like that, and like nature, and so it's the \*cinquian\* foundation thing and they have a whole bunch of land and like for our reserve and stuff. And she's

the chairperson for that. So she does a lot with nature and she's saved like places that like they were going to turn into highways.

I: Oh, wow, cool. What do you do in your free time?

B: I don't have any.

I: You're always working. If you had some what would you do? If they were like, "you know what, take the day off Beth." What would you do?

B: I like movies. I'd probably watch movies.

I: Cool. So what are you looking forward to most this week?

B: Surfing.

I: Have you ever surfed before?

B: No.

I: No. Can you tell me about the school that you go to?

B: I go to Smith High School\*. It's the only high school in our town. It's pretty much all the kids from that town. So you see everyone, you know everyone. I'm not sure. I'm going to be a senior. So I only have a five scheduled class... or a five class schedule... and so...

I: How about your teachers?

B: Er...

I: You can be honest...

B: They... some... want to help you, some don't. Some work with the rez to like help with education and stuff and some will like just refuse to and won't fill out the paperwork.

I: So they just kind of...

B: Like, with our rez we have this thing where with the parent's consent and the school, er yeah, with the parents' consent, the people that run the program can get our like grades and stuff and our missing assignments so that we can do them and stuff. But then, some teachers will work with us, and some teachers just refuse to.

I: Wow, that's interesting. At school do you go outside to learn?

B: No.

I: Never?

B: \*inaudible\*

I: So you're whole day, could you describe a normal day for yourself at school?

B: Well... This last year I had three elective classes and three main classes. So that was actually pretty easy this year. So I hardly had homework at all. And then, just elective classes... But, I did go outside for photo. We had to go outside to take pictures.

I: So for like, art kind of related stuff, you'd go outside.

B: Yeah, visual arts.

I: Okay. Do you think your experiences at school are different because you're Native American?

B: Yeah... It's 'cuase like... 'cause in like middle school we had a principle that was... wasn't really racist but was prejudiced towards us, so you go into the high school and that mindset that the principles are going to be like that too. So you kind of always have an attitude whenever supervisors or teachers talk to you.

I: Do you have an examples or memories of like that? From middle school?

B: Well... One of my cousins got into a fight and then we were all there, me and my other cousins, so automatically the principle wanted to say we were all in a gang.

I: Oh geez... which is very different.

B: Yes. They don't understand that when you grow up on a rez you hang out with each other so much, why wouldn't you hang out with each other at school?

I: Yeah, with your friends and family, of course. What do you want to do after high school?

B: Go to Santa Maria College\*.

I: And then what do you think you'll do after that?

B: I have no idea... I know one thing for sure that I want to be on our tribal council. But I don't know about like having what kind of job I want. I know I want to own a business and have something of my own, but I just don't what kind.

I: What do you think of when I say scientist?

B: Person who studies things.

I: What kinds of things?

B: I don't know like... Science things.

I: [laughs]

B: The way things work, I guess. How to make things work.

I: Okay, this one's hard. Ready? What is science?

B: Science is the study of life. No that's biology. I don't know. The study of something. Or to study something. I dunno.

I: Can you think of anyone from your community that uses science?

B: Well, I guess you'd call it science. This stuff this one... we do the... for EPA, when we have to go out, we test the water in the wells. So we have to like use certain rules and instruments and stuff to test it.

I: So you're doing science at work?

B: Yeah.

I: Can you tell me about your relationship with nature?

B: Well, I guess, like I said my grandma is very pro nature, so I've always pretty close to nature. She has a house next to the ocean, so we go out there... like there's no cell phone signal and stuff or anything, just a small little town and you're just out there with the ocean, out there with all the big trees, the redwood trees. So I have a pretty good relationship with nature.

I: Is there anything else you think I should know?

B: I don't know... no.

I: Okay, thank you!

#### *Post-Interview*

Interviewer: What is your name?

Beth: Beth Miller.

I: What was your favorite part of this week?

B: Surfing.

I: So you got up? Yeah, I saw you today, you got up like a few times, right?

B: Yeah.

I: That's cool. This week we learned a bit of science. Was this taught differently from how it was taught at your school?

B: Yeah.

I: How so?

B: We went out and like did things. Instead of just reading about it.

I: Can you think of an example?

B: Huh?

I: Can you think of an example?

B: Like how we went to the beach and we looked at the rocks that came off the mountain... mountainside and stuff. Instead of just talking about the rocks like at school.

I: We also had some people talk to us about their culture, how did you feel about that?

B: It was cool to see how other people like... how the other people's cultures are.

I: Could you describe one of our like sessions with somebody who talked about their culture?

B: When we were at, um the culture center, where was it? I forgot the name \_\_\_\_\_ Pala? Maybe? I don't know. I think it was at Pala. I don't know and like ... He was talking about their... well what we call is hand game... but their version of it. It was kinda cool to see how they have their version of it but it's just a little bit different from ours.

I: Yeah... Was that... Cupa? Right?

B: Yeah I think so.

I: I know which one you were talking about now. How did you feel spending 24/7 with everybody?

B: It's okay for a couple days. But, I mean, like sometimes maybe go off and take a break.

I: Would you encourage a younger sibling or cousin or friend to come on this trip next year?

B: Yeah, it's like, if I wanted to do all this kind stuff, I wouldn't have the money go like the aquarium or to get surf lessons and stuff but with the program you get to do all of that.

I: So when you get home, whoever picks you up or you see first, what are you going to tell them about this week?

B: That... That... I like surfing. And that I don't like dorms but I liked it a lot better than camping.

I: What didn't you like about the dorm?

B: I dunno, I don't like bunk beds. And then like, I don't know, I like to have my own space.

I: Okay. Has anything you've heard on this trip changed how you think?

B: It makes me want to like... makes me want to be more a part my culture and stuff.

I: Is there like one thing that made you do that or?

B: Just everything, just listening to everyone talk about their culture and stuff.

I: What do you think of when I say scientist?

B: Still like someone who studies stuff. And like... studies their environment and stuff.

I: What is science?

B: The study of something.

I: Can you think of an example?

B: Like Eric's a geologist. He studies rocks and stuff.

I: Can you tell me what you learned on this trip?

B: I learned that I like lemonade berries too.

I: [laughs] Oh yeah! What else did you learn?

B: That's it's okay for like, cause like with our tribe we don't really like to outsource stuff, even though Neddi\* wasn't a part of the other tribes and stuff, she still knew a lot about the tribes and their practices and the plants and stuff. I learned that like it's like okay to have like outsiders with stuff. It just depends on like who it is.

I: That's cool. Can you tell me what you learned about yourself on this trip?

B: Just like... well, because like, I haven't... I stopped Indian dancing when I was... Eleven. I think. And then, so, I like, I just learned that I really want to get back into doing it... so like we have senior Native American Day in August, so I want to dance there.

I: What kind of dance did you used to do?

B: Jingle\* dancing.

I: How was this week different from your average week of school?

B: I was outside more. Out, like, doing things and like having, I don't know, more like, like planning more things and stuff. And like, cause like, at school it doesn't like change. Like you go to first period, second period... that's it. Like here, it's like we

went surfing, now we're going to lunch, we're going to go do a new activity. Something new every day.

I: Do you think your experiences are different at your school because you're Native American?

B: Yeah.

I: How so?

B: I dunno, it's just different. 'Cause like all my other cousins like... since like I'm Native and I grew up on the rez, you automatically, you bond with your cousins and stuff. But since they all got in trouble and stuff they got sent to different schools, I don't get to do that. I like, I hang out with like, I don't know. I don't really hang out with a lot of people. And like since I'm Native, I like automatically go try to hang out with all the rest of the Native kids. Other people kind of look at us weird and they don't understand why we don't or like why we gather together.

I: Is that just like other students or teachers too?

B: Both.

I: Can you talk about your relationship with nature?

B: It's good. I love nature.

I: What is it... like... what do you love about it or how does it make you feel?

B: I like the trees and stuff. And.. Just like being outside. I like... Cause like, I don't know where we were driving through, but we were driving through somewhere. And like it was all like muggy outside and gross. But then like where I live there is so many trees around you, you got fresh air. And it's like clean.

I: What do you want to do after high school?

B: I want to go to college. I dunno...

I: Do you...

B: Well I'll still be doing youth council stuff because I can do that until I'm 24. So, it'll be a lot... probably be a lot more youth council things, like other events and being involved with a whole bunch of different projects. And then like, going to school and stuff.

I: Do you know what you want to study in school?

B: Mmm, I don't. I thought about doing business management for a long time. But a lot of people said it was one of the most like unused... like skills.

I: Do you know what you want to do after? Or like later on?

B: Like, I'm like really set on owning my own business. Having something of my own... I don't wanna work for someone.

I: Do you have any role models?

B: My grandma.

I: Sorry?

B: My grandma.

I: You're grandmother? What's inspiring about her?

B: She puts all of herself into every little thing that she does. Like... She's always trying to protect nature and protect the animals and stuff, no matter what. She's... she's like really like the kids outside my house, they used to shoot the birds and stuff and she'd go out and yell at them and just tell them, you know, you can't be doing that, you

can't be killing the birds for fun. Then like she's fought... like her and her like... what do you call it... organization... fought really hard to save Rich Grove\*. To save the redwood trees from being cut down and stuff. There have been a lot of things that have happened on our rez where like... she got blamed for some bad things and stuff, but even like her accusers and the people that blamed her, she's still really nice to them and stuff. Like forgave them.

I: Do you think you're like her or you want to be more like her?

B: I want to be more like her. I'm more like her than I am like... like some other people in my family... I'd rather be more like her... try and be more forgiving and more... try to put my all in when I do things more often.

I: Yeah, that's really awesome that she's like that. Is there anything else you think I should know?

B: No, not really. But, I don't know... I don't know if we're going to come here next year, because I think we wanna... because this was more like a... kinda like vacation fieldtrip where you learn stuff, but I think next year we're going to try to do unity to learn more leadership stuff.

I: Mhm. Well, thank you!

### **Emily – San Diego 2013**

#### *Pre-Interview*

Interviewer: Okay. Can you tell me your name?

Emily: My name is Emily Simmons.\*

I: And how old are you?

E: I'm fifteen.

I: And you've done the Northern California program, right?

E: Yes.

I: And no others?

E: Nope.

I: Okay, so can you tell me about yourself?

E: My name is Emily Simmons. I'm from Sacramento California, but I grew up in the Bay area. I'm a very outgoing person. I like sports. I do soccer, volleyball and softball. I like to eat. But I love marshmallows. I like to do like anything and everything, but not... nothing like worth dying for. [laughs]

I: [laughs] That's cool!

E: But like... Yeah... You know, YOLO... you only live once. And those types of things. Yeah, and I'm Native American... Oglala Lakota. And my mom is Portuguese and my dad is Mexican, so I'm mixed.

I: And who, is your mom or your dad Lakota?

E: My mom is half Lakota and half Portuguese.

I: Okay. Anything else?

E: And my dad's Mexican.

I: So you are the important people in your life?

E: My family, most important... 'cause they're all I got and like every day for like.. yeah every day I have to come home to them. They're not much but they're all I got, so them mostly.

I: Do you have any brothers and sisters?

E: Yes, I have five siblings. I was the baby out of them.

I: Oh!

E: But we're all separated. It's kind of sad.

I: Do you live with any of them or are they all over?

E: They're all over.

I: okay, do you have any role models?

E: Yes, I have... okay, so I have... I have.. I guess three role models.

I: Okay.

E: One, his name's Henry Brook\*. Because he was like a father.. father figure to me.

And he just like, when I was going through it and I was like a little kid, I was like seven or eight or something, and he was like there for me. He was the dad I never had. He was gonna take me and everything but some things happened. And then, another one would be this girl named Elaine\* because she's done... she's made it so far and I just look up to her so much. Like, she's just an amazing person. Like, I .. she was like a mom to me when my mom wasn't there and like... She came in and she was living with us. She was going to college, she was, she had a job. She was living her life just so nice... like looking up to her, like I just wanna be like her. The third one is my cousin Kristen 'cause she went into UC Berkeley. She just... she just showed me that you can make it out of poverty and that you can be somebody.

I: That's cool! Is she still at UC Berkeley?

E: No, she had to drop out because she had to take in my little cousins.

I: Oh, so she had someone she had to take care of.

E: Yeah.

I: She still made it, that's great.

E: Yeah, it was awesome. She wants to go back. I think she will.

I: I hope so. What do you like to do in your free time?

E: a lots! I like to play my sports. I like to stay active. I hate being home. I hate it.

Like, there's nothing to do at home. Like... All you do is just sit on the couch and eat food and gain weight. I like to go out to the movies, hang out, I like to go visit my sister, go swimming, I like to play volleyball sometimes. I like to do like a lot of things to just get me going to make me happy. I like to go out to eat.

I: What are you looking forward to most this weekend? Er, week, sorry.

E: Just spending time with everyone. Last year was so much fun. I got to know a lot of them. And it was like amazing. 'cause like... we're meeting a bunch of people from places. Cause, like, I think it's like amazing. Just like... where I come from you don't get opportunities like this at all. It's amazing.

I: Do you think it's cool 'cause you live in the city, do you think it's cool that some of the other youth here live on their reservations?

E: Yes! Oh my god, yes! Like... They tell me like, oh, we don't have roads, like we don't have like convenient liquor stores. I'm like, "oh my god! I'm gonna die if I move out there!" And they tell me so much, I'm just like, "Oh my god!" And when we go visit them, I see like the conditions they are, and it just like brings me down. And it's like really sad.

I: Have you been back to your reservation?

E: No. But I heard it's really dry and it has nothing out there. My grandma has a bunch of land. Just like acres of land.

I: Can you tell me about the school that you go to?

E: Well... My school is called Hoover High\*. I was a newbie there and I was a tenth grader so I didn't know nobody. And then, like, I met a few a people and they introduced me to a lot more and I just became friends with everyone. Plus, I play sports so it's like... And then I won homecoming and I was like, "ahhh!" And then... because I thought no one knew me. But I guess a lot of people knew me. The school that I come from is divided into four academies. I think it's Social Science, Architecture and Media\* and one more... I just can't remember the name... but it's... it's a really diverse fun school. Like... The area it's in is really bad and we have lockdowns sometimes, but it's so much fun. And like, people think so bad about my school. Like, when I didn't go there I thought really bad of it. "Oh my god, this is ratchet, dirty school." And I went into it and it's like a family.

I: Yeah?

E: It's like... it's really nice. It's really nice, I really love it.

[interrupted]

I: Tell me more about your school.

E: Okay.

I: Or if you're done...

E: Well it's very diverse.

I: What are the academies.. you said there are four academies... what is that?

E: Well it's like... it depends what kind of school you want to go to. Like architecture is like wood shop and.. like architecture

I: So if you know you want to do... like if you know you want to do... something you can choose what academy you want to go to?

E: Yeah.

I: So which one are you in?

E: I'm in architecture. And I'm not sure why.

I: [laughs]

E: I dunno... I... Yeah...

I: Just signed up for something.

E: Yeah...

[interrupted]

I: At school do you ever go outside to learn?

E: Well... well in chemistry yeah, because we do like experiments outside. Like observe... and record them.

[interrupted]

E: But chemistry, we go outside and do our experiments. And probably for architecture we'll go outside to look at the buildings to see how they're shaped and like drawn out. And woodshop... And that's pretty much it.

I: okay, so just for chemistry and you're woodshop. Or architecture stuff. Do you think your experiences at your school are different because you're Native American?

E: No. Well, not really. I think it depends on how everyone thinks. Like I know I think differently from all my friends. Cause, I'm like more into stuff, like my Native side, like the nature side, so I do go outside. But like, when we do go outside for like woodshop, I look at the trees and... I don't know. I see there's a lot of like wood wasted so it would irritate me to see all that. And I'm just like, you guys are killing trees just so we can waste this wood.

I: Yeah

E: It's like it's non productive.

I: What do you want to do after high school?

E: I know I want to go to college. I probably want to go to college like my... on a reservation somewhere or I kind of want to go to school for as a lawyer, like an Indian lawyer. 'Cause I've never met or seen an Indian lawyer before, but I know they're out there.

I: Yeah, I know one!

E: Yeah! And then...

I: I'll connect you guys.

E: Yeah! 'cause there's a lot of Natives in jail and a lot of them are for things they didn't do or like just not like justice. That makes me mad. My uncle's in there for something he didn't do. Or... or I'll just like become a baker. I'll own my own little cute shop somewhere.

I: Oh cool. What do you think of when I say scientist?

E: Scientist? I think of Bill Nye the science guy. Or I just think of someone who is really educated up to that level that they know what they're taking about in science.

I: What is science?

E: Science is a lot of things. Like... science can deal with like nature. It can deal with like not nature. I don't know how to put it in words... but, science is just what you make of it.

I: Can you think of anyone from your community that uses science?

E: Teachers!

I: Teachers?

E: Yeah, because they have to teach it. Probably up and coming students who want to become scientists. They're probably doing their own experiments or like go out to the like bay and test the waters or something.

I: Can you tell me about your relationship with science?

E: Wait, my relationship?

I: Yeah.

E: I would say it's the best but it's not the worst. Because I don't know, I'm not really into science. But I like it, it's fun to do things. It's fun to go out and explore and like observe things in the way that scientists do. 'Cause in like regular vision you don't like see it. But like if you look into the cells, and like... like do experiments and stuff, then you can like see it in their way. Instead of just looking at something and not looking, observing as good as a scientist.

I: Can you tell me about your relationship with nature?

E: Oh my god, I love nature! Like, I love to go out, just like look at trees and their designs.

[interrupted]

E: So nature, I love, just to go out, and like sit somewhere like in the middle of a forest just hear it. The like birds chirping. Where I used to live it was like full of trees and stuff, so I used to like lay there with my window open. You could just hear everything. Where I live down in the city you can't hear nothing. And I like to like go on hikes. Like, look at the trees. I know no one like sits there and looks at the trees. But I like looking... to look at them, look at the detail. And the same with like leaves and plants and animals.

I: Okay, is there anything else you think I should know?

E: That I'm lovable!

I: [laughs] Yep, you are!

#### *Post-Interview*

Interviewer: Okay. What is your name?

Emily: My name is Emily.

I: And what was your favorite part of this week?

E: Oh my god. I guess the entire trip was my favorite thing.

I: And why is that? Why?

E: Cause we just had so much fun. Even the yoga part. Like... It was just so much fun.

We went... the camping was amazing. Dorm life was hella fun. The surfing was awesome, even though I suck. The kayaking was so fun. And then the little nature hikes

and like walking down the cliffs. Taking all those pictures with my mouth open. And the dance was hilarious. Oh my god!

I: You didn't know Matt \*had such good moves.

E: He got the moves like Jagger. [laughs]

I: [laughs] Okay, this week we learned a bit of science. Was this taught differently from how it is at your school?

E: Hell yes. Because, in my science room we stay inside. We don't go outside. Like... If we were to go outside, it was for like, like an experiment like a bottle rocket or something, where we don't like examine plants or wildlife. But, When we came out here, we wanted to seaside. We're just looking... Woah! In my dream... I had a dream about crabs! Woah!

I: [laughs]

E: Yeah, we would.. this program we went outside into the pool... the tidal pools or whatever, and we were actually looking in them... looking in the water looking for things. And at school we don't do that we just like stand outside and do experiments, we don't take the time to go out to places.

I: We also had some people talk to us about their culture. How do you feel about that?

E: I loved it. Like, there was like, when the girls... when Anna\* and Beth\* and all them were talking it was cool because they kinda really know about their tribe. I didn't know their rez existed, so I was like, oh that's cool! And then when Jordan\* and Adam\* was all talking and I thought that was cool too because Adam comes from such a far place. And Jordan is two things too. And Matt\* was talking, it's cool because he's he's

done so much to come so far. And he's like a proud person to be his culture. And I think that everyone in that room was proud to be indigenous.

I: How did you feel about spending 24/7 with everyone?

E: I didn't care. It was hecka fun. I dunno, I think it was just... like we became like a little family-thing. It was fun because the first day we didn't know each other but as time went on we all came together hella close! And then at the end we didn't want to leave and we were like "no! it can't be the last day!" I remember the night before we were going to sleep, me and Katie were like, "dang! It's the last day!" They were all like, "You guys should come to our rez, play some soccer, and all that."

[interrupted]

E: But, yeah, we just became a little family. It was sad how we all have to leave.

I: Would you encourage a younger sibling or cousin or friend to come on this trip next year?

E: Heck yeah! To have someone come like I did. And like share the experience I did. And just go on new adventures.

I: When you get home, what will you tell whoever picks you up?

E: I would... I'll walk in the door and be like... "I'm moving to San Diego." No, but I'll tell my grandma, my auntie, my little cousin, my other cousins how much fun it was. How I went surfing, but didn't stand up. How I went kayaking, how I went on the nature trail. How I took every picture with my mouth open. How I met so many people, I didn't ... like that now inspire me, like Jean. I'll tell them how much fun it is and what we learned. About the science part and what we did, like go out to the beaches and did

yoga! And the food, I'll tell them about the food and the camping. And how I almost died in the tubing. But, just bruised my butt. It's all good. Yeah, I'll just tell them all the fun things that happened. And how those recycling people came and talked to us. And how they took us on the... took us on the.. on like the little walk to explore the camp area and they told us a lot that I didn't know. How the trees with them dying because the stupid little bug is eating them all. And how like in ten years it will probably be gone so they're planting new plants along the river. So that's pretty cool.

I: Has anything you've heard on this trip changed how you think?

E: Yeah! Like... I guess now like, I dunno, like, I think a lot more before I say anything.

Like, what I've learned is God gave us two ears so we can listen more than we talk.

So... Now, that's what I go by.

I: That's pretty cool. What do you think of when I say scientist.

E: I think of you! And Eric! Or like all my past scientist teachers. And I think of going outside and doing things or looking at cells in microscopes or exploring nature and looking at things upclose. Or something...

I: What is science?

E: Science is anything you want it to be. But, it's not like, it's not like bungee jumping off a bridge, it's like things you examine, look at, you experiment. Observe! And analyze.

I: Is there anyone in your community who uses science?

E: Yeah, the school teachers. And wannabe up and coming scientists.

I: Can you tell me what you learned on this trip?

E: Oh my god, I learned a lot! I learned a lot about more about culture, more about my culture, more about other people's. And about how to be more respectful. And... I learned about science, how like... I didn't think it was that cool. But now that I ... like.. I see like the observing and stuff it was pretty cool and fun.

[interrupted]

E: Oh yeah! We were learning about the rocks. How the age of them, from the top layer to the bottom layer. It was pretty cool. And then we were.. oh yeah! The rock paintings. It was pretty cool.

I: Can you tell me what you learned about yourself on this trip?

E: That I can keep going no matter what, even though like if you mess up... if I messed up in the past I can make it up and keep going. Don't give up.

I: How is this week different than your average week of school?

E: We actually went places. With a smaller group of people. It was easier to communicate with each other. 'Cause like we all got along. In our school a lot of people don't get along. Because we don't go places and we don't do much out. So we went places a lot. Plus we had a lot of fun.

I: Do you think your experiences are your different at your school because you're Native American?

E: No.

[interrupted]

I: Can you talk about your relationship with nature?

E: With what?

I: Nature.

E: I love it. It's like... You can go out and then you can just naturally feel a connection. I don't know if it's because I'm Native or if it's because I do a lot of things. But when you go out there, or I go out there, I feel connected a lot more now.

[interrupted]

I: What do you want to do after high school?

E: College. Definitely college. And I want to travel.

I: Where do you want to travel?

E: South Dakota.

I: Yeah.

E: Yeah, I was actually looking at the college out there. Oglala College or something like that. I was like "oh that's kind of cool!" I want to go there. So maybe I'll go out there for college.

I: Yeah, that would be cool. Do you know what you want to study?

E: I wanna studying Native American ... studies or whatever. And maybe I'll want to take a class on writing, because I like to write. Go into... going into like the social... like the social worker.

I: And what do you think you would do after that?

E: Maybe like open up a little store on the boardwalk or something. Or like a little bakery or just go traveling. I need to travel.

I: Do you have any role models?

E: Yes, Kayla\*. No! Jean\*, cause she's awesome and amazing. And like she just inspires me to do more. And she's like yeah, I wanna be like her when I'm older. And my cousin because she went to college and she's just like, "you can go to college, you can do it!" And Elaine Miguel... I like that girl. But, I don't know if she still counts, because I don't talk to her no more, but she was a role model. I guess she's not now. And...

I: Jean because she's Lakota and ...

E: Yeah, because she's Lakota and she's like hella connected. She wants me to do better and to get back into dancing. She, um, we're going to see each other soon.

I: Is there anything else you think I should know?

E: I'm tired!

I: You're tired?! You're always tired! [laughs]

E: [laughs] and hungry!

I: Yeah me too. Okay, well thank you.

### **Jack – San Diego 2012**

#### *Pre-Interview*

I: So what is your name?

J: Jack.\*

I: Jack. Okay and how old are you?

J: Seventeen.

I: And what grade are you going into?

J: I'm going to be a senior in high school.

I: Okay. And where are you from?

J: I am from San Pasqual Reservation.

I: Uh. Do you have any brothers or sisters?

J: I have nine.

I: Nine?! I didn't know that.

J: But, I haven't seen the other ones since I was like four so...

I: Other than your brother?

J: Other than my brother and sister.

I: Oh your sister. Right right right. Okay. Um, why did you join the program?

J: Because I like being a part of the Native culture. I like being a part of, meeting like other Native kids and being able to go to Native places and like go to Native events and be able to know people and not just like walk in there like a tourist, you know.

I: Yeah, um... I completely just blanked, um, I'm sorry. That's cool. Um. If.. 'cause I know came here, there's a lot of other youth that came here from San Pasqual, right?

Um if none of them had come, would you still feel comfortable coming?

J: \*Nods\*

I: Yeah? You still would have shown up? And how did you hear about the program?

J: My mother.

I: Your mom? She encouraged you to come?

J: Yep.

I: Did your sister or anybody else you've known ever done the program?

J: Nope. Just my brother and I. We pretty much do everything together.

I: Yeah, it seems like you guys are really good friends. That's awesome. Um. So what are you looking forward to this week the most?

J: The geology lesson!

I: Oh come on!

J: Yeah!

I: \*laughs\* Okay, what's second?

J: Second? Um. I like going to the cafeteria.

I: Oh yeah, and you're never going to drink soda until you get home, right?

J: Until I get home. I promise!

I: Okay, I hope so. Well I hope you like the geology too. We'll see later. Um, in school do you learn about your culture ever?

J: Um... Never. Actually, I learn about Native culture but not my culture...

I: Just generally?

J: Yeah, other Native cultures.

I: Okay. Do you feel like you're encouraged to talk about your culture at school?

J: I am. Well, a lot of the kids are racist I guess you would say. A lot of them use stereotypes. Yeah, and I don't know. I guess, like it bothers me. Obviously, it bothers me. And, like, I don't know. Just sometimes I feel like, why are you making fun of me? Like, I should be making fun of you because I'm here before you. My ancestors, my family, they were here before you. I should be making fun of you, because you look weird, you do weird things.

I: Yeah, right? It's all perspective.

J: Yeah

**\*\*Interruptions\*\***

I: Um, so do your teachers say anything to encourage you to talk about your culture?

J: No.

I: No? It's just...

J: My teachers are, uh, cyborgs.

I: \*laughs\* what do you mean by that?

J: They follow a strict plan, uh, strict code of conduct. Just everything and anything to keep their jobs, to keep the day moving.

I: Yeah, okay. So you get frustrated by that?

J: I do. I feel like, how Pete\* is always saying we should Indigenize. I feel like we should take it to congress and be able to like study and be able to learn our indigenous and natural state. Where we would be most comfortable and most like in tune to what we're doing. Of like, going outside, being in nature, being able to study there, not being in a four cornered box.

I: Yeah.

J: Pretty much your whole day.

I: Yeah. It's really hard. Um, so what is your science class like? This is tricky.

**\*\*Interruptions\*\***

I: So do you ever get to go outside to learn at school? You had just said that was important to you.

J: Sometimes.. sometimes I have the courage to ask my teacher if um they'll permit me maybe to go outside to study or take a test, you know. And you know what, I feel like you do better. I feel like everytime I go outside, I'm just... I feel like I belong outside. Like we do in yoga, I automatically feel the wind on my skin. I feel the leaves, I feel how the trees feel. I feel like... I don't know. I feel like I understand everything. Even if I don't know what I'm learning. Like even if I don't know anything, I didn't listen to the lesson, I just feel like as soon as I get outside, as soon as I'm sitting by a tree, I'm just... I'm there. I already know.

I: Yeah. Me too, you feel better outside.

J: Yeah.

I: So, what is your science class at school like?

J: Um... Biology?

I: Okay biology you're taking? Or took?

J: Yeah, I'm done. But, my teacher was... um... a whacky Native woman.

I: Okay.

J: She always... I love her. She was like one of my moms. She always takes care of us. And she'll call us and like, oh, how's your day?

I: Oh that's nice.

J: And we'll have car washes and we'll be like, "hey come, come to the car wash! We'll wash your car! Get it really dirty!" And she'll like not wash her car forever and we'll wash it. She just always had these little sayings, or she'll have these little songs for us to remember. Or she'll always have like... she'll always have something to make it easier

for us. Especially the Native people she would have in her class. She would talk to us, “hey if you stay after class I’ll help you. I’ll help you understand this, I’ll help you understand that.” You know? Just like, yeah, like, I understand, I’ll see you after class.

I: Did she... sorry go ahead.

J: She just like gets us. She understands because she’s Native, she comes from that background. She knows what it’s like to be stuck in that class.

I: Yeah. Um are a lot of your teachers Native or no?

J: No, just that one.

I: Just that one?

J: Yeah.

I: Okay. Does she ever take you outside to learn about biology?

J: Um, yeah. She takes us outside.

I: Yeah. Um, so what do you think of when I say scientist?

J: Scientist. I think of a little German guy with, um, bottle cap glasses running around in a white coat.

I: Awesome. That’s fair. You gave the most complete answer on that, so I like it. Um.

Can you think of anybody from your community that uses science?

J: I do.

I: You do? How do you use science?

J: I am kind of like a pyromaniac.

I: \*laughs\* Okay. I did not know that about you.

J: I like to set things on fire a lot.

I: Yeah?

J: But um, I never do it like, well, like I know it'll get it out of hand or something. I'll always do little things. I'll make sure that I'm like outside. There's no brush.

I: Yeah

J: I like to be. I'm a little bit of a control freak. I don't know if you... I'm like a really big control freak. I always like to be in control. I like to feel like when I'm doing something ,it's going to go my way.

I: Yeah. Is that science to you then?

J: I think so. I like to experiment. Like different things... set different things on fire.

I: Nice.

J: Like see what color they turn. Stuff like that.

I: Yeah. That's definitely... chromatography.

J: I like to mix sodas and stuff. Like if we go back...

I: You're not allowed to touch soda!

J: No I'm not, but I will... I'll mix.. I'll tell you what to get, and I'll show you how to make soda taste like a gummy bear.

I: Okay! That's interesting. I don't know, that sounds good.

J: It'll taste exactly like a gummy bear.

I: Alright, cool.

J: I like to mix things. That's my thing.

I: You're like a chemist man.

J: Yeah.

I: Right up the chemistry alley. Can you think of anyone other than yourself?

J: Um.

I: That was an awesome answer. Not that it wasn't a great answer.

J: Well, my teacher. My biology teacher.

I: Your biology teacher..

J: She's always, um, she's always telling us different things we should do, different things we can try when we go home. And I don't know, I just... I really like it. I like origami... I like origami. I feel like I'm a scientist because I feel like I'm creating this little piece of paper into a swan or a little lotus flower or a little dog or a little cat.

I: Yeah, that's cool.

J: I don't know, science to me is like creating something with your imagination. Or being able to put what other people have said or other teachings into your reality or your own perspective.

I: That is an awesome answer. I like it. Um, so, I think it's interesting though, I'm going to notice that why I asked you, like what you think of when I say scientist, you thought of that little German man with bottle cap glasses, but then, can you think of anyone who uses science you say yourself. It's like very like different. That's cool. Okay, so, I think that's all and it was very helpful, so thank you.

#### *Post-Interview*

Interviewer: What is your name?

Jack: Jack\*.

I: And how old are you?

J: I am seventeen years old.

I: And where are you from?

J: I am from San Pasqual Reservation.

I: So what was your favorite part of this week?

J: My favorite part of the week was... actually was the first day.

I: Yeah? Why?

J: Um, because I really felt like I made a connection with everyone like right off the bat.

I really felt like that set the tone for the rest of the week. So I knew the rest of the week was going to be just like the first day. So I mean I couldn't really pick a favorite day.

I: Yeah. That's a good answer. Um, so this week we learned a little bit of science. Was it different from how you learn science at school?

J: Yeah. It definitely was. It was more interesting.

I: Was it?

J: Yes it was.

I: How... like what... what was different? Or why was it more interesting?

J: Actually, I got to actually be out there. I got to touch the sediment. I got to stand on the sediment. I got to take pictures with it and everything. In class, you're just sitting there looking at pictures on the whiteboard or like the computer.

I: Yeah. So it's more just like the being outside, hands on part what changed it for you.

J: It was perfect.

I: Okay. Cool.

J: Just being by the beach... being by the beach. I love the beach.

I: Yeah, I think none of us can complain about that. Um. So we also had some people talk to us from the local Rez's. Um, how did that make you feel? What did you think about it?

J: I liked it. Because I like to learn about other tribal members and their beliefs. I like to kind of take a step back while everything is happening and really reassess what's going on and what I'm learning and kind of compare and contrast all the time in my head is what I do. I really loved it. I really enjoyed going here and like learning about different things and other people's way of life.

I: Yeah. That's cool. Um do you have people like from either other rez's or your own rez to come and talk at your school?

J: No.

I: Would you like that to happen or...?

J: I would love it because I would feel like people... because people at our school they're all stereotypical... We're called featherheads.

I: Oh really? Oh man.

J: Yeah people call us stuff like that.

I: Yeah.

J: And um. We usually get in a lot of fights at school.

I: Yeah.

J: So everyone is kind of afraid of the Natives at school so they don't mess with any of us. Because like we're always hanging together, everyone knows each other, we're all family.

I: Yeah.

J: So if one person gets messed with then you have to deal with all 89 of us. So I mean I would really love it if a speaker came out, like just anyone, it just, it would be awesome. Because then people could see how our culture is. We learn about the white culture, the Chinese culture, the Japanese culture. We learn about that for chapters and chapters. We have a little section in a chapter about Native American culture and it's not even our culture.

I: Yeah.

J: So I mean, I feel like people would get a better understanding if someone from our reservation came out and shared our way of life.

I: Yeah. That's so true. Um, so, uh what do you think of when I say the word scientist?

J: I think of someone going out, in like the wilderness, or the deserts and recovering fossils, or being out in a tent, and mixing potions and stuff together.

I: That's cool. Um, so we spent 24/7 together. You woke up and saw our faces, you went to bed and saw us, you probably shared a room with someone and all that. How did you feel about spending so much time with the same people?

J: I felt great. I mean, I can't really complain. Everyone is so awesome. I mean, if I didn't like anyone I would have called my mom to take me home. Yeah. I mean...

I: \*laughs\* so they kind of made it for you.

J: Yeah, I'm not really a people person. I really don't like being...

I: What?! Really?!

J: I don't like being around people. People make me so angry. And I don't know. I just... when I'm around the right group of people, then I'm, I think about it, I'm like you know these people are cool, they deserve my attention, they deserve my respect, they deserve for me to treat how I like to be treated.

I: Yeah.

J: And. Um, I really love it. I love seeing the same faces. Because I love talking to people, I love talking to people I really like. And I really enjoy talking to... because if I'm talking to a boring person or I'm talking someone who's got nothing to say, I'll just get up and leave.

I: Yeah. And you felt like you always had someone to talk to.

J: Yeah.

I: Yeah. That's awesome. And I like, can you, because I don't have it recorded obviously, can you say what you said this morning? I loved what you said, um, after yoga. When he asked if anyone had any questions. I thought that was such a great point. Do you remember what you said?

J: I... I... I think I do.

I: \*laughs\* you're like, nope!

J: I'm one of those people who stay up at 4 o'clock at night. And I'll wake up at 12 o'clock in the afternoon. I'll go to practice, and then I'll go back to sleep. Being at camp and really learning the mindset of eating healthy, drinking water, flushing your body out, you know, just at least trying to make a change in the way you eat and the way you live. And I think waking up at 6 o'clock every morning and getting out there and

just being mad, just being mad at everyone and mad at the world. But seeing those same people that I really like to talk to, they just brighten my day. And then... Then going to yoga, like I never thought I would like yoga, I would just be like, 'that's just stupid poses' and just all this stuff. Then getting out there and really doing it. And getting into the deeper relaxation poses and the sun salutations, it really opened my heart. And it really, it opened my mind to new things. I feel like I'm taking a lot from this trip. And I'm definitely changing my life around. Definitely.

I: Yeah. That's so cool. I loved what you said because that's how I feel every morning. Every morning I'm like, 'ugh I have to get up', and then I know I'm going to see you guys and I know I like all of you, so I'm excited too. But then when we get around and have prayer in the morning I get so happy. Then doing yoga, it's this is a great way to start the day.

J: It's perfect.

I: I really appreciated that comment this morning. Um, so we'll get back to it. So uh if you have any like brother or sisters or like any people maybe like family friends that are younger, that might be old enough to do this camp next summer or the next few summers, what will you tell them? Will you encourage them to come?

J: I would. I would definitely encourage them to come. I'm going to go home and talk about all you guys.

I: Good

J: Yes I am. And um... I'll tell my mom because my mom works with TANF and TANF definitely reaches out to a lot of kids, as you probably already know. And the Southern

Tribal Chairman's Association and stuff. And um... I'll just tell them that you can't come in here thinking that you're the big shot, or you're the guy that everyone wants to be around. Because you never know, there's a lot of people that have the same personality as you and they could have the spotlight. They could be the ones to talk to the mentors, they could be the ones getting the one on one help. And you really need to be understanding of people. And you have to be outgoing as possible. And I would tell them to come with a positive attitude, just be positive to everyone, talk to everyone, get to know them. Because I didn't know that I would have the brotherly connection I would have with Matt\* [Mentor] or Kevin\* or Ian\* or Thomas\*[Peers]. And I really feel like those guys care about me and I really feel like in the future there could be a lot... a lot of hanging out and a lot of trips and stuff.

I: Like keeping up with them. Seeing, like, being supportive, I think someone said, encouraging each other.

J: Yeah. So I would... I would tell them this is the place to go. I mean, even if you don't want to go to college or even if you don't know what you're going to do when you go to college, come here. You might you might learn something that you are really interested into. Like I never thought I'd want to be a psychologist. Now, now I want to go take classes to be a psychologist. And it's just all these things that keep building up and building up. And I don't know. I would just tell them to go! I would tell them to stop your bitching and just go!

I: So when you get home, and see your family, and they're going to ask you, how was it? Did you like it? What are you going to say?

J: I'm going to say amazing. It was the best camp I've ever been to.

I: Awesome!

J: That's what I'm going to tell them. And I'm going to tell them I learned so much from you guys! And I have so much memories. And I'm definitely going to take this with me you know. Maybe someday you'll see me on TV and I'll be promoting it.

I: Yeah? Good! When you're famous!

J: Yeah!

I: So I think you've said a few things for this question, but just in case there is anything else you want to say, or if you want to stress anything, this week we learned a lot of... I don't want to say alternative ways of thinking... but just maybe brought attention to like ways to think, ways to eat, ways to live, like what's important, what you need to maybe remember in your future, do you think you are going to change anyway that you... or your mindset has changed?

J: I'm definitely reluctant to drink soda.

I: Good! That's what I want to hear! Make it a month and not a week without soda.

J: I don't know. I just always hear soda does this and soda does that. And eating the food we eat- like going to the campsite and eating that food that made that really made me feel good. I felt alive. Even though I was getting up at six, I could still get up at six and put on a smile and be happy with everyone. I know if I was drinking soda or if I was eating unhealthy and I woke up at six I would be yelling at everyone. I'd be... No one would even want to talk to me. Just eating healthy and being up bright and early,

blessing yourself with the sage and the yoga, it's really made me kind of a better person I'd say, inside and out. And um...

I: Do you think you'll take any of those lessons like with you? Like are you willing to try to keep doing any of this stuff? Or...

J: Yes, I will. Definitely I will. I really will. I will continue to eat healthy and maybe indulge every once in a while.

I: Once in a while, that's okay.

J: Yeah. And um, I'm definitely going to go hiking. Because I have a canyon at my house. Definitely going to go hiking and find some sage. And definitely keep up with that. And I'll try and... we have a sweat, at the San Pasqual Reservation we have a sweat lodge, I'm definitely going to look into that because my cousin Joe does it with his family too. And they're my family, so I'm definitely going to look into that. And um, also the yoga. Yoga really really really makes me feel good. Because when I'm doing it, and then like I said, when I'm in the deep relaxation, I feel my body is one and I feel like I can feel everything at once. And even though we're on the tarp I can feel the ground; I can feel the heartbeat of the Earth. Like I get... I don't know. I just feel invincible, as you would say. I love it.

I: That's awesome. So is there anything else you want to tell me.

J: I would really like to come to some more camps. And um, and I would really like to go with you guys and experience different places and see what you have to say about, maybe, the rocks in northern California. Or like the rocks in Hoopa or something, you know.

I: Yeah.

J: Learning about different places. And I really, I really feel like you guys are my family. And I feel like I could go with you guys anywhere.

I: Good.

J: And um, I feel like whenever I need a problem I could just call you guys and you'd always have something to say... because you always have something to say!

I: \*Laughs\* Because you [instructors] don't stop talking! No, that's true.

J: Yeah.

I: We've all done this stuff, right? That's how you get older. And nobody has the same experience as you'll have, absolutely. But, as you get older, you always have a thought.

J: Yeah, I'd also like to say this is something... this is something that a lot of kids can't say they've done this in their lives. You know, a lot of kids won't have this opportunity.

Like, a lot of America won't have this opportunity. And um, I just feel so blessed and I never take it for granted because I'm getting older, you know, I'm 17. I'm going to be 18. I'm not going to be able to come to a lot of these things and I'm going to miss it.

I'm gonna look back on it and say, "you know what, I took something. I've applied that to my life. And that made me better. And that it's gotten me to where I am now." And I'll be able to just think about you guys and remember how much you guys touched me and how much you made an impact on my life.

I: Yeah.

J: Because I was always one of those people who was like, "wow, this is so stupid!" like "why would I even do this?" like "why are these people acting like they know me?" like

“why are they acting like they know anything about nature?” And I would just always talk smack about like what you guys are doing. And then when I came to it I was like, “wow, I feel awesome! I feel like a little kid! I feel like... I feel like I’m in a class but not really!” And I feel like, this is where I belong. I don’t belong inside... I don’t belong inside a four cornered room staring at a white board listening to words. I feel like I should be outside learning for myself.

I: Yeah, you could learn so much.

J: I feel we should start a movement to really indigenize the Native American cultures and... and our way of... of teaching and learning because Native people, we are smart, we are stereotypes, you know what I’m saying?

I: Absolutely.

J: I really hate to hear the saying, “Kill the Indian, save the man.” And um, I guess, if we were given opportunities to learn outside, to be out at the beach, to be out at the forest and stuff, we could learn math, we could learn algebra in the forest. We could do that. But you know what, it’s a sense of being, like feeling connected, all the way around, you know what I mean? And um, I feel like if we were just given a chance, you would see an improvement in our lives. You would... You would see suicide rates go down. You would see the alcoholism, the beating, the cussing, the drug dealing, all that, you would see a decrease, because, because...

I: You got the chance?

J: Yeah, because we feel... we feel like we were put on separate places, we feel like we were taken away from our lands, we were given these homes that... poor lands to teach on, poor lands to grow crops and stuff.

I: Yeah.

J: And um, I feel like all I need is a chance. And the Native people will show white America, will show Japanese America, Chinese America... we will really show them that we are smart, we do make a difference, you know? And that's all that we ask for.

I: Have you learned... thought of anything this week that you can do in the future?

J: I definitely talked to my friends about it. I...

I: \*interrupted\*

J: Um, I'll leave with these words. Um. Thank you. Thank you for teaching me a lot about the geology and the sediments and stuff.

I: No problem.

J: I really, really enjoyed listening to your teachings, even though it seemed like I wasn't listening. I'm an auditory learner so I'm always listening, I'm always hearing everything. I just wanted to say thank you. And um, I hope that I see you in the future.

I: Yeah! Definitely! You better!

J: I want to learn from you in the future. Um, all I ask for is a chance, a chance to let us be indigenized. Let us learn our ways... learn our ways in the outdoors and stuff. And just, really, thank you.

I: Thank you for coming! You were all great kids.

J: Thanks.

## **Jenny – San Diego 2012**

### *Pre-Interview*

Interviewer: I guess, first, what's your name?

Jenny: Jenny\*

I: Jenny. I do that 'cause when I listen to it later I'll be like, "whose voice is that?" How old are you?

J: 17

I: And you just graduated, right?

J: Yeah, I just graduated.

I: And what are you doing after graduation? I'm going to ask you a lot of questions I already know...

J: I am already signed up for college classes.

I: Okay. And what... what college?

J: Cerro Coso Community College.

I: Cool. Okay. Um, and where are you from?

J: Bishop, California.

I: And do you have any brothers or sisters?

J: Just one.

I: A brother or sister?

J: A little brother.

I: A little brother- how much younger?

J: Um he is actually a year and a half probably.

I: Yeah. So close?

J: No, no, no. He's a year and a half old.

I: Ooh I thought you meant younger. Ooh he's little!

J: Like, we're 16 years apart basically.

I: Oh cool. So you get to be an awesome big sister.

J: Oh yeah!

I: You're not going to be that little bit older, where it's like, "they're so annoying!" It's going to be fun! Um, why did you decide to join the program?

J: Uh. I seen it in the TANF office and they suggested I fill out scholarships to come.

And when I filled out the scholarships and everything, they and the TANF just ended up paying for it...

I: Oh nice.

J: So I didn't need the scholarship anymore.

I: Okay.

J: They suggested I came. Said it was a really good program.

I: Yeah, do you know anyone that's done this like in previous years or anything?

J: No, I think the last time someone's done it was a couple years back.

I: Okay. That's cool. Um, do you... cause, you kind of came, you knew a lot of the other students, right?

J: Yeah.

I: If they weren't here, do you think you still would have come?

J: Um. I think so, 'cause at first it was only supposed... I think... they told us it was only supposed to be four.

I: Okay

J: That were gonna come down with us.

I: Yeah.

J: Because that TANF that's paying for them. Then the other three, like, had to raise their own money. So, I was comfortable just coming down with the couple people.

I: Yeah.

J: I'm not really close with a lot of them.

I: Yeah, you kinda just know them?

J: Yeah, because we live in a small town.

I: Yeah. Were you looking forward to like meeting other youth from like other tribes and other areas around California?

J: Actually, I was. I was really hoping to find... like meet a lot new kids. That like...I like meeting people from all over. It's like great experiences, 'cause then you can go to where they live and you can visit them too.

I: Yeah. Do you think if like all these kids, would you like to show them like where you guys are from? Would you want them to come up to see you at the Bishop area and all that?

J: Yeah. It's... it's nice there.

I: Yeah

J: And there's plenty of things to do. It's just that, you know, a lot of the kids there just don't do it.

I: Yeah, it's... it's hard when you're, especially in a small town, like what are you doing, it's boring here...

J: Yeah.

I: It's hard. Um. What are you looking forward to this week?

J: Um. I was just looking forward to hanging out with the... a lot of the youth and seeing the experiences that they go through and learning about them and stuff and it's just a great time.

I: Yeah, definitely. So you were looking forward to like the kind of community part of it?

J: Yeah.

I: Just the people and stuff.

J: I like networking.

I: Yeah, yeah. That's definitely a good skill. Keep on... hold on to that one. Um, in school do you ever go outside to learn?

J: Like... during class?

I: Yeah, yeah.

J: Yeah, at Sherman that was like a big thing with a couple of the teachers. Like it...

They know a lot of kids can't work inside all the time. So like you like go outside and sit there a little while and just talk about things. And it's really nice to actually work

outside. Like, as in, it's not in a classroom setting and it's not like you're forced to sit there and here's the same thing over and over...

I: So is.. sorry go ahead.

J: No I was just...

I: Oh, um, so when you go outside, would you learn about the trees and the mountains or would you go outside almost to get some fresh air, like, would they take you outside "oh we're gonna have our lecture or our talk outside."

J: We'd actually go outside and learn about the campus.

I: Oh, okay.

J: And then sometimes they would come outside and talk to us about what we're interested in class and like how everything is going and everything. It's just general like.. they care about you're doing.

I: That's cool, that's good. Not a lot of schools do that. Um. In school do you ever learn about your culture.

J: Yeah. Mm.. Sherman is really big on that. They like embrace each others cultures instead of trying to hide it. And it's uh it's mandatory that you take tribal government.

I: Oh cool.

J: And uh, Native... relations something... another class.

I: Yeah, yeah.

J: But there are two classes that you have to take that are basically cultural.. like.. you learn about a lot of things that you don't usually hear. And it tells you the history of things before all these history books start and it's really nice actually.

I: Yeah. So you feel really encouraged, like it's a safe space to talk about all that kind of stuff?

J: Yeah it is.

I: Do you feel like, because some of the other students' schools that they're coming from, they never talk about it, nobody ever says anything about like um indigenous cultures, how would you feel in a school like that?

J: Like...

I: Like in a school where you're not allowed to talk... well not, not allowed, but just... you know, they just don't touch it. It kind of like doesn't exist almost.

J: Yeah. Well I... I went to Bishop High School too.

I: Okay.

J: I went there for two years and it's... it's a good experience to go with like people that you live with and everything, but then again, oh, it's like everybody already knows everything, like, they think that they know. Yeah. ??? Pow-wow, and stuff like that. And when you try to say something about it like, they'd probably just project and shut you down. So they're like, "oh yeah I remember I seen you guys doing that and that." Like...

I: Thinking they know.

J: So I don't I think it's really about them wanting to learn about it. They don't really show much interest in it, so when you try to talk about it they just shrug you off.

I: Yeah. That can be really rough. What was your science class like at school? Did you have to take any science?

J: Science?

I: Yeah.

J: Um, I... we had to take two science. I took biology and chemistry. It was.. they were pretty alright. Yeah. I like science. It's a good course, or whatever.

I: Yeah

J: Like, just some parts of it are \_\_\_\_? It's cool to learn about how things react when they're together. But when you get down into like protons and neutrons it gets kinda confusing.

I: Yeah, when it's stuff you can't see anymore.

J: Yeah, like you're like how am I supposed to know that's there? Like...

I: Yeah. Do you ever feel like.. it was like... almost like you couldn't apply it? It was so...

J: Yeah. It doesn't seem like you're ever going to use it. Like when am I ever gonna use how many neutrons are in this...

I: You didn't use that today at all? [laughs]

J: No! Or the periodic table or whatever. All that stuff on there. How are you ever supposed to use it?

I: Yeah. That makes sense. Um. Uh, what do you think of when I say scientist?

J: Probably somebody in a lab.

I: Yeah?

J: Yeah. Probably trying to mix up some chemicals.

I: Yeah, what would they look like?

J: Mm. They'd probably have a lab coat on, they don't want to smell like chemicals.

\*laughs\* probably has some goggles on or something and gloves.

I: Do you think of, um, like yourself as a scientist? Or you think of a certain gender?

Like... Oh I see a man in my head being a scientist or I see a woman in my head being a scientist?

J: It doesn't really matter. As long as they know what they're doing. Like, as long as they show confidence in themselves and they are smart enough to do what they have to do, then, I'm not going to push myself over there.

I: Yeah. So science, you're kinda 'meh' about it? You don't like it or hate it?

J: Yeah, it's alright. It doesn't bother me any. It's all around us.

I: Yeah. Um. Can you think of any way that your community uses science?

J: Umm... well... in like what sense?

I: Like... Um. I don't want to guide you too much. Um anybody... like do you know anybody in your community, in either a traditional way or not, that they use they science in their day to day life, or how they use science even if it's not in their day to day life? Just things they might have to do that would involve science?

J: I can't think of anything. Like. Unless they're making food or something.

I: Oh like cooking?

J: Because they're mixing things together to make something. So that would combine to make something. So that technically counts as science, doesn't it?

I: Haha yeah. That sounds good.

J: Making food.

I: Yeah, because it is like chemistry isn't it? You're adding this...

J: You're putting this together with this and it makes like a different substance

I: Yeah

J: A different texture.

I: Yeah

J: And I think that's a great way to put things like that.

I: And That's a very, like, applied... like you said before, sometimes it's like ,” I don't know why I'm ever going to use this.” And cooking is a very applied science. It's like engineering. Um. I feel like that's good. I think I asked you everything I wanted to ask you.

J: Awesome.

I: So, thank you very much.

Interview 2

I: Okay so what is your name?

*Post-Interview*

Interviewer: And how old are you?

Jenny: 17.

I: And where are you from?

J: Bishop California.

I: Bishop! Okay, so, from this whole week, it has been a week, it's so weird. Um, What has been your favorite part?

J: Hmm. Well, I think I just really enjoyed hanging out with all the youth. It wasn't necessarily a like certain point in time, because there's ups and downs to all of them.

I: Yeah

J: But I just like hanging out with the kids because they have such great personalities and we're just so much closer now than we were in the beginning.

I: Yeah. I feel like everyone has been really supportive of everybody else. Like Cienna hurt her foot and I know a lot of people were really awesome about that and I know other people have had like maybe stuff going on at home that heard and had a rough time.

J: Yeah, a rough time. Wednesday was a bad day for a lot of us.

I: Oh yeah?

J: Because, like um, a lot of us got bad news and stuff. So, that was not very good experience. Like when we were leaving camp because like we didn't have good service and stuff. A text would come in. I know I got bad news and Leila got bad news and stuff like that... it's just like, we need support and stuff and if you trust the people enough then we can connect to the other kids and stuff and it really helps a lot.

I: It worked out, that's good. Yeah. I actually got some bad news and things this week too. It's hard to not be able to contact those people.

J: Be at home too.

I: And be with them. And at the same time, I knew I had so many people, and not just other mentors, other students that I feel comfortable talking to you guys about that stuff. It's definitely very nice.

J: Yeah.

I: Um. Okay, so, we learned a little bit about science. Was it different from how you learned science at school?

J: Um.. it some ways yes, but in some ways no. Cause they were kind of like speaking at us, instead of like hands on activity. But it was pretty interesting to learn some of the things. Other things it was kind of just like, let's not pay attention and space off that way. \*laughs\*

I: Mhm, yeah. You felt like... like almost, it was like the same, like, you're still a teacher, you're still talking at me.

J: Yeah, I think that it would be better if like we had a chance to learn it like on our own and not have them be like "well this needs to do that, and this and this go together and..." you know? Just it would be better to put it together yourself.

I: Yeah, yeah. That's a good point. Um, oh and we also this week had some people talk to us from some local tribes, how did that make you feel or what did you think about that?

J: It was actually very, um, it was a good experience because they feel comfortable sharing their culture with us even though we're not from the same place. And not all us are full Native and stuff. A lot of people don't really like expressing traditional stuff to people who aren't fully Native.

I: Yeah. So that was cool?

J: Yeah.

I: Um, do you ever have, like, people from the tribal community come in to talk to you guys at school?

J: Like...

I: About culture or beliefs or anything like that?

J: Um. At my school? Well at Sherman we did have the Native Traditions class and stuff like that.

I: Oh right.

J: So, it was like a class that was already preset and there was a really good teacher and he really was passionate about what he was talking about and it really made the kids like really want to learn about it

I: Yeah that's good. So what do you think of when I say scientist?

J: Hm. It needs to be someone who knows what they're doing.

I: Yeah?

J: Yeah like, not necessarily a certain gender or like race or anything. Like it's just they need to know how to put things together. And like, use test tubes and stuff \*laughs\*

I: Um, so how did you feel about spending so much time with the same people? You spent 24/7 with the same people, like you slept maybe in a room with another girl, and like you woke up and saw all of our faces and at every meal you saw us. How did that feel?

J: It's actually really refreshing to be with people that kind of have the same beliefs as you do. And it's nice just because we're all kind of in the same boat. And we can all sit there and complain to each other. Like, "I don't like waking up in the morning" and "I

don't like this food, it sucks!" And.. like, can just sit there and talk about anything you want, because we're all about the same age, and we all understand like that sometimes we have our problems and have our days and stuff like that. And it's alright.

I: Yeah. That's a good point, that's cool. Um, so did you tell me that you have brothers and sisters?

J: Yeah, I have a baby brother.

I: So when he's like you're age, do you think, if this program is still going on, would you think you would encourage him to go?

J: Tell him to come? Well, yeah. I would suggest him not to. Like... But all-in-all, it would be a good choice because it's a great learning experience and all. And I think it would make them like more ready for other things, like other camps and schools and stuff like that.

I: Okay. So when you get home and whoever in your family or friends are home, and they ask you how was your week? How was it?

J: I'm pretty much going to be like, "I'm tired, I'm going to take a nap" \*laughs\* and then probably when I wake up \*laughs\* I'll tell them it's actually a really good experience. We did actually get to go to see places we wouldn't normally go to. We did rough it out, sometimes. And we got to, you know, fall in the ocean and almost drown. \*laughs\*

I: \*laughs\* they'll be happy to hear that!

J: But didn't, so it's okay! \*laughs\*

I: She's still with us!

J: And... have s'mores and, you know, just have a like good time.

I: Yeah. I sense a little bit of like apprehension in your voice, with that question and um - like if your little brother's older... is there any reason about that or you're just not sure?

J: I'm just not sure... like, I'm... I'm pretty sure like, it's not going to be my decision, but I could influence him to do whatever he wants. Just as a kid he's going to you know grow up differently. Because I didn't grow up with my mom, but he is.

I: Yeah.

J: I want to see how he works out things, and I think he would really enjoy this experience because it'd be like surfing and stuff normal rez kids don't do.

I: Yeah

J: Because we live in the mountains, there's like lakes nearby.

I: Yeah there's no surfing nearby.

J: You could go skiing.

I: Yeah.

J: Snowboarding. Stuff like that.

I: We get to see something really different. Um, so, is there anything this week that you've kind of changed how you think about? Or, like, I don't know, made you think different things? Or learned this week that may impact you or guide you differently in the future?

J: Um, I think that a lot of the healthy choices have, like, put an impact on a lot of us. But, all-in-all, everyone's going to make their own choice anyways. At least we have

the knowledge like that some foods aren't healthy for you, but these are. And the writing class was good too like.

I: Alan's class?

J: Mhm. It was pretty alright, like it wasn't too bad. It actually made us use our minds, like partially. \*laughs\*

I: Partially.

J: If all of us took it seriously, it could have been maybe a little bit better.

I: Did you take it seriously, do you think?

J: I took it pretty seriously.

I: Yeah

J: But...

I: It's hard when your peers aren't?

J: Yeah... you're just like, "eh. It's not really that important." Er... And I dunno I think, all in all, I just like... I enjoy hanging out with everybody instead of being on the set schedule, and being so, "oh we can't do that and that, can't do that" like. It was just... I just like hanging out with like all these kids, like, when we're just hanging out-free time. We don't have to be doing something certain, specifically. It's nice just to be able to look around and just listen to the water and stuff like that. Everyone is pretty alright, or pretty sweet about saying things. And no one has been rude to anybody... er... It's a good like family type of a situation.

I: Yeah, yeah. Even though we're like the biggest family ever.

J: Yeah.

I: 30 people. \*laughs\* Yeah, that's true, isn't it. I felt the same way. Do you have anything else you want to say? Or thought!

J: I think that maybe if we had a little bit more time to like express our feelings about things. Because... Everybody lately has just been, oh, talking about everything and if we have something to say, they're like, "oh, well you need to be quiet and listen because everyone else needs to hear it." But maybe what you have to say is important.

I: Yeah, yeah, yeah, very true. Do you think that, you know how at least when we were staying in the residences, we had the little clan meetings? Do you feel like you could say, were comfortable talking there?

J: Yeah.

I: And raising like if you were worried about anything there?

J: Yeah. Clan meetings were good because you could tell your mentor what was bothering you and they could bring it up in the other meeting. But, yeah, our clan was pretty small so it wasn't like that much of a stretch to open up.

I: Yeah, because maybe if we would have that during the like camping, because that's when people seem to get worn out and tired of going-going-going.

J: I think that with the whole camping thing, it wasn't about not having the meetings. It was just like we built it up to be such a big thing, we're like, "oh camping!" and we were going to go, we thought everything was going to be set up all nice... well not nice... but like, like already... let's see... all the details would be worked out. But, we got there and we got all frustrated and our tent was broken

I: Yeah, stuff like that is very important.

J: And some of the sleeping bags were like kind of dirty. It like was just... It kind of got brought hopes up and we got there and we went into the bathroom and they were dirty. And like the stall didn't even have a door that fully closed.

I: Yeah, that was so weird wasn't it?

J: Some of the showers didn't have shower heads. And we just went to the creek, or the river, and we were looking at the river and they were excited to go tubing and then they got attacked by rocks. Like it's a good experience to push through that. But I think that because we thought it was such a different experience...

I: Like a more established nicer camp site?

J: Yeah. Well it wasn't that the campsite wasn't nice. It was a beautiful like area to put it in. But when we go there it was just kind like um... Like, it wasn't what we expected.

I: Yeah, maybe a bit more preparation, like, "okay you might be feeling like you're roughing it a bit."

J: Yeah a little bit. Just because we went from staying in the dorms...

I: Yeah, where you have a bit more privacy and you have a lot more... you can spread your stuff out more...

J: Yeah and we like didn't bring pillows, and we're like, oh! Like you know.. it's like We forgot things and...

I: And that's hard for... how long were we there for, three nights or something? Two nights?

J: Yeah, and we were doing yoga like on the dirt. We were like, are you serious? Like we are going to go get on the dirt... With the like rocks.

I: Yeah, pokey.

J: We can't do that spine rolling thingy.

I: Yeah, that's very true.

J: Yeah, I think that's it. Like, other than that, it's been a good time. Like... They gave us a lot of opportunities to do different things. Like surf, kayak, and I dunno, just to sit there, maybe to write.

I: Anything else?

J: That's it.

I: Alright, then we are done.

### **Jessica – Northern California 2012**

#### *Pre-Interview*

Interviewer: So what is your name?

Jessica: Jessica\*

I: And um how old are you?

J: I am 14.

I: When are you going... what grade are you going to be in?

J: Ninth grade.

I: Ooh, starting high school! Is that exciting or bad?

J: That is exciting! \*laughs\*

I: \*laughs\* You're ready to go!

J: Yeah I was on independent study last... this last year, but I'm... I want to go to Union\* High School...

I: Okay, cool

J: In Union\* County.

I: Yeah.

J: Cause, I'm... I'm from Redwood Valley\*, but I live in Union\* county. 'cause I'm from... we're from Redwood Valley Tribe\*. So my mom got the grant there... so that actually got our house.

I: Oh wow.

J: And she wanted to put it somewhere where... well she only got a certain amount of time, but, I remember her showing me the land and it was beautiful.

I: Oh cool!

J: And we got the lake view, you can kinda see over... Kinda like this I think!

I: Oh my gosh!

J: It's awesome!

I: That's really exciting.

J: Mhm, yeah, she got that grant and she didn't want to put in on the tribal lands because in Redwood Valley the Redwood Valley Tribe is the worst tribe ever- like all they do is all arguments about this or people being greedy- like her sister, she always wants everything for herself. She doesn't even... like... they're like half-sisters... she's, Donna, she's always been jealous of my mom for everything and...

I: Yeah, there's always tension.

J: Yeah, like they're always like, "oh, no I don't agree with.." the whole council...thing.

I: Oh my gosh...

J: Like, “no, I don’t agree with anything! No, I don’t think she should get that” and everything. So it’s all...

I: Yeah, that’s understandable she doesn’t want to live there.

J: Yeah, so she actually got, um if you get your own land and you live there for couple years, at least, twenty actually, more than a couple! \*laughs\*

I: \*laughs\* yeah, I was like, “that sounds like a long time!”

J: Like twenty years, yeah you have to live there a certain amount of time on that land at that house and not sell it then it’s yours, for like keeps.

I: Wow, that’s cool.

J: So that’s why she’s really... like she wants to like keep that house and live that much longer. So it could be her kid’s.

I: Definitely, it sounds like it’s going to be in a beautiful place.

\*\*interrupted\*\*

I: Um, so you already answered where you’re from... uh, do you have any brothers or sisters?

J: Yeah.

I: What do you have?

J: I have four brothers and four sisters.

I: Wow! Older or younger?

J: And there’s me. I’m the youngest.

I: Are you really? Oh wow.

J: I am!

I: You're the baby of all the babies.

J: Yeah, I'm my mom's baby, that's why she calls me it.

I: And are they all out of the house old enough or are they?

J: Um, Jessie just turned 18.

I: Okay.

J: And Jeff is 21. And Rosie's twenty... wait she might be 23... just... she might be 22.

Jeff's 23. Gord's 26, Anna's... or... is that... Sorry!

I: No that's okay! I'm impressed!

J: Lance, I think he's... actually than Anna... no wait... it's Lance he's 30-something... I think 35, Anna's 36 and... Adele's like 40.

I: Wow.. so do you have little...

J: And my mom is 57. She had them when she was young and got married.

I: Yeah, when she was young. So do you have any little nieces and nephews?

J: Mhm! A bunch. Yeah. Lawrence\* [another youth in the program]- he's my nephew. He's actually older than me though.

I: Oh really? Oh! That's fun!

J: And that's his friend James. Lawrence's actually older than me, and everyone is like, "how does that work?" But all that means is that his mom had him before my mom had me. Right?

I: And his mom is your sister? That's cool!

J: Yeah. And there's Lou... he's older than me. He's my nephew. And there's Naomi, she's like two months. She's fourteen actually, but she's like, I'm two months ahead of

her. There's Jean, there's Frank, there's Eliza. There's John. And Michelle. There's so many.

I: Do you guys all live in the same area or are you all over the place?

J: There's um... I got my sister Ellen in DC, so we're all over the place.

I: Yeah, my family too. That's really neat though- that's a big family!

J: Mhm, a big family. But not all of them get along, but you know.

I: Yeah, especially a family that big, it's bound to happen. You'll have people you're closer with than others. Um, why did you join the program?

J: Well, because my sister thought it would be good for me. You know, just I guess, get away. I mean, at home, my brother lives with us, and it's sometimes nice to just get out in a way.

I: Yeah.

J: So my sister in DC told us about this.

I: Okay.

J: Well first she told Anna, my sister, Lawrence's mom. And then Lawrence and all them told me about it. And she was like told my mom and was talking to her about it, she's like, "yeah, why not," you know, "sounds like she'd have fun" and it'd be pretty cool, so I was like, "yeah, I'll try it!" See what's up.

I: Yeah, and something to do over the summer too. Um, so what are you looking forward to most?

J: What am I looking forward to most? Um..

I: For this week, yeah.

J: You mean, like how you guys have that whole like schedule?

I: Yeah, like is there a thing or like, I don't know, or just any part of it that you were excited for?

J: Well, what's it called? What was it... The um... rafting!

I: Oh yeah, rafting. Have you done rafting before?

J: No.

I: Oh, so you're not even scared?

J: No! I want to try it.

I: Nice! I'm really looking forward to that too. That's cool. Let's see. Um, when you're in school, for any of your classes, like your science class or anything, do you go outside to learn?

J: Yeah, we do.

I: You do?

J: Yeah, I was on independent study but that was different. Cause we did actually go outside with... Chelsea Bennett\*, her name was, yeah and she took us outside.

I: What kind of stuff would you do outside?

J: We'd like... what was it that we did? We'd like... um, no I don't think that was science... mmm.. well for science we'd go outside to see the trees and learn stuff about them....

I: And just for science or for everything? Like would you do English class or math class or anything outside?

J: Mm, with Ms. Sanchez\* we did.

**\*\*interrupted\*\***

J: I think we would go outside for art sometimes.

I: Oh cool!

J: And we'd like draw or do a painting of like trees or like you and your friends would do... stuff like that.

I: Oh that's nice. So do you like being outside?

J: Yeah.

I: Yeah?

J: I like nature.

I: Me too, I love it. Um..in school...

J: I like...

I: Sorry?

J: I like to try different things too. You know, new things... Like rafting, I'm looking forward to that.

I: Definitely! And there's probably going to be a lot... at least, for me, every... all of these trips I've been on, it's like so many new things! I love it. And like a chance to try it, it's so fun.

J: And at least we can say... and like where.. We're going to Humboldt... I'm trying to think ... I know I've been there. It's been so long.

I: Probably when you see it, you'll remember weird little things... you'll be like, "I've been here!"

J: Yeah.

I: Um, in school, do you ever get to learn or talk about your culture?

J: My culture? Yeah, we did in art actually. We drew um... what is it... a mural?.. of our culture.. you know, like we'd do... I'd do like the feathers crossing, and like, you know, because I'm Mexican as well, so we'd do like um, and my dad works in the vineyards, so we'd do grapes and like \*inaudible\* and for being Native I'd do different things... like... we did like the Bear Dancers or whatever the whole tradition of... yeah.. so... the Bear Dancers and everything.

I: That's cool!

J: And like the big ties and the powwows.

I: Yeah, are there a lot of other like, um, Native American youth in your school? Or in your independent program?

J: There, actually, there were a few.

I: Yeah, so there are some people know what you're talking about.

J: Yeah, there are.

I: That's good.

J: Yeah, they're like "Yeah! That's cool!" I mean, there weren't none that were a part of my tribe actually, but some.

I: So kind of like this that we're all from different places then?

J: Yeah. Well not like exactly all over, but just like Redwood Valley I think. Just the places like in... I think. I don't know.

I: Okay, yeah, I get what you mean. Uh, do you like talking about your culture at school, do you like sharing it?

J: Yeah. I'm not like... I'm proud of it. I mean I'm happy to be Native American.

Yeah.

I: Yeah, that's good. Okay, cool. What is your science class at school like? Just your science class? Like what do you feel when you're in there, what do you do?

J: Um... what do we do? We learn about science \*laughs\*Sorry?

I: Learn about science? Do you.... Like it? Do you...

J: Not really. I mean, if we're outside and we're doing stuff.. I don't really like... I mean I like paperwork to some extent. I just hate, you know, where they're like you gotta do this, you gotta do... I don't like being told what to do... sometimes. \*laughs\*

I: Yeah. \*laughs\*

J: Er, it just depends. I don't know.

I: Do you find it really boring or interesting?

J: Well, when I was home and I had to do the science, I didn't like it that much.

\*\*interrupted\*\*\*

I: So what do you think of when I say scientist?

J: What do I think of? I don't know...

I: You don't know?

J: I mean...

I: Is there a picture that comes to head? or to head... to mind? \*laughs\*

J: \*laughs\* Yeah... what's that one movie... where they're like scientists... and it's hecka funny. I'm trying to remember... I don't remember what it's called but... The guy's... the actor's... it's funny.

I: Is it an older movie or a new movie?

J: It's an older movie. I forget what it's called, but yeah. Yeah, but those actors pop into my head, with the little, like suit.

I: Yeah, yeah, yeah.

J: Yeah. That's what comes to mind. In school it's a lot funner, but because you're, well, we'd go outside and I like being outdoors and active and actually doing stuff. And, you know.

I: Do you think you learn better in that environment? Like if you were sitting in a science class versus...

J: Yeah, I'm more like... that's what my teacher says, she says like I work probably better in like groups...

I: Oh yeah, like she even noticed?

J: Yeah.

I: That's cool.

J: I mean, I don't know, I'm not just... I don't know, yeah I work better in groups, I think. A little bit better. I mean, I can do it on paper and everything on my own, but I kind of like... working in groups

I: Yeah, it's just a little more fun sometimes.

J: Yeah, you can even see what they think, or I don't know.

I: Yeah. Actually get to discuss stuff, which a lot of times that doesn't happen. Um can you think of anybody in your community that uses science? Like from your tribe? Or from...

J: Science... mmm... I think the tribal office... there's um... we had um.. we have a tribal office. Cause the tribal office is up here, and the like hill \*inaudible\* and the casino's down below and the park's in between, but, the tribal office is where... like it's like an after school program as well, but those are, where the Native American's go to get their checks and there's a little office. There's an afterschool program there and they like keepin' the environment clean and teach you like how to talk our language and everything.

I: Oh cool, yeah.

J: I don't really remember... I can't even... it's been so long since I've actually went there

I: Yeah, what they do.

J: Yeah, so. Because I don't live in Redwood Valley, I live in Union county. But I mean there is actually, um... what do they call it... a Rancheria? There... or are they Rancherias? No, they're Robinson Casino, next to the casino and they have an after school program there where the Natives go and everything.

I: Okay, cool.

J: Just an after school program.. so I might get in there if I get into Union school.

I: Oh cool, and you don't know what they do? Er not sure?

J: Well it's just an after school program, I'm sure they do the same like up in Redwood Valley.

I: Okay.

J: You know... their language and different fun activities.

I: Yeah, different activities and like stuff you wouldn't get at school too which is neat.

J: Yeah.

I: That's cool. Um. I think you are all done... Yes, you are. Thank you for your help!

*Post-Interview*

Interviewer: Okay what is your name?

Jessica: Jessica.

I: And where are you from?

J: Redwood Valley\*.

I: Okay, so what was your favorite part of this week?

J: Favorite part of this week, I think, um, what was it... the um, the rafting was fun.

I: Yesterday's rafting?

J: Yeah, yesterday. But I was freezing, so more like the kayaking or something.

I: Yeah?

J: Yeah, I think the kayaking because I wasn't that cold when we were kayaking. At all.

I got like... like me and Sue\* went out, but yesterday was like freezing.

I: Yeah, that's funny because the kayaking day was really cold.

J: Yeah, I think that was my funnest actually.

I: Yeah. It was beautiful.

J: I got to see the starfish and everything and the seal, it was really cool.

I: Cool. Um, so was like this program... like you learned from stuff from like Skip and Rosie, was that different from how you learned at school?

J: Was it different... like, what do you mean... like when they were talking about our culture?

I: Yeah.

J: Yeah, because we don't really talk about in school. It's always like math and everything, it's not really cultural. Unless it's something out of history but not like, just our culture individually. So yeah.

I: Did you like that?

J: Yeah.

I: Yeah. Did you learn a lot from them?

J: Did I learn a lot? Yeah. They talked about... what were they saying... when we went to like the Yurok tribe and they showed us their like sweat lodge, you know, where they go and the guys go in- where they go in and sweat. That's how it is like our tribe, my own, it's like Redwood Valley, and they do that, they still have, even now they still have it where the guys go and they sweat.

I: Yeah, so it's kind of neat see another tribe do similar things?

J: Yeah.

I: That's cool. Um... Would you want like somebody like Skip or Rosie to come to your school to teach you guys in like your classroom?

J: To talk about our culture?

I: Yeah.

J: Yeah. That would be cool. You know, because they don't really do that. At school it's not like individually or we discuss our own culture really, it's more like we talk just

about in the history books or whatever, we don't really... we don't talk about our own or really get to share our cultures the way we were taught.

I: So what do you think of when I say scientist?

J: Trying to...

I: \*laughs\* Tricky question.

J: Hm.. scientist... I see more of like... I know I always picture that one person from that movie, but now like I kind of picture nature. Cause I know, at school, we would always go outside and look at the bark on trees so and yeah that's kind of the pictures that pop up.

I: Yeah nature. So can you think of anyone from your community that uses science?

J: Uses science... umm... maybe... you mean from the tribe?

I: Yeah.

J: Yeah. Um, science... not right off..

I: It's early.

J: Yeah.

I: Let's see. Okay. How did you feel about spending time with the same people?

Because we were together like 24/7.

J: Yeah, how did I feel about that?

I: Yeah.

J: It was good. I didn't mind. I mean, I hang out with Sandy\* and it was cool and really nice.

I: Yeah, because you didn't know any other girls, right? You just had Lawrence and..

J: Yeah, Lawrence and James. I didn't know any of the girls. So yeah.

I: Wasn't too bad?

J: Yeah.

I: That's good okay. I know you're the youngest, but like maybe nieces and nephews, or cousins, would you ever encourage anyone younger to come on this program next year?

J: Yeah I would.

I: What would you tell them?

J: I would tell them that...well, I think that somewhat helps.. some what helps ways it help ways to socialize and you get to meet new people. And like Anthony and Amber I think they need that, .... They are really young actually but I think as they get older.... They could come because it would help them because they're like shy and I think it could help them come out of that... and get to know other people... you know, people from around the world pretty much. So yeah, I would encourage them to come.

I: So it would be the part that they would actually get to talk to other youth and stuff? That you.. sorry, you think that would be really good for them?

J: Yeah.

I: Okay, cool. So we are done, do you have anything else you want to say?

J: No.

I: Alrighty, thank you!

## **Kyle – Central California 2012**

### *Pre-Interview*

Interviewer: So can you tell me your name?

Kyle: Kyle\*.

I: Alright. Hi Kyle\*.

K: Hi

I: Um...So why did you join the program?

K: Cause they... my aunt told me that it was really fun and I like it, like fun things so I decided to come.

I: Did you know anyone who has done the program before?

K: Um

I: Or did she know anyone who has done it before?

K: I don't know.

I: No?

K: No.

I: Okay. Um, So what did you think would be fun about it?

K: Um, cause we're gonna do fun things. And then the other people, like Native people and that stuff.

I: Yeah, listen to some of people from those communities and stuff up here?

K: Mhm (agrees)

I: Yeah, you get to go outside- was that- did you think that would be fun? Did you know you'd be outside so much?

K: Yeah. Like, they said we were going to go exploring.

I: Yeah, that's cool. Um... What grade are you going into?

K: Eighth grade.

I: Eighth grade. Alright, that's exciting. Um, do you like this more than like your school science classes and stuff?

K: Yes. Ten times better.

I: [Laughs] Why ten times better?

K: Because...

I: Why not one hundred times better?

K: Yeah. Cause over there it's just like inside. It's like boring. Over here you get to feel the things. Experience it.

I: Yeah, do you get to learn about like the different cultures that lived in those places at school?

K: No. It's just about like one thing.

I: Do you like that you are learning about the cultures here?

K: Yeah. It's really fun.

I: Yeah. What is your favourite part so far?

K: Um. The red rock canyon.

I: The red rock canyon?

K: Yeah

I: Why? What do you like about it?

K: That it has many holes and it's funny.

I: Yeah? You can kind of use your imagination?

K: Yeah.

I: Like who used to be here... why are those holes there?

K: Yeah.

I: Have you learned a lot of science stuff? Like at fossil falls and about how these rocks got here?

K: Yeah.

I: Did you know any of that before?

K: A little bit.

I: A little bit? Yeah? Do you think it's easier being outside and touching them and everything to learn about it instead of learning it at school?

K: Yes.

I: Yeah? [pause] Do you think.. um.. like we kind of have a community here right? Like we have an elder and lots of teachers and different people from communities and different like teens from communities like you from different communities, do you like that?

K: Yeah.

I: [laughs] Why?

K: I don't know. Just people. Other people.

I: Other people?

K: Like they have different cultures and stuff.

I: Yeah. And you have to talk about those things. Do you talk about culture things at home?

K: \*nods\*

I: Yeah? That's cool. Do you think... do you feel like you have a community like this at school?

K: No.

I: Like that you feel like comfortable that you can maybe ask your teacher questions. Because that's something I've noticed, that you've been really good at asking questions and stuff. Do you feel like that at school?

K: Uhn-uh.

I: No?

K: No

I: Are you quieter at school?

K: A little bit.

I: A little bit? Yeah. Is that because it's kinda like in a classroom sitting in chairs? Do you think being outside makes you ask more questions? Or do you think it's like the people?

K: Yeah. Being outside and like trying to learn more.

I: Yeah? That's cool.

K: And asking questions to the people that know about it.

I: Do you like science at school?

K: Yeah a little bit.

I: What is your favourite thing to learn about in school?

K: Um, like sometimes we learn about like not.. we barely learn about Native people, but we learn about other places.

I: Like in history class?

K: Yeah.

I: Okay. Do you wish they taught more about Native American people?

K: Yeah.

I: Yeah, I guess that's something that is special about this program.

K: Mmhm.

I: So, do you have any little brothers or sisters?

K: Yes.

I: What do you have?

K: I have three brothers.

I: All younger or some older?

K: Yeah, some older some younger. And three older sisters.

I: Wow. Would you tell anybody else in your family that they should do this program when they're your age?

K: Yeah.

I: Yeah? You'd encourage them to come?

K: Mhm [agrees].

I: That's cool. How about- what are you going to tell your friends when you go back?

K: Uh. I don't know.

I: Will you tell them about it or do you think you'll...

K: Yeah.

I: Tell them all the neat things you saw and cool people you meet?

K: Yeah.

I: Cool. I think that might be it. Oh is there anything you want to know more about, at school or here? Wish you knew more?

K: About... yes, about how, um, the people like disappeared so fast.

I: Mhm. Yeah. About that part of history.

K: Yeah.

I: That's a good point. People should teach that.

K: Yes.

I: I think that is good. Thank you very much.

K: You're welcome

I: You were very helpful.

#### *Post-Interview*

Interviewer: Alright Kyle\*. I don't think I asked you yet how old you are? For this.

Kyle: I'm 13.

I: 13? Cool.

K: Yes.

I: So what did you like?

K: I like coming up here. Not that much, because the road was like...

I: Really windy, hey?

K: Yeah windy. And I like... My favorite part was the red rock canyon.

I: Yeah, you still really like that part? Did you like camping with everyone?

K: Umm..

I: A little crowded?

K: Yeah.

I: Um... Do you still think um that you were learning a lot on this trip?

K: Yeah. I learned really more.

I: What... How... like it is different from school, right?

K: yes.

I: So, is it easier to learn?

K: Yes. Because at school it's crowded.

I: Because it's crowded? Is that what you said?

K: Yeah

I: Do you do field trips like this at school?

K: No.

I: Do you like that part?

K: Yes.

I: How did you feel about... like we got some stories last night and some songs and stuff like that?

K: That was awesome.

I: Yeah?

K: Yeah, I like all those things.

I: Yeah. Did you like having Henry come everywhere with us?

...

I: Er- Harry! Harry.

K: Oh, yeah.

I: You know, the guy with the name.

K: Yeah. He was fun

I: How did you feel about that hike yesterday?

K: Tired.

I: Tired?

K: Yes.

I: Did you hate it?

K: Yes.

I: With all your heart?

K: Yes.

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I: Did anything surprise you on this trip?

K: Yes.

I: What?

K: That um... it was surprising that we got to see the oldest living things in the world.

I: Yeah, that's pretty cool. Did you know those were in California?

K: Yes.

I: You did know that?

K: Kind of.

I: Yeah. Was it cool to come where like Aubrey\* lives and where Aubrey\* is from?

K: Yes.

I: And learn about her people?

K: Yes.

I: Would you want everyone to come down to see where live and kind of do the same thing?

K: No.

I: No? Why not?

K: I don't know. It's much better over here.

I: Oh you like it here?

K: Mhm

I: Big mountains are pretty, hey?

K: Mhm.

I: What do you think when you get home and your uncle and your mom and your brothers and sisters and whoever is home, when they say did you have fun? Did you like it? What are you going to tell them?

K: I had a lot of fun. That I hated it when I went up the mountain.

I: Yeah.

K: That I was really tired.

I: Yeah, it was really tiring.

K: Yes.

I: Did you think you were going to get up there?

K: No.

I: No?

K: No, I didn't. But I did it.

I: Are you going to think about this when you go to school in the fall and think about how it is different?

K: Maybe. Yes.

I: Anything else?

K: Umm. I don't know. That's it.

I: That's it?

K: Yes.

I: Well thank you for your help.

### **Laura – Central California 2013**

#### *Pre-Interview*

Interviewer: What is your name?

Laura: Laura.\* Do I say my last name?

I: Yeah, if you want. Whatever.

L: Okay. Laura Rivera.

I: Alright. And how old are you?

L: I'm twelve.

I: So what grade are you going into?

L: I'm going into eighth grade.

I: Eighth grade. Is that exciting?

L: Kind of-ish, I guess.

I: Almost to high school! So, can you tell me a little about yourself?

L: Um... I'm horrible at these questions. Like, I should know everything, but it just like... it blanks out. Well, I play violin. I've been playing since fourth grade. I play soccer. I've been doing that since second or third grade. I can't really remember right now. I like to read. I read in my spare time. It's like my entertainment. And...

I: What kind of books do you like to read?

L: I like... like science fiction and stuff and adventures and like... yeah. Then what else... that looks like a skull.

I: Like a what?

L: A skull... see it's like the eyes and the nose... over there that dark part.

I: oh yeah, it does. It kind of looks like a baby head, which is kind of creepy. Um, okay so who are the important people in your life?

L: Well my whole family really. There just... like everyone's just important to me. And then, um, like my friends are important to me. And then... my friends are important to me. My best friend Yvonne\*. We've been best friends since first grade. And even though we go to separate schools we still like hang out and we still are really close.

I: That's good! So do you have any brothers or sisters?

L: I have one brother... he's two years younger than me. Yeah...

I: Are you the kind of siblings that like fight all the time?

L: Yeah! We're always fighting. It's over like the littlest things, but he just... he just starts everything.

I: My brother and I have the same age difference between us two... it's like they know what to do...

L: Yes!

I: To get to you. Okay. Do you have any role models?

L: Like, what do you mean?

I: Role models... like people you look up to?

L: Um... Trying to think. Like...

I: Or somebody you'd like to be more like?

L: Um... I don't know.

I: Alright. Not really?

L: Not that I can think of now.

I: Okay. I'll ask you again later to see if you can think of any. And if you don't and that's okay. Sometimes we don't have those people. So you already said you like to read in your free time. Is there anything else?

L: Well, practicing my violin, playing soccer... The internet. Texting.

I: All those good things. So what are you looking forward to most this weekend?

L: Swimming.

I: Swimming, okay, why is that?

L: Because it's hot and I love the water. It's just... I've always loved the water.

I: Can you tell me about the school that you go to?

L: Freemont Middle\*. Okay, what.. what like I think about it?

I: Yeah, I mean, whatever comes to mind.

L: Well, the teachers are really good. All of them are really good. They really like take their time to get to know you and how to best support you in your learning. And ... and yeah. I don't know what else to say. It's a really good school.

I: What are you classes like at school?

L: like... if I like them or not? Or what classes I have?

I: Yeah... whatever.

L: Well the classes... they're regular classes except for like the electives. They have different electives you can do [interrupted]

I: Okay, so at school do you ever go outside to learn?

L: Like fieldtrips and stuff?

I: Yeah, or just for like a class or... if a teacher ever takes you outside.

L: I don't... not that I can think of... we go on like field trips and stuff but other than that not really.

I: Do you think your experiences are different at your school because you're Native American?

L: No. No. It's the same really. Most people don't even know that I'm Native American. They just think I'm Mexican.

I: Are there other Native Americans students at your school?

L: Well the ones that go to the program. There's two other girls that are both going into seventh grade. One's actually my cousin. And so I know they're Native American. And then my really good friend, we've been friends since kindergarten, she's Native American. And there's like a few other.

I: So do you know what you want to do after high school?

L: College. Yeah, college.

I: Do you know what you want to study?

L: I've really.. I've always wanted to be a marine biologist, so...

I: Oh, cool!

L: Marine biology... is like what you major in.

I: You should get Matt to take on the San Diego trip next year.

L: I'm supposed to be going like this year, but I don't think so because I'm doing a separate program that is that his brother runs and it's like extra school during the summer and there giving me like eighth grade math and history classes. So I'm doing that right now. And I'm already missing two days of school, yesterday and today, so I can't really miss a whole week.

I: Yeah, you're pretty busy this summer then.

L: Yeah.

I: Well then, I guess, maybe next yeah then. If you're lucky then you'll be able to come.

Because it's a lot of... you'll go to Scripps and stuff and that's great for ocean things.

So what do you think of when I say scientist?

L: Scientist? Like...

I: Those are hard.

L: Like... just science I guess. Like... someone who studies something. Like... yeah.

I: So what does that look like... give me a little bit more detail.

L: Everything really, right? Like I don't know!

I: Scientist...

L: Scientist... science... That's it really.

I: So what is science?

L: Ugh!

I: [laughs] Trapped you!

L: Science is studying something... anything really, I think. Science and math... science and English. Science and everything... if you just like find it. There's science and stuff everywhere [laughs]

I: Can you think of anybody from your community who uses science?

L: Is a scientist?

I: Or uses science?

L: Well... no. Well in school, there's like this poster that says, "Everyone's a scientist who asks questions." So everyone's a scientist! [laughs]

I: [laughs] There you go! Can you talk about your relationship with nature?

L: With nature... I don't know. I like nature. I like going out places. I like... to yeah.

I: Yeah, because you said you like to swim right?

L: Yeah! I love water. The beach, just everything about water.

I: Have you been... yeah... Have you been camping a lot before this trip?

L: Yes! My family is big with camping. We go like every summer really. I actually just got back from a camping trip last week. And so I'm camping again. And it's always been a big camping family. We're always going.

I: So you like to go?

L: Yeah. There's always so many camping stories we have.. like.

I: That's cool! Okay, is there anything else you think I should know.

L: Like what?

I: Like anything about you, about your school or about what you like to do? ... Nope?

Okay, then you're all done!

#### *Post-Interview*

Interviewer: So what is your name?

Laura: Again? Okay. Laura.

I: [laughs] Yeah, just because when I, like, listen to it in December I'm going to be like, whose voice is this? So.. Okay, so what was your favorite part of this week?

L: Um..

I: Or weekend.

L: The hoop dancing.

I: Yeah, why did you like that?

L: Because it was fast.

I: Had you tried hoop dancing before?

L: Nope.

I: Yeah, it was hard.

L: It was.

I: So this week we learned a little bit of science from Eric. Was this taught differently than how you're taught in school?

L: Yeah.

I: How so?

L: It was more like hands on and like this is what it looks like like in real life. Not like just sitting there looking at pictures on a projector screen.

I: do you think you learn differently, like, got more out of it?

L: I don't know.

I: It's just a change then?

L: Yeah.

I: Okay, so we also had some people share their culture with us, like Sage, how did you feel about that?

L: Like did I like it? Yeah.

I: Yeah, do you think there would be ever that kind of culture sharing. That you could like invite somebody or yourself talk about your culture?

L: Yeah, we have Culture Day at my school.

I: And what do they do?

L: Like people can do dances, can bring food from your culture, you can tell stories. Like, that sort of stuff from your culture.

I: Do you ever do anything?

L: No, I usually have stuff going on. Like soccer practice, that sort of thing.

I: Oh, okay, so it's an after school thing.

L: Yeah.

I: So we spent tons of time together, we all camped together, how do you feel about never getting away from us?

L: I didn't mind... It was fine. I like everyone here, so.... So I didn't really mind.

I: Good. So if you had a friend or a sibling or a cousin or somebody, that could come next year, would you encourage them to come?

L: No. Because I don't want my brother or my cousin here.

I: [Laughs] So you wouldn't want to come with them? Or... You don't think it would be good for them? Why wouldn't you?

L: I don't wanna come with them. As long as I'm not there, I don't care.

I: Okay, so if you weren't coming...

L: Yeah they could come.

I: So when you get home, and I don't know if you're going to your dad's house, or whoever, when they see you and they ask you how it was, what are you going to tell them?

L: That it was fun and I liked it.

I: Yeah. What are you... what are your like, "we did this.. we did..." what are you going to...

L: I'm going to tell him about the hike, ten miles. They'll be like, "woah!" And then tell them we went swimming in ice cold water and stuff and we went to see a \_\_\_\_\_? I tried hoop dancing!

I: That's very cool. Have you learned anything this week that's kind of changed how you think?

L: Like...

I: Like, because you're from kind of a city area, right?

L: Yeah.

I: Or like because you saw different cultures, or we learned different stuff, has anything kind of like... made you think differently or surprise you or anything?

L: Not that I can think of, no.

I: Alright. Ready? What do you think of when I say scientist?

L: [sigh/groan] This again?!

I: [laughs] You hate this question!

L: I don't know. A scientist... someone who studies stuff. Asks questions.

I: They ask questions?

L: Yes.

I: Like what kind of questions?

L: Any kind of questions.

I: Like, "How are you?", is that science?

L: Yes.

I: Okay.

L: It's mental science. It's going on in your brain. Studying your brain. Yeah, I guess.

I: So that's what a scientist does, what is science?

L: Gosh! Science is... science... science is science... I wish I remember what I said before. Science is... science is studying stuff I guess?

I: Okay. So can you tell me what you learned on this trip.

L: I learned... I learned that hoop dancing is hard. [laughs]

I: [laughs] Definitely. What else?

L: I learned that... I don't know... I'm trying to think. I don't know.

I: Think about like what we've done... Where'd we go yesterday...

L: I don't know. I learned that the difference between a... uh.. what's it called? A... the ice thingies... the... I can't really remember... the like the mountains with the ice...

I: Oh, I know what you're saying. It starts with a 'G'.

L: Glacier!

I: Yep.

L: And like icebergs.

I: Yeah the difference between those.

L: Yeah.

I: Anything else?

L: Oh, um, no.

I: You can't think of anything else? Okay. Can you tell me what you learned about yourself of this trip?

L: I learned that... I learned that I can't dance. I learned...

I: Aw, it takes practice!

L: hiking is an okay-ish thing. I could get used to it.

I: Good.

L: And... that yeah, I don't know.

I: That was good. How was this weekend different than your average week of school?

L: My average week of school... Well, usually my average week of school, like learning about the same thing for that whole week, but this weekend it was like every day we

were doing a different thing, learning something new even though it was like in the same like idea of what we were learning. It was all different stuff.

I: That's a good answer. Do you think your experiences are different at your school because you're Native American?

L: No.

I: why not?

L: I did not, I just don't see anything different.

I: You don't see anything. Okay, is there anything else I should know about your weekend here?

L: Nope!

I: Nope! You're all done!

### **Lindsay – San Diego 2012**

#### *Pre-Interview*

Interviewer: Okay, so what's your name?

Lindsay: Lindsay\*

I: Lindsay. Um, and how old are you?

L: Fourteen - gonna be fifteen on August first.

I: August- ooh, soon!

L: Yeah, it's coming!

I: Ooh! That's exciting.

L: Yeah.

I: Um what grade are you going into?

L: 10th - sophomore!

I: Yay! Okay and, um, where are you from?

L: Oakland, California.

I: Oakland. Okay, do you have any brothers or sisters?

L: I have one real brother and six step-brothers.

I: Wow

L: Yeah

I: All brothers? No sisters?

L: Yeah. I'm the girl of the family. They all tackle me.

I: Is that good or bad? Oh, yeah. So you have to be tough.

L: It has its ups because I get spoiled.

I: Oh yeah, that's good, hey?

L: Yeah!

I: Um... So why did you decide to join the program?

L: Um, well like, it was pretty last minute because I wasn't going to.

I: Yeah.

L: And then like Matt\* drove to my house and was like, "you wanna do it?" and I was like, "um... I have a quinceanera" I missed my best friend's quinceanera to come.

I: Oh really? For this?

L: Yeah.

I: Oh wow

L: But I was like, this sounds like so much more fun- it's like one night of fun or like a week...

I: Yeah, a week.

L: More than a week of fun.

I: Yeah

L: So I picked this.

I: Yeah, do you think if your... because you have kind of a small group of that came together. Do you think if those other youth didn't come, would you have come?

L: Yeah.

I: You still would have come?

L: Because I went on the other one that went the other way.

I: Yeah

L: And that was pretty fun.

I: The northern California one?

L: Yeah.

I: Okay, so when did you do that?

L: Last year.

I: Last year. Okay, I did know that. But, I forgot about that. Um, what are you looking forward to this week the most?

L: This week?

I: Yeah.

L: My birthday! No...

I: \*laughs\*

L: Nah, probably meeting new people...

I: Yeah.

L: Talking, getting to know more people.

I: So, do you really like kind of getting to know, because you're not from Southern California, getting to know the tribes from here and stuff like that?

L: Yeah, like, I was looking forward, when I came here, I was looking forward to meet someone who's my tribe – Quechan and I found like there was like one person that's that and they didn't come.

I: Really? Aw!

L: I was like, "aw man!" I was like I was gonna talk to them, like, you live there? Have you been there?

I: Definitely, yeah.

L: It's cool.

I: Yeah

L: It's still cool meeting other people.

I: Yeah. Um... uh... in school do you ever go outside to learn?

L: Yeah, like if it's like... we're pretty... if we're good, they take us outside to like go look at the trees and stuff. And like the birds sometimes. Or just do our work in the grass. Because my school is like huge. It's a big grass... some people say it looks like the White House. It's so big.

I: Really?

L: Yeah, it's huge.

I: Cool!

L: We lay in the grass doing our work, reading and stuff.

I: Yeah, so all your classes would do that? Your English class, your science class?

L: Only my English history class. And my science class we'd go on the field and play this genetic game with bunnies and something else. If you get... You'd have to have food, water and shelter. And your... you can only pick one. And then the foxes, there's half of the group is foxes, and they chase after you. And then you mark it down by statistics.

I: Yeah, that seems pretty cool. That's a good idea- to learn that kind stuff.

L: I know, I was like, that's interesting. I'd never heard of that.

I: Is that... do you think it's easier to learn that way, rather than in a classroom?

L: Yeah.

I: Yeah, definitely.

L: It makes you pay attention more.

I: Yeah, that's true. Um, in school do you ever learn about your culture?

L: Sometimes. There's like stories. Like we get books on Native American heritage, but I mean it's not necessarily my tribe or nothing.

I: Yeah, not specifically.

L: Yeah. It's stuff I already know. The basics. Like where we came from, and like the Spaniards took over us and basic stuff like that.

I: Yeah. Are you encouraged to like talk about what you know from your heritage or your culture in school?

L: Yeah, I mean, if I raise my hand and ask talk about it my teacher is pretty open to it. She'd let me talk.

I: That's cool, that's awesome.

L: She thinks it's fascinating. She'd be like, unhun! You'd think I'm teaching the class someday \*laughs\*

I: Yeah! Yeah... Are there are other students like you in your class, that are willing to talk about their culture?

L: Yeah, there some people in my class that are Native too. But, they're not really out about it. They don't know a lot of other Natives.

I: Yeah. That's alright though. Um, so how do you feel, like in school, talking about your culture in school? How does it make you feel?

L: Um... good. I mean, like I'm not embarrassed about it. Like, yeah I'm Native. And to be like, I was really surprised 'cause at the end of the year, I found out a lot of other people were Native too.

I: Oh really? Nobody ever said?

L: I didn't even know. Because they were like, they looked white, and some others looked like black. And I was like, "what are you?" They were like, "Okay I'm Native this, and.." and I'm like, "Wait! Hold up! You're Native?! Me too, what tribe?" and then we'd just start talking.

I: That's funny, isn't it?

L: Yeah.

I: And that's interesting too because it seems like you're open about it but other students are a little bit quieter.

L: Yeah, I mean, I'm not like "oh, yeah, I'm Native [quietly]." No, I don't do that. I'm like, "I'm Native American [proudly]!"

I: Yeah, yeah! That's awesome! Good for you. So what is your science class at school like?

L: My science class?

I: Yeah.

L: Well, I took biology. And it was pretty much just about... First we started off on the basics like cells and stuff. Then we um, more of like the body, uh, how the body works. You know, like the parts and stuff.

I: Yeah, everything.

I: That's basically it- like how they work. Yeah. And is it usually in a classroom and like...

L: Yeah, that one is usually in a classroom. And they usually do sex ed stuff, most of the time sex ed.

I: Okay yeah. Um, are your class like really big? Are there people from all over or from the same...

L: No, everyone like that I know from my school is pretty like from the area. Our school is big and you'd think there's be a lot of people from all around. But it's small when you think about it.

I: Oh ok. That's cool. Um... So what do you think of when I say the word scientist?

L: I think of, like, nature.

I: Nature?

L: Yeah

I: So like outside? Animals?

L: Like ocean, animal, plants, everything.

I: Okay, cool.

L: Not like someone wearing a lab coat. \*laughs\*

I: You don't think of that? \*laughs\*

L: No!

I: Hey, a lot of people do. Do you think of, um, like a specific gender, do you think of yourself, do you think of... like do you know somebody? That you think of when I say scientist.

L: My teacher. \*laughs\*

I: Your teacher?

L: Yeah. He's a guy, but, I mean, I'm sure there's women scientists too.

I: Yeah, yeah.

L: A certain gender doesn't come up in my mind.

I: Yeah

L: Just the main, nature and stuff.

I: Yeah. And um, can you think of anyone from your tribe or community that uses science?

L: No.

I: No?

L: Not really. Nope.

I: Nope. Alright. Well, that is all I want to ask you right now. Thank you so much for your help.

*Post-Interview*

Interviewer: So what is your name?

Lindsay: Lindsay\*.

I: And how old are you?

14 and gonna be 15 in... like how many days is it? Four days.

I: Woohoo!

L: Yep, excited.

I: And where are you from?

L: Oakland.

I: Okay, so we just um spent a week together.

L: Yup

I: Isn't that crazy, we met a week ago.

L: I know.

I: So what has been your favourite part of your time spent here?

L: Um, I like how everyone, like we've only known each other for about a week, and I like how everyone opens up to each other. Like It feels like, kinda like family because

like we're so close and we can talk to each other. Like when Erin, she started crying because something happened to her and we're all there to like comfort her.

I: Yeah.

L: And like for everyone else, even when Blaire\* like hurt herself, everyone was there for her too. Like Me and Lilly like were worried, when she didn't come back that night. We were like, "her bed!" and yeah.

I: That's cool. Did you expect that to happen? Like you thought...

L: I actually didn't. Like last... Last time I came to one of these programs it wasn't like that. Some people were like mean.

I: Oh yeah?

L: Like they um... one girl last time locked me out of my room, my dorm room. Um, it was like a hotel we were staying in. And she locked me out of my hotel room. Me and my friend were like, can you open the door? and she wouldn't open the door.

I: Oh my gosh.

L: And then... So when I came here I was like, "aw! I hope there's no mean people." Like, "I have to deal with that again." And I don't like, when I come on trips like these, I don't like, I never got in a fight with anyone.

I: Yeah.

L: Like, I don't want to get in fights or anything with people.

I: Yeah.

L: Cause it's like, you're around, it's supposed to be around home. It's supposed to feel that way. So I didn't want to do that. But when I found out like people were, like, nice. Like everyone's nice.

I: Do you think it was like, um, yeah, just everyone was like naturally like nice? Nobody in this group was was that bratty person?

L: Yeah. To me at least.

I: Yeah. I feel like everyone was.

L: Like, everyone has their own opinion.

I: Yeah \*laughs\*

L: But to me at least.

I: Yeah. Right, everyone is nice to you and that's what you need. Um, that's kind of awesome what you said about sharing things and everything.

L: Yeah

I: Um, and I felt like everyone was always looking out for everybody.

L: Mhm (agrees)

I: Um, so this week we talked a little bit about science, and different um ways... was it different from how you learn in school?

L: Yeah it was.

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I: So do you remember what I just asked?

L: Um, different from school – how I'm regularly taught?

I: Yeah.

L: Well, yeah, it was really different because usually, well, sometimes at my school, like I said, sometimes we'll go out in the grass. But I don't really get to go out and take a walk along the trail. Or learn about plants and actually be next to the plants. And like be able to see them for myself and interact with that stuff. But at school, it's like you sit in a desk, you just sit there and you learn and they tell you, but, they explain it and everything but it's not the same... it feels better seeing it.

I: Yeah so you think you learn better?

L: Better, yeah. For me it made me focus better too.

I: Oh yeah.

L: Instead of sitting there. And people think it's boring just sitting there. But walking around gives you something to do.

I: Yeah... Yeah, you have to keep the energy to stay up and because you have to walk and everything

L: Yeah.

I: Um, so we had some people come to us and talk to us from different tribes in the area.

Um... How did you like that? How did it make you feel?

L: It was cool. I mean, learning about other tribes is interesting. Cause... I... When I... I first like found out about this program, I didn't think there was like a lot of tribes out here. I didn't even know about San Pasqual or... any other ones. Even La Jolla. I didn't know about any of that... I didn't know any of that existed.

I: Yeah.

L: But when I came here I was like, wow, there must be a lot more!

I: Yeah, there are. That's cool.

L: I thought it just my own little Fort Yuma Rez just there. \*laughs\*

I: Yeah, there's other people!? Um, does anyone, like... do you get that in school, does anyone come from the rez's around the area?

L: Yeah, but it's not the same, because at my school there's a lot of people but they say, like "oh, I'm Native too" like and "I come from a tribe!" But, they don't necessarily come from... like I don't know, they never talk about their rez's. Like I don't think they've ever been to their rez.

I: Yeah yeah.

L: Like my friends are kinda like, stay in the city kind of people.

I: Yeah.

L: They never really travel or a lot. And if they do, it's to France and it's not really like to back home to their reservations.

I: Yeah, interesting. Um, so like kind of in school you can kind of share that stuff but maybe not...

L: Yeah, I can share it but it's not the same as sharing it with people who actually relate.

I: Yeah, especially, it's kinda cool then that you met other kids from rez's.

L: It makes me feel more comfortable.

I: Yeah. That's cool. So what do you think of when I say the word scientist?

L: Um... well, like last time. Like I said last time, nature still.

I: Yeah nature.

L: Like it could be plants, animals, the ocean even.

I: Yeah.

L: Different ways of learning like new things about the world.

I: Yeah. That's a good point. Um, so... did you ever, um, how did you feel... for this week whole week you spent 24/7 with us, like you never got away, how did you feel about that?

L: Well I got tired of you guys! \*laughs\*

I: \*laughs\*

L: No, I'm just kidding. It was nice. Like.. Being with people for like, 24/7 like you said, I can tell like things have rubbed off on us... each other. I don't know if a good or bad way.

I: \*laughs\*

L: For me it was kinda good, because like, like people who got comfortable and were able to share stuff, like it made me comfortable like I could share. So that rubbed off on me. And Krissy with her "oh geeze!" Yeah, that too. It's... it's weird and interesting how personalities rub off on each other.

I: And so quickly!

L: You're so close with someone.

I: Yeah.

L: I didn't think it could happen that fast.

I: Yeah! So it was like a positive thing for you.

L: Yeah.

I: Okay. Um, so I don't remember, last time, you said have siblings?

L: Yeah.

I: What do you have?

L: What siblings do I have? I have one brother that's related to me by my mom, but we have different dads. He's the only one that lives with me.

I: Okay, is he older or is he younger?

L: Younger. I have only younger brothers. I'm the oldest. I'm the only girl.

I: Yeah, that I remember. \*laughs\*

L: Yeah and then my six other little brothers um all live in... some of them live in Colorado and some of them live in Las Vegas with my dad. We just have the same dad, not the same mom. All of them.

I: So maybe your brother that lives with you if he... how old is he?

L: Four.

I: Four, so maybe in ten years, if this program is still going on, would you... would you encourage him to come?

L: Yeah. I definitely would. I think he'd really like it. Like he's... he's the one that will be talking a lot. Like he talks a lot. And he'd be playing basketball. He loves basketball. He claims he's gonna be a basketball star when he grows up.

I: Yeah.

L: He's really good actually.

I: Really? Wow.

L: Yeah, when he was... he was like, let's see, three, he was shooting hoops and getting ten in a row.

I: Wow!

L: Yeah and not even the little baby hoops, like the real tall...

I: Seriously?

L: Yeah, I was like impressed.

I: I can't even get the ball that high.

L: Like we recorded him.

I: That's cool.

L: Yeah, he's that good.

I: Maybe he will be a basketball star!

L: I know.

I: What would you say to encourage him? What if he was like, "I don't know, I don't want to Lindsay!"

L: Come to this trip?

I: Yeah.

L: I feel like, "You better get your..." No, I'm just kidding. \*laughs\*

I: \*laughs\*

L: I'd say, I'd tell him about the experiences I had before. So he knows, you know, it's not like you're not going to know anyone if you go. You get to know people and you get to feel comfortable around them. And it's like family. And you actually have fun experiences, like learning new things. And swimming, and I'd know he'd love surfing.

I: Yeah. That's cool. That's good. Um, so when you get home, and maybe, I don't know, your mom will pick you up or whoever, like and whenever your friends, they ask you "how was your week? How was it? How was it?!" what are you going to say?

L: It was great! I went surfing!

I: Yeah!

L: They're gonna be impressed. They're gonna... I'm the type of like person they don't see, like that would like be surfing and stuff like that, but like when they find out I was surfing they're going to be like, "what?!"

I: Yeah that's cool, do you think you've changed your mind about anything being here or like think about things in a new way?

L: Yeah, like, I used to have my mind set on what I was gonna do when I grow up.

Before I came here I was like, "I'm gonna either be a lawyer, a writer or a language... someone who learns a whole bunch of languages and then translates for people. Because my mommy... I used to be set on having a job that will get me a lot of money, and that was the only thing I cared about because I wanted to help my family.

I: Yeah.

L: But, when I thought about it and everyone kept saying like um things like helping their tribe and going back to their home and like helping out. And it's not the money that they get, it's... it's like these things in your heart that make you feel better about yourself. So that made me feel like I was interested in thinking I want to do something for my tribe.

I: Yeah.

L: And I don't know a lot of people from my tribe. Like I do, I go home, I go back to the rez, but I've only been there a few times.

I: Yeah.

L: I feel like I could go back more and visit my elders and talk to them more.

I: Yeah.

L: It made me feel like I should do that.

I: Yeah, cool, that's definitely a very good change. And like good things to think about in the future. Do you think you'll keep your journal?

L: Yeah!

I: Yeah?! Good!

L: I mean I have a journal at home I just never use it.

I: Yeah, it's hard. Sometimes it's kind of like, it's like a habit. You gotta get into it.

L: Yeah, I wrote things in there when I was little.

I: Yeah.

L: Like made a list of what I wanted to be when I grow up and I had things like crossed out!

I: \*laughs\* like not this, not this anymore?

L: Yeah! I was like, "Oh my gosh! I wrote this when I was little!"

I: That's funny! Um, what was I going to say. Oh! What I did is I got myself, like, a new one, one, like that I thought was so pretty, so I wanted to like carry it with me. That really helped. Because it's something I want to do more. I think it's a really good thing. It seemed like you were really journaling a lot last night, so.

L: Yeah I was. I think I was up until... what was it... 11:30, 12?

I: Oh wow.

L: Yeah.

I: That's good. I'm happy to see some of you have that kind of stuff.

L: Yeah.

I: I think that's it. Is there anything else you want to say?

L: Um... I don't know. This trip was fly.

I: Yeah?

L: Yeah! I'm gonna try to do it again next year if I can.

I: Yeah, that'd be cool! Have you been to...been on any of them?

L: Yeah, I've been on the other one... to Hoopa.

I: The Nor Cal one, okay.

L: I've been on that one. That was pretty fun. But, I don't know I can because Matt was like saying, "you've already been there, give someone else a chance to go!" Yeah, I don't know.

I: Well, maybe if you sign up early enough?

L: Yeah, well it's Matt's decision who goes, so.

I: Oh, I guess that's true. He needs to get you guys here and stuff.

L: Yeah, he chooses who goes, but hopefully he chooses me again!

I: Yeah, hopefully I'll see you again next summer. Because, I'll still be doing this.

L: Yeah, it was nice seeing Susan\* again.

I: Yeah! That's really cool. Okay. That's it for me.

L: Okay.

**Michael – Central California 2012**

*Pre-Interview*

Interviewer: So what is your name?

Michael: Michael\*

I: Haha alright, you don't have to do like a... hopefully it's loud enough, right? Why did you decide to join the program?

M: Um, I heard about it through a friend and different programs I've seen flyers and brochures. Stuff like that

I: At your home or at your school?

M: At this weekly dance class that is held.

I: So did your mom or anybody encourage you to come? Or you decided you wanted to come?

M: Um , my mom encouraged me. She told me a lot about it and it seemed interesting so I said, why not?

I: Yeah. Do you like this kind of stuff? Like do you like learning about earth science and stuff like that?

M: It's...I'm definitely curious. It interests me. But I've never really gone out myself.

I: Yeah, do you think, um, how we're learning is different from your school?

M: Yeah.

I: Why?

M: Because you can see it and actually be there and witness it. You know it's real instead of reading it out of a book.

I: Do you like that more?

M: Yeah.

I: Yeah (laughs). Um, how about having like people from different communities here-how's that? Is that different from school?

M: Yeah that's... uh... That really makes me appreciate a lot more, people from different states, different areas all come together for this program. I um. It really makes me appreciate it more. Because all these different educators coming together to teach us something.

I: Yeah, and um how do you like like that there is like... that we're trying to incorporate indigenous knowledge and stuff like that?

M: That's um... that's interesting to me too. It's like learning it from a different perspective- kind of getting a different take on it.

I: That's cool. Do you have any brothers or sisters?

M: Yes. I have two little brothers and two little sisters.

I: Cool. So do you think that you'd encourage them to come on this when they're older?

M: Yes. My sister is coming next year. [laughs]

I: Oh yeah, you're going to make her? [laughs]

M: Yeah.

I: That's cool. Um. Do you feel like this is different than your science classroom? Like do you think there is a different community here? Like a stronger... Like camping together and stuff like that. Does that make it feel different from a classroom?

M: Yeah, it doesn't even really feel like science. But we're learning probably more than I would in an ordinary class. So..

I: So you don't notice that you're learning?

M: Yeah, I really don't.

I: Have you been up here before?

M: No, never.

I: No, okay. Um. What do you think like so far... I know we're not very far in the program... But, what do you think you'll tell your friends? Has anything really stuck out in your mind?

M: How original and how authentic it is. like it hasn't been changed at all really.

I: Yeah, you like that part?

M: Yeah.

I: What has been your favourite so far?

M: Um.. I think Fossil Falls is my favourite. Just look at it. It's untouched. There are no buildings there or anything.

I: Yeah.

M: That's really interesting to me.

I: Do you think you'd be able to... like if your friends were there or your family was there, do you think you could explain what happened to them?

M: Yeah. Probably.

I: That's cool. That is good.

*Post-Interview*

Interviewer: So, what's your name?

Michael: Michael.

I: How old are you? I don't think I asked.

M: 17

I: So you're going into twelfth grade right?

M: Yes.

I: Okay. So what was your favourite part of this week? Or weekend I guess?

M: The hike I think.

I: Yeah?

M: Just getting over it. And being able to do the whole thing.

I: Did you get to see all three of the lakes?

M: No. Just the first one, just the first lake. I took a nap on the rock and that was pretty cool.

I: [Laughs] Yeah that's nice.

M: And coming back. It took like three hours to get up but I got back in an hour like an hour just running.

I: Oh you just ran all the way down? Do your knees hurt or anything?

M: Not really. I guess because I'm young or something.

I: [Laughs] Are you saying I'm old? Um. Did you just like that it was a physical activity outside or?

M: Um. More like the sights. Like seeing everything. You know, I don't see a lot of trees and rivers and creeks and waterfalls.

I: And mountains, yeah that's pretty cool. So what do you think about being outside was a really big part of this weekend for you? Like even just going to the other places?

M: Yeah. Seeing the star. Everything outside, hearing the wind. It's really cool.

I: Do you ever get to go on any kinds of field trips with school?

M: Not really.

I: No. Um. Do you think like... because We did do a little bit of learning stuff. Like learning a about different cultures of the area and a little bit about Earth science. Do you think like being outside and that kind of stuff helped your learning? Did you learn a lot?

M: Yeah.

I: Yeah?

M: I definitely learned a lot. Yeah.

I: Being able to like see and feel things.

M: Mhm.

I: Did you like that there was a cultural part of it too? That people from communities up here talked to you guys?

M: Yeah I felt like I could relate.

I: Yeah, do you feel like that at school?

M: Not really.

I: Is that like frustrating ever? Or do you just not really care?

M: No, no it's not really frustrating. After a while you kind of just accept it. It's definitely a lot funner to learn out here.

I: Yeah. Was anything like surprising to you this week? Weekend?

M: Um. How big everything is. How... all the mountains and everything. so wide and huge like I never thought anything could be so big.

I: Were you surprised of any of the activities we made you guys do?

M: Um.

I: Like did you think we'd force you to go up a big hill? A big mountain?

M: Kinda. I wasn't really like shocked. Because I was.. I mean They told us ahead of time it was four miles two thousand feet up.

I: Yeah

M: I was kind of shocked how much that was. It didn't really compute.

I: Yeah, it's hard to know, right?

M: Yeah. Four miles is kind of easy. I can run four miles. It's the going up part.

I: Yeah, and that kind of altitude a lot of people aren't used to.

M: Yeah.

I: Were you surprised how many people from the communities were talking to us? Or surprised by... did you learn anything you didn't really know about?

M: Um. No. Well, the stuff I didn't know was facts about the land here.

I: Mhm. Yeah. You can't really expect or not expect it.

M: Yeah.

I: That makes sense. Um. How did you feel about like camping, kind of being with all of us 24/7?

M: It was... it was cool. No complaints.

I: Yeah. Had you camped before?

M: Yeah.

I: Do you feel like, um, like with your teachers and school, stuff like that, would you feel comfortable doing this kind of trip with them? With your classmates?

M: It would be weird. Because people you see at school aren't really the people you see when you go to sleep.

I: Yeah, which is what we did this time. So when you get home and your mom or one of your siblings or friends ask you what you did and what you liked or didn't like or how you felt about this weekend, what are you going to say?

M: Um. The mountains were beautiful. The stars were beautiful. I rapped for a bunch of people.

I: Yeah.

M: The food was good surprisingly. And there was a lot of stuff to learn in a fun way.

I: How did you feel, um, having us all there when you were rapping? Like you didn't know us. You knew us for two days and then we were all there with you.

M: I mean, I'm used to rapping to strangers, but you guys were like you know you guys were there to cheer me on. It was like a little family or something.

I: Yeah. That was pretty fun to see you. It was awesome. Anything else you want to say?

M: No.

I: Alright, well thank you!

### **Tina – Central California 2013**

#### *Pre-Interview*

Interviewer: Okay, can you tell me your name?

Tina: Tina.\*

I: And how old are you?

T: 14.

I: 14. So what grade are you going into?

T: 10th.

I: 10th. Are you excited?

T: Yes!

I: What's better about 10th grade than 9th grade?

T: You're not new.

I: That's true. Yeah, so you know your way around and stuff. That's true.

T: Yeah.

I: Okay, so can you tell me a little bit about yourself?

T: Um... I'm... What... Like what kinds of things?

I: Whatever.

T: Um.. I don't really do a whole lot. I guess. Just, I just, go to school. Yeah sometimes I'm busy on the weekend. I am majoring... well can't really say I'm majoring because I don't really go to college. But, I am, next year I am going to health academy. It's like, like people who want to go into the health field. So you get more experience and things like that. And I think... I go to powwows... sometimes. I used to dance and don't have an outfit right now.

I: What kind of dance?

T: Native American dance.

I: Yeah. Any kind?

T: Um, jingle, fancy.

I: Cool.

T: Things like that. I play softball. And... That's it.

I: Okay! Thank you. Who are the important people in your life?

T: Um, the important people are in my life.... [interrupted]... The important people in my life are probably my grandpop because he's like my father to me, basically. He like...he like takes care of me. And my mom and my sisters. Are like the most important.

I: How many sisters do you have?

T: I have three, but I only talk to two.

I: Okay. Are you older or younger?

T: I'm the oldest one of my two sisters that are with me.

I: Do you have any role models?

T: I don't know. A role model that I would probably have is... my cousin, June\*, because I don't know... she's like somebody that I can look up to because she's like... I'm not trying to say that she's perfect but she like does things like she makes the right decisions and she's like... she's just respectful to herself and others.

I: How old is she?

T: She's 18.

I: So is she still in high school?

T: She's in college.

I: Okay. Cool. So you already said this a little bit, but what do you like to do in your free time?

T: I usually play with my sisters or my cousins.

I: What are you looking forward to the most this weekend?

T: This weekend?

I: Yeah.

T: Swimming.

I: Swimming? Why's that?

T: I like swimming. A whole lot.

I: And it will be a little cooler hopefully. Can you tell me about the school that you go to?

T: The school I go to is... one of the like best public school in Oakland. It's like, I guess we're like... the school that I go to, Oakland High\*, is like.., we're the only people in Oakland to get like off campus lunch. And stuff like that. So we're like the only people

who like get privileges. Even though sometimes we probably don't deserve it. It has a good amount of sports... and... it's pretty big and yeah... it has a lot of academies... like fashion, health, tech, bio, things like that...

I: okay, so that's kind of like you guys can pick something you think you're interested in and kind of you focus on that?

T: Yeah, you can pick something and like they usually interview you and then like they say if they accept you, or if you're on a waiting list or they don't accept you.

I: Do you like your classes?

T: Yeah, I like my classes. Well, I'm still in the classes that you have to take. Probably starting next year I'll like I have to take more unique (?) classes and this year because the ninth grade everybody really usually takes the same class.

I: At school do you ever go outside to learn?

T: Um, I don't... what do you mean?

I: Like do you... do your teachers take you outside and do lessons?

T: Yeah, um my... usually in science she takes us outside. And helps us observe... like when she teaches us we look at plants and stuff like that. So I basically just in biology.

I: Do you think your experiences at school are different because you're Native American?

T: Um... some... some experiences I guess because like some things I think like, oh, like, that's not true. Something like that. Like... It's kind of like some things that, in the book, like you know when you read in the book, like everything's not true in the book. And then like you know it's not true but then you still have to learn it because you

still have to get good grades. So yeah, I guess my experiences are different because I know a little more about the things that we learn.

I: Can you think of an example?

T: Like... in some.. some books, there's like, it talks about how like Columbus is like... not necessarily a good person, like, but not like a bad person. Like it says things like that... it's like... like how... how old things are. Like I don't know... I don't know like. I don't know how to explain it. Something like... I guess the history of the Native tribes that you know like, maybe... [inaudible]. So I guess like... Because in the books they say it from like the other people's point of views, but they're looking at them and looking at their writing about them. And not them. So it's like things in the books are not coming from the sources.

I: Yeah, that's true. What do you want to do after high school?

T: After high school, I want to go to Stanford. Or go to community college for a year [inaudible]. Like, maybe, I think I want to go to Stanford [Inaudible]

I: Do you know what you want to study?

T: I want to be... I want to either be a veterinary or animal control, or like animal investigator. Or my second choice is probably like... I know what it is but I can't think...

I: Can you describe it?

T: You know when you study planets?

I: Okay, so like an astronomer?

T: Yeah! An astronomer!

I: Okay. That's cool. So you like science then?

T: Mhm (agrees).

I: Well that leads me to my next question! What do you think of when I say scientist?

T: Um, when you say scientist, I think of like, people who learn about like learn about nature and like experience on things like... to find out where things come from, or like how long they have been and things like that.

I: What is science?

T: I don't know. Like.. I can't really explain. I guess science is like... the study of things... like... is that okay?

I: Yeah. Can you think of anybody from your community that uses science?

T: Like is a scientist? Or like they use science?

I: Use science or is a scientist.

T: I can't think of... like everybody.

I: like everybody in their daily lives?

T: Yeah, like everybody uses science because I mean everybody has to have like a hypothesis and everything. But I don't really know anyone in science.

I: Can you kind of talk about, like, if you have a relationship with nature? How do you feel about...

T: I don't really know if I really have a relationship with nature. That doesn't really make sense.

I: Like do you... or what were you going to say?

T: Well, I go outside a lot. I guess. But like livin' in the city there's not that much nature. So it's kinda hard to have a relationship with nature. Cause there's not that much nature around you.

I: Have you been camping and stuff like this before?

T: Yeah I've been camping. A couple instances.

I: Okay cool. Is there anything else you think I should know?

T: Nope.

#### *Post-Interview*

Interviewer: So what's your name?

Tina: Tina Johnson.

I: Okay, what your favorite part of this weekend?

T: Swimming.

I: Swimming at both places or?

T: Yeah. Both places were fun.

I: So this week Eric taught us a bit of science. Was this taught differently than how it is in your school?

T: Yeah, it's taught differently. Because, it's like more... you're actually experiencing it. You're actually seeing it. And it's not... it doesn't like... things like this don't really go into description.

I: So it's like the hands on part?

T: Yeah.

I: So we also had some people talk to us about their culture, like Sage. How did you feel about that?

T: How did I feel about that? I felt.. I don't know. I just felt like it was something new to learn. It didn't really feel like a type of way of about it. I guess I kind of learned something about other people's culture and what they do and like where they grew up and...

I: [Interrupted] Okay. What did you say about that? About seeing Sage and all of that... like the culture parts.. like Harry... Henry? Harry... taught us about the petroglyphs.

T: I can't say I saw that a lot or anything. Hoop dancing I've seen it a lot already so I know certain things about that but ... It was good. I like... It was fun, he taught us some moves.

I: Did you think it was going to be that hard?

T: It was kinda hard. But, it was kinda easy too.

I: You were probably good at it. I made a fool of myself. So how did you feel about spending so much time with everybody? Like we never were apart from each other.

T: It was good. I guess. I don't know.

I: Yeah, if there weren't stinky boys around, you could answer honestly!

T: Yeah. [laughs]

I: Oh don't look at me like that! [haha]

T: [laughs] Yeah, it's okay. It was, yeah... it was... yeah it was better then if we like split up I guess. .... Everyone does the same thing and gets the same experience.

I: Um, so would you encourage maybe one of your younger sisters or if you have a friend this age that would come on a trip next year?

T: Yeah, I think that would be cool [inaudible]

I: Okay. And when you get home, I don't know who you'll see first, but what are you going to tell them? The person who picks you up.

T: I'm going to tell them I almost died.

I: [Laughs] What? When did you almost die?

T: When I was walking and that. Five miles! Ten miles! I almost killed myself.

I: So you're going to say, "I almost died." That's it.

T: Yup. Mhm. It was really hard.

I: How about the rest of it?

T: I'm gonna say it was fun. I don't know. My mom will probably ask me about it and I'll probably tell her about it.

I: So has anything on this trip changed how you think?

T: Um... No not really. What do you mean changed how you think?

I: Like you learned some cultural stuff, you learned some science, you did a really amazing hike that was really hard.

T: No. Like, I wouldn't necessary say it changed how I thought. It's just like, I learned like a lot of things about different like tribes and things like that. It's just something new. I learned like about tribes I didn't know about.

I: so you learned more stuff rather than...

T: Yeah.

I: Okay. What do you think of when I say scientist?

T: I already answered this question. Again?

I: Yeah! Well you'll have to do it again! [laughs]

T: When I think of the word scientist, I think of [inaudible] someone who experiments and gets hypotheses. To find out things. Like nature and things like that

Laura: What is science?

I: There you go. Answer Laura's question, what is science?

T: I don't know what science is. I guess the study of nature, that's my guess.

I: Yeah. That's good. [interrupted] Okay, you already kind of answered this, but just so you can say everything you want to... can you tell me... oh wait, I skipped one. So what is science?

T: I already answered! The study of nature.

I: Okay, so that was science. That's fine. Is there anyone in your community that uses science? [Interrupted]

T: um, everyone.

I: Everyone.

T: Yeah.

I: We're almost done. So you can go in in a sec. Okay, yeah, this is the one you kind of already answered, but just to make sure, if you can think of anything else... Can you tell me anything that you... or, what you learned on this trip?

T: Like I have to go into detail?

I: Yeah, tell me as much as you can.

T: I learned.. I learned like... I don't know... my mind just went blank. I learned that here is where the oldest trees are. I learned how long they live. And before that I learned about glaciers. And the difference between a glacier and a... what's the other thing called? An iceberg. And I learned about the snow comes on top of the mountains and things like that. I can't remember right now.

I: What about culture?

T: I don't know. I can't remember.

I: That's fine. Okay. How was this weekend different from your average week of school?

T: It's like totally opposite. Because in school, it's more like... you don't really learn things in school, but you learn here. School is just to, I guess like you learn it, you go outside, do a bunch of things, come in and you just sit to learn things. This is more like hands on. [???

I: Do you think your experiences are different at your school because you're Native American?

T: I feel like this is déjà vu.

I: [laughs] It is déjà vu.

T: Yeah, to a certain extent.

I: How so?

T: It's like... Wait can you read me the question again?

I: Yep! Do you think your experiences are different at your school because you're Native American?

T: Yeah, they're different at my school. People like there like are like stereotypical. And things like that. And they don't like really know what they say.

I: Okay, so is there anything else you want to tell me?

T: Nope.

I: Okay, thank you.

### **Tyler – San Diego 2013**

#### *Pre-Interview*

Interviewer: What is your name? Your real name?

Tyler: Oh, Okay... my name is Tyler Martinez.\*

I: And how old are you?

T: I'm fifteen.

I: So what grade are you going into?

T: I'm going into tenth grade. I'm gonna be a sophomore.

I: Can you tell me about yourself?

T: I... well, you already know my name, my age. I'm an artist. I like drawing, painting, stuff like that. I am a good student. I get good grades. I'm smart. And... I learn quick, but not sometimes. I do but sometimes I don't. Most times I do though. And... yeah pretty much that's me.

I: Who are the important people in your life?

T: My family. Cuase [inaudible] my mom. My mom, my brothers, my cousins, my friends and that's pretty much it.

I: How many brothers do you have?

T: Four.

I: Are you... oldest, youngest, inbetween?

T: The second oldest.

I: Second oldest, okay. Do you have any role models?

T: Um..

I: Do you have anyone you think you'd like to be more like?

T: No.

I: No, nobody. What do you do in your free time?

T: In free time I mostly play soccer or go work at the education department on our rez.

I: What do you do there?

T: We just like set up activities or things to do for the kids so they're not stuck at home doing nothing all day.

I: What is your favorite been so far?

T: Superhero week!

I: Whoa, superhero week?! That sounds like fun.

T: Yeah, well we got ... we have all this like color and stuff. And we had this whole booklet for the kids and we made them design their booklet with their superhero name, their powers. They get to color in what they want their capes and their masks to be.

I: That's awesome! How old are they?

T: They're like... eight.

I: oh cool.

T: To thirteen?

I: Cool. What are you looking forward to most this week?

T: Surfing! I want to try to get better at that!

I: Have you ever surfed before?

T: No. This morning was my first time.

I: How did it go?

T: Not well.

I: [laughs]

T: Not well....

I: Did you get on your knees?

T: Yeah.

I: That's pretty good for your first try I think. Can you tell me about the school that you go to?

T: I go to City high. It's in town . It's a small town. But City high has, just like all these programs. They have like a lot of good people. And good teachers that really care. Most times like people complain about teachers being unfair, but really they're just teachers trying to help. They're just trying to help in their way.

I: Yeah. Can you talk about like what a normal day would be like at school for you?

T: Well normal would be like going through all my periods, eating lunch with my friends, talking to teachers about like what the assignment is, asking questions about what we're learning. And then... that's it.

I: Okay. At school do you go outside to learn?

T: No. Well sometimes. Some classes. Some teachers don't like it, and then some teachers will allow it.

I: Okay, so what classes would you go outside?

T: Biology would be one. And math. And, well, P.E. And then... Spanish, yeah Spanish.

I: Do you go outside, like do you just go outside and have regular class or do you go outside and like talk about what you look at and stuff?

T: Talk about... yeah.

I: Do you think your experiences at school are different because you're Native American?

T: No.

I: You think you get treated the same?

T: Yeah.

I: What do you want to do after high school?

T: Hopefully go to college and major in something.

I: Yeah. Do you know maybe where you want to go?

T: Berkeley.

I: Yeah? What are you thinking for major?

T: I don't really know.

I: That's okay. Yeah, it's hard to know. And what do you think you'll do after college?

T: After college, probably try to find a job. Pick myself up and then start my way towards the rest of my life.

I: Do you want to stay near your reservation or on your reservation or do you want to go?

T: Near... near... well go away just to see how it is. Then I'll probably come back just to stay.

I: What do you think of when I say scientist?

T: Somebody who has knowledge about the land... how it works.

I: And what is science?

T: Science is like the study of your environment and how it works.

I: Okay, and can you tell me, can you think of anyone in your community that uses science?

T: Well... I had to think of which way they would be doing it, but there's probably a thousand of us, probably.

I: Yeah.

T: Like, no, I'd have to think about that one. I can't really answer that.

I: Okay, can you tell me about your relationship with nature?

T: I like nature a lot. It's like nice to get away when something's bothering you. Like, all serene and peaceful and nothings there to bother you. It's just there. And perfect and quiet and nice. Pretty much just an escape.

I: What kinds of things do you like to do nature outside?

T: Play, run around. Just like... Run around, play games... running around pretty much.

I: Okay, is there anything else you want to tell me?

T: Nope.

I: Nope, okay thank you!

*Post-Interview*

Interviewer: So what is your name?

Tyler: My name is Tyler Martinez.

I: What was your favorite part of this week?

T: My favorite part would be... this first day we went surfing.

I: So this week we learned a bit of science. Was this taught differently than how it is taught at your school?

T: Very differently.

I: How?

T: Like at school we're more in book learners, but here we're more like on the job, look at this, look at that. This is this plant, this is that plant. So it was more like that.

I: So can you tell me some of the science that you learned? You don't have to go in a lot of detail.

T: Like at school?

I: No like here.

T: Oh, here. I learned about how like some plants will help you, like most of these plants will help you! Even if you're like in stress or danger, you have a cut some will help seal the wound. Or some plants could be used as birth control. Like I never knew that at all!

I: Yeah, I didn't know that either.

T: So yeah.

I: What other science did you learn?

T: I learned the science of... we really didn't... we just, we did a lot of biology mostly.

I: Okay, we also had some people talk to us about their culture. Singing, talking. How did you feel about that?

T: I liked it. It was traditional. It was nice. They taught, they just like, they showed us how they could do their culture and yet exist in the world where a bunch of people dominate all over us. Take advantage of us.

I: Can you think of somebody... who do you think showed that the best?

T: The... the people that... the cultural... the.. thesingers.... From last night, or two nights ago.

I: Okay, so the singers from La Jolla Campground. Ken\* and... Evan\*?

T: Evan, yeah! And..

I: Okay. No, go ahead.

T: You go.

I: No what were you going to say?!

T: It's good, it's good.

I: No, what were you going to say? Come on!

T: No! It was fine. It's cool.

I: Come on, what were you going to say?

T: Okay, well, cause they said that like, ever since like the white man came across the sea that they lost most of the like translations to their songs and their traditions, and yet they still practice it and still learn and still try to understand it.

I: Yeah, that was cool. So how did you feel about spending 24/7 with everyone?

T: Um...

I: You can be honest.

T: Well, it was nice. I mean, with the people I just met, but with my group, it's kind of just like, give each other some space. 'Cause I'm like with them all the time. Like... like, I know everything about you, so like I don't really want to be around you. I want to be around the people like I don't know everything about. So I can learn more about them.

I: Was that, then, when you had, I don't want to say like boy-time, but like when at night you were just...

T: Yeah, you can call it boy-time. Yeah, yeah, yeah!

I: You liked that?

T: Yeah, it was nice. It was funny too.

I: So you think you made some new friends?

T: Yeah.

I: Good. Would you encourage either like a younger sibling or cousin or friend to come on this trip?

T: Yeah, definitely, yeah.

I: What would you tell them?

T: I would tell them that there's a lot of nice people here. That they're... You will learn a lot. And you will know a lot of stuff. You will discover like a whole bunch of new

learning areas, techniques and all this different stuff of how to survive. And there's just like a whole 'nother world out there.

I: Cool. Do you think if you, because you knew some of the other people who came, do you think if they hadn't come, would you have come on your own? Like if you could get a ride down here and all that.

T: No, probably not.

I: Why not?

T: I don't know. It was kind of like a group thing. Like I wouldn't have ever discovered this place without the help of like the group.

I: So like how about if like next year nobody else is coming, but we're like, "Hey Tyler, do you wanna come down?"

T: Oh, yeah, yeah, yeah, yeah.

I: You would come then?

T: I would so come! 'Cause I mean, well, it depends, what I'm doing. But yeah, as a like backup thing.

I: Okay, that's fair. Sometimes we're busy. When you get home, what are you going to tell to whoever is home, your mom or...?

T: I'm going to tell them... well! There's a lot of stuff I could tell them. I'd tell them all the stuff I learned. All the new people I met. The traditionals, the traditional that I learned from like different sides of like, each reservation. Like how these people, like sing birds songs and theses people don't. And that like these people use clackers and these people don't use clackers. They use more of like a... like a maraca type.

I: Yeah, yeah the turtle shell rattle?

T: Turtle shell rattle, yeah!

I: Has anything on this trip... no, sorry, that doesn't make sense. Has anything you've heard on this trip changed how you think?

T: Not really. No.

I: Has anything like opened your eyes to kind of a different way?

T: A little bit, but it's like mostly like strengthened.

I: Okay, so it's reinforced...

T: Reinforced! Yeah.

I: Okay, what in particular?

T: Like, like the way I see how we need to improve on our rez's. And that like all this alcohol and stuff is just like what's killing us and it's not good at all. Commod's [commodity food]are gross..

I: Commod's?

T: Yeah, the commod's are gross. Like the milk, the cheese, and the... yeah, just the milk and the cheese, it's like we were never meant to make milk. At all.

I: Yeah?

T: It's so gross.

I: That's cool... that's funny. What do you think of when I say scientist?

T: A person who studies the environment around them. Any nationality, any race, any whatever. And they learn about their environment and how it works, the air, the water, the sand... Yeah, pretty much that.

I: And what is science?

T: Science is... uh... the science... science... I don't know! I really don't... I don't know the definition of science. I'd say the study of something. The study of your environment. The study of your world. And how it works. The study of everything and how it relates to everything else. Just some guesses.

I: Is there anyone in your community that uses science?

T: Well, like we said before, when we do our water testing, 'cause like, I'll, we'll do water testing at the EPA then I'll transition to our pool and test the pool water. And yeah.

I: So can you tell me what you learned on this trip?

T: I learned that there are very, like, good people in other reservations and like nice people that are, like, very friendly. And that the schools down here are very cool. And that like you'll learn a lot there. The only Native American Center in California whatever... whatever she said... I can't remember. I have a horrible memory. But that, that was like an excellent resource too. I learned that that would be a good place for me. Honestly. And surfing is hard. Very.

I: [laughs] That's true. Can you tell me what you learned about yourself on this trip?

T: I learned that I'm a very tired person. That's pretty much all I really learned.

I: That's all you learned about yourself?

T: Yeah.

I: How was this week different than your average week of school?

T: Well, we're at the beach doing a lot of activities. That's really cool. We get break time, sometimes, we'll go to sleep, we'll go do whatever we can. We have a place to sit in rest. Like in school when we have to walk around in like a big, in a literal circle. Like I'll be in this classroom, then I'll have to go to this classroom, this classroom, this classroom, this classroom, this classroom, then I'll go back to this classroom. So it's like, it's really, it's like way better than school because you don't go in a circle. You're bored in like a controlled area, where there's like a lot of activities. And, it's not as big as a school. You don't look at a whole bunch of people. There's nobody you don't like here. So, yeah!

I: Do you think your experiences are different at your school because you're Native American?

T: Well, yeah and no.

I: Sorry, did you just say yeah or no?

T: Yeah.

I: Can you talk about your relationship with nature?

T: I like nature. It's nice. It's really, like, in a way, so I can just like leave and just like, you know, see something that's not going to bother me. It's like the, like the beauty will capture all the bad, like the negativity and dispose of it.

I: Is there... nope... What do you think you want to do after high school?

T: Go to college! Probably Berkeley. Somewhere up north. I need... I like... I really like cloudy just like this. So somewhere that has clouds and schools. So, yeah, college,

get a degree in whatever I can, I want to be an architect, but I just need to know what I need to do in college. So I can. So I'll probably learn, on like, that.

I: Do you have any role models? Is there anyone that you would like to be more like?

T: Nope.

I: Perfect the way you are?

T: Yep.

I: [Laughs]

T: Because I don't really want to be anyone, honestly.

I: Is anything that you would like to...

T: Have?

I: Have, but not like physical things...

T: Like mental.

I: Yeah, or emotional, or spiritual, whatever. Inside stuff.

T: I would like to have more tradition.

I: And do you know how to go about doing that?

T: Yeah, I just... well because we have a whole bunch of Elders. And our youth council and go and interview them, so all of us most likely will learn something.

I: Is there anything else you want to tell me about this week or think I should know?

T: It was fun! It was awesome hanging out with you guys!

I: Good! I had a lot of fun too. It was really great meeting everyone. Thank you!

T: You're welcome.

APPENDIX VI  
CODING RUBRIC

The following codes were developed by reviewing the themes, such as science, StL/ITY experience, school experience, the researcher hoped to understand better through the interviews. Other codes were developed after reviewing participants' responses.

Included in coding, but not listed below, were two types of significant statements, one for dialog that seemed noteworthy, but did not clearly fall into a category and another for quotations that seemed particularly salient or memorable. The former was then reviewed to fit dialog into appropriate codes.

**Cultural Experience:** any discussion relating to experiences a youth has had because of their identity as Native American; this includes cultural identity, cultural practices, but also adversity faced because they are Native American

**Empowerment:** any discourse that explicates the youth is feeling inspired or stronger senses of self-confidence, duty or future concepts

**Family Relationships:** any discussion of family members or those who act like family members including close family friends or peers from the InterTribal Youth and Sharing the Land Program

**Future:** any discussion of the youth's future beyond the immediate school year, particularly, when the youth imagines the future

**InterTribal Youth:** any discussion where the youth describes programming features or the program in its entirety

**Nature:** any dialog regarding being outside, including outdoor experiences, natural biota and landscapes, without clear sentiment

**Negative Nature:** any discussion in a negative way of being outside or features of the natural world

**Positive Nature:** any discussion of being outside or features of the natural world mentioned in a positive way

**Negative InterTribal Youth Experience:** any discussion where the youth reflects on the InterTribal Youth program in a negative way or with negative emotion

**Positive InterTribal Youth Experience:** any discussion where the youth reflects on the InterTribal Youth program in a positive way or with positive emotion

**Regular School Education:** any dialog regarding the youth's school that they regularly attend, including teaching, the physical space and programming

**Negative Regular School Education:** any discussion of the youth's school with negative sentiment, including poor facilities, dislike of non-science classes and others

**Positive Regular School Education:** any discussion of the youth's school with positive sentiment, including positive opinion of programming and facilities, amongst others

**Relationships Outside InterTribal Youth (non-familial):** any dialog of people outside the program who are not family or act in a familial role in the youth's life

**School Community:** any discussion of the peers or adults at the youth's school, without any sentiment

**Negative School Community:** any discussion of peers or adults from the youth's school, with negative sentiment

**Positive School Community:** any discussion of peers or adults at the youth's school with positive sentiment

**School Science:** discussion of science in the youth's school, including classroom experience and science activities, without obvious sentiment

**Negative School Science:** the youth expresses negative sentiment towards science as it is taught in school

**Positive School Science:** discussion with the youth reveals positive sentiment towards science in school

**Scien(ce/tist):** any dialog referring to science or scientists generally

**InterTribal Youth Community:** any discussion of the people, including youth, mentors or instructors, the youth has met or the experiences had with those people during the program without obvious sentiment

**Negative InterTribal Youth Community:** any discussion of the people, including youth, mentors or instructors, the youth has met or has had experiences with during the program with negative sentiment

**Positive InterTribal Youth Community:** any discussion of the people, including youth, mentors or instructors, the youth has met or has had experiences with during the program with positive sentiment

**Sharing the Land Science:** any dialog regarding the science programming, implicitly or explicitly, without obvious sentiment

**Negative Sharing the Land Science:** any dialog regarding the science programming, implicitly or explicitly, in a negative way

**Positive Sharing the Land Science:** any dialog regarding the science programming, implicitly or explicitly, in a positive way

APPENDIX VII

RESULTS OF CODING

	Aubrey			Beth			Emily			Jack		
	Pre	Post	Change	Pre	Post	Change	Pre	Post	Change	Pre	Post	Change
Cultural experience	5	7	2	7	9	2	5	8	3	7	13	6
Elusive Science	0	0	0	0	0	0	0	0	0	0	0	0
Empowerment	0	4	4	1	2	1	1	1	0	1	7	6
Family relationships	10	4	-6	5	5	0	4	3	-1	5	1	-4
Future	1	2	1	2	3	1	2	5	3	0	1	1
InterTribal Youth	4	0	-4	0	0	0	0	0	0	0	0	0
Nautre	1	1	0	2	3	1	5	2	-3	1	1	0
Negative Nature	1	0	-1	0	0	0	0	0	0	0	0	0
Positive Nature	0	8	8	3	8	5	4	5	1	3	7	4
Negative stl experience	0	0	0	0	0	0	0	0	0	0	0	0
Positive StL Experience	0	0	0	0	8	8	0	4	4	0	9	9
Regular school education	0	0	0	1	0	-1	1	0	-1	0	0	0
Negative regular school education	4	1	-3	0	2	2	0	0	0	2	0	-2
Positive Regular school education	0	0	0	0	0	0	0	0	0	0	0	0
Relationships outside StL (not family)	2	3	1	1	0	-1	1	0	-1	0	0	0
School Community	0	0	0	0	1	1	1	0	-1	1	0	-1
Negative School Community	1	0	-1	5	1	-4	0	1	1	3	5	2
Positive school community	0	0	0	0	0	0	2	0	-2	3	0	-3
School Science	0	0	0	0	0	0	2	0	-2	2	0	-2
Negative School Science	0	0	0	0	1	1	1	2	1	0	2	2
Positive school science	0	0	0	0	0	0	0	0	0	1	0	-1
Scien -ce -tist	0	1	1	6	2	-4	4	3	-1	8	1	-7
StL Community	3	0	-3	0	0	0	0	0	0	0	0	0
Negative StL Community	1	1	0	0	4	4	0	0	0	0	0	0
Positive Sharing the Land community	3	2	-1	0	2	2	2	10	8	1	11	10
StL Science	0	0	0	0	3	3	0	0	0	0	0	0
Negative StL science	0	0	0	0	0	0	0	0	0	0	0	0
Positive StL Science	0	2	2	0	1	1	0	6	6	1	6	5

	Jenny			Jessica			Kyle			Laura		
	Pre	Post	Change	Pre	Post	Change	Pre	Post	Change	Pre	Post	Change
Cultural experience	5	5	0	12	3	-9	6	2	-4	2	7	5
Elusive Science	0	0	0	0	0	0	0	0	0	0	1	1
Empowerment	0	0	0	1	0	-1	0	0	0	0	0	0
Family relationships	4	2	-2	21	0	-21	3	0	-3	3	2	-1
Future	1	0	-1	0	0	0	0	0	0	3	0	-3
InterTribal Youth	0	0	0	5	1	-4	1	0	-1	0	0	0
Nautre	1	1	0	6	1	-5	0	1	1	0	2	2
Negative Nature	0	0	0	0	0	0	0	1	1	0	0	0
Positive Nature	1	3	2	8	5	-3	5	1	-4	8	3	-5
Negative stl experience	0	7	7	0	0	0	0	0	0	0	0	0
Positive StL Experience	0	11	11	0	8	8	3	5	2	0	5	5
Regular school education	1	0	-1	9	0	-9	0	0	0	1	0	-1
Negative regular school education	0	0	0	0	2	2	0	0	0	1	0	-1
Positive Regular school education	4	2	-2	2	0	-2	0	0	0	1	0	-1
Relationships outside StL (not family)	0	0	0	0	0	0	0	0	0	0	0	0
School Community	1	0	-1	1	0	-1	0	0	0	1	0	-1
Negative School Community	2	0	-2	0	0	0	2	1	-1	0	0	0
Positive school community	3	3	0	0	0	0	0	0	0	1	1	0
School Science	0	0	0	3	1	-2	0	0	0	0	0	0
Negative School Science	3	0	-3	3	0	-3	2	0	-2	0	0	0
Positive school science	1	0	-1	1	0	-1	0	0	0	0	0	0
Scien -ce -tist	10	2	-8	6	2	-4	0	0	0	8	5	-3
StL Community	0	0	0	0	0	0	0	0	0	0	0	0
Negative StL Community	0	1	1	0	0	0	0	0	0	0	0	0
Positive Sharing the Land community	2	6	4	0	4	4	2	2	0	0	1	1
StL Science	0	0	0	0	0	0	0	0	0	0	0	0
Negative StL science	0	3	3	0	0	0	0	0	0	0	0	0
Positive StL Science	0	0	0	0	0	0	4	2	-2	0	1	1

	Lindsay			Michael			Tina			Tyler		
	Pre	Post	Change	Pre	Post	Change	Pre	Post	Change	Pre	Post	Change
Cultural experience	9	9	0	1	1	0	5	6	1	4	9	5
Elusive Science	0	0	0	0	0	0	0	0	0	0	0	0
Empowerment	1	2	1	0	1	1	0	0	0	0	1	1
Family relationships	3	5	2	3	1	-2	6	2	-4	3	0	-3
Future	0	2	2	0	0	0	3	0	-3	4	4	0
InterTribal Youth	0	0	0	0	0	0	2	4	2	1	1	0
Nautre	4	3	-1	1	0	-1	5	5	0	3	6	3
Negative Nature	0	0	0	0	0	0	1	2	1	0	0	0
Positive Nature	3	6	3	2	9	7	3	2	-1	4	3	-1
Negative stl experience	0	0	0	0	0	0	0	0	0	0	0	0
Positive StL Experience	1	10	9	1	0	-1	0	9	9	0	18	18
Regular school education	4	0	-4	0	0	0	4	1	-3	3	0	-3
Negative regular school education	0	1	1	0	1	1	1	1	0	0	1	1
Positive Regular school education	3	0	-3	0	0	0	5	0	-5	2	0	-2
Relationships outside StL (not family)	0	0	0	1	0	-1	0	0	0	0	1	1
School Community	4	1	-3	0	0	0	0	0	0	0	0	0
Negative School Community	0	1	1	0	0	0	0	1	1	0	1	1
Positive school community	3	0	-3	0	0	0	0	0	0	2	0	-2
School Science	0	0	0	0	0	0	2	0	-2	1	1	0
Negative School Science	0	3	3	1	0	-1	0	0	0	0	0	0
Positive school science	1	0	-1	0	0	0	1	0	-1	0	0	0
Scien -ce -tist	9	3	-6	0	0	0	8	5	-3	4	3	-1
StL Community	0	0	0	0	0	0	0	1	1	0	0	0
Negative StL Community	0	0	0	0	0	0	0	0	0	0	1	1
Positive Sharing the Land community	5	10	5	2	5	3	0	3	3	0	11	11
StL Science	0	0	0	0	0	0	0	0	0	0	1	1
Negative StL science	0	0	0	0	0	0	0	0	0	0	0	0
Positive StL Science	0	3	3	4	2	-2	0	1	1	0	3	3

APPENDIX VIII  
INTERACTIVE MODEL

An interactive Prezi of Figure 4.2 can be found at

[http://prezi.com/nqdtacp63/present/?auth\\_key=a8y8god&follow=8e\\_i4neomebh&kw=present-nqdtacp63&rc=ref-72264435](http://prezi.com/nqdtacp63/present/?auth_key=a8y8god&follow=8e_i4neomebh&kw=present-nqdtacp63&rc=ref-72264435). This allows for a more robust understanding of the model proposed.