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Hunter Anne Julian, Student

Dr. Stacy K. Vincent, Major Professor

Dr. Patricia Dyk, Director of Graduate Studies

The Youth - Adult Partnership Between Secondary Agriculture Educators and Native American Youth: A Qualitative Case Study

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THESIS

A thesis submitted in partial fulfillment of the
requirements for the degree of Master of Science in Community and Leadership Development in the
College of Agriculture, Food and Environment
at the University of Kentucky

By

Hunter Anne Julian

Lexington, Kentucky

Director: Dr. Stacy K. Vincent, Professor of Agriculture Education

Lexington, Kentucky

2022

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ABSTRACT OF THESIS

The Youth - Adult Partnership Between Secondary Agriculture Educators and Native American Youth: A Qualitative Case Study

This case study examines the connection made between secondary agriculture educators through Youth-Adult Partnerships (YAP). This study provides insight into the elements of YAP and contributes to the limited body of research surrounding Youth-Adult Partnership in secondary agriculture education and in the Native American community. Data was collected through qualitative interviews of six agriculture educators teaching on Native American reservations. The findings of this study indicate that YAP is present in secondary agriculture education programs and offers insight into how agriculture educators form connections with the Native American communities they teach in.

KEYWORDS: Native Americans, Youth-Adult Partnership, Native American Reservation, Agricultural Education

Hunter Anne Julian
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April 14, 2022
Date

The Youth - Adult Partnership Between Secondary Agriculture Educators and Native American Youth: A Qualitative Case Study

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Dr. Stacy K. Vincent
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DEDICATION

To the students of my WLC community group, week 7, 2019, thank you for inspiring this research and for lighting a fire in me to always learn more.
To my Lord and Savior, Jesus Christ, for without him, none of this would be possible,
"And let us not grow weary of doing good, for in due season we will reap, if we do not give up"
Galatians 6:9

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CHAPTER 1. INTRODUCTION

According to the 2010 United States Census, 2.9 million people identified as American Indian or Alaskan Native alone with 5.2 million people identified as American Indian or Alaskan Native alone or in combination with another race (2012), this is an increase of 39% from the 2000 U.S. Census (U.S. Census Bureau, 2012). The data from the 2020 Census listed the American Indian and Alaska Native population as 3.7 million or up from 5.3 million ten years prior making the Native American population account for 2.9 percent of the total U.S. population. A sharp increase, 86.5%, in citizens identifying as American Indian in combination of one or more race. (U.S. Census Bureau, 2020) The states west of the Mississippi river is home to the highest concentration of Native Americans. In Oklahoma, New Mexico, and South Dakota, 10% or more of the population comprises of Native American decent. Twenty states saw their Native American populations more than double since 2010 with Oklahoma experiencing the most growth with a 30% increase.

American Indians and Alaska Natives under the age of 18 make up 29% of the total Native American population. In comparison, the total U.S. population under the age of 18 only makes up 21.9% of the population (National Indian Council on Aging, 2019). The Census Bureau estimated that by the year 2060, the American Indian population will reach 10 million people, approximately 2.4% of the U.S. total population (U.S. Census Bureau, 2018).

The Department of Justice defines Native American or Alaska Native as,

> As a general principle, an Indian is a person who is of some degree Indian blood and is recognized as an Indian by a Tribe and/or the United States. No single federal or tribal criterion establishes a person's identity as an Indian. Government agencies use differing criteria to determine eligibility for programs and services. Tribes also have varying eligibility criteria for membership (2014).

Definition and requirements of Native American can also vary from tribe to tribe depending on their established rules. Currently, the U.S. Department of the Interior (2020) reports that there are 574 federally recognized Indian Tribes and Alaska Native Villages in the United States. The states west of the Mississippi river is home to the highest concentration of Native Americans in the United States. In Oklahoma, New Mexico, and South Dakota, 10% or more of the population is comprised of Native Americans (U.S. Census Bureau, 2018). Twenty states saw their Native American populations more than double since 2010 with Oklahoma experiencing the most growth with a 30% increase.

There has been great debates on the use of the appropriate terminology of Native Americans. Native American, American Indian, Indigenous, or Native are all considered acceptable, but the consensus is that whenever possible, individual tribal names should be used (Hirschfelder & Molin, 2018).

History of Native American removal and education

Dating back to the first European explorers, Indigenous populations have been fighting to protect their land and culture. The fight intensified as the Anglo population continued to grow in the early American Colonies threating land further to the southeast and west controlled by Native American tribes. By 1828 Georgia had ordered the takeover of Cherokee lands and by 1830 federal legislation, known as the Indian Removal Act, was signed by President Jackson. Over the next decade, tribes would march more than 5,000 miles to unfamiliar lands, known as the Trail of Tears.

Over the next hundred years, many forms of Native American policies would be enacted. The Native American Reservation system would form in 1850, the Dawes Act in 1887 which decreased land owned by Native Americans nearly in half, and then the

Indian Reorganization Act of 1934 that would attempt to return surplus land to tribes (Ball-Schaller, 2020, French, 2019, Heise, 2017).

The history of education and Native Americans is dark and a story of forced assimilation and the attempted destruction of Native American culture. The *Indian Boarding school era* would last from 1860-1978 and lead to the removal of thousands of Native children from their homes and into federal boarding schools (Mejia, 2021). The abuses committed in boarding school facilities and the poor living conditions would prompt investigations and subsequent federal legislation that would lead to decline in boarding school enrollment, increased school regulations, and eventually lead to the closing of school facilities. Unfortunately, the scars remained and would last for generations to come.

Purpose of the Study and Research questions

This thesis seeks to explore and expand upon the lived experience of the secondary agriculture educators teaching on Native American reservations and how they foster connections with their Indigenous students and the Native American community. This qualitative case study approach provides an opportunity to hear the lived experiences and considered viewpoints of the teachers who are living and working in an unique environment. Agricultural Education programs are classes in schools that involve the interrelationship between three concepts: classroom and laboratory instruction; experiential learning opportunities (known as SAE), and youth leadership development (Phipps & Osborne,1988). The National FFA Organization (FFA) serves as the youth leadership component.

The following research questions are poised to address the study's purpose:

Question 1: How is Youth-Adult Partnership (by the secondary agriculture educator) implemented in Native American school-based agricultural education?

Question 2: How are community connections fostered through the secondary agriculture program?

Question 3: What effective strategies are used by secondary agriculture teachers to establish an invested interest from the student?

Theoretical Framework

Youth-Adult Partnership (YAP) was developed by Shepherd Zeldin in the late 1990s-early 2000s. The YAP theory was designed as a community decision-making and collective action and has become a critical element of prevention programing (Mitra, 2009; Zeldin et al., 2005). Over time, YAP has been recognized as a method to produce positive community-level outcomes and is viewed as a community practice and a developmental process with a goal of shared leading and learning between youth and adults (Camino, 2000; Ginwright et al., 2006; Zeldin, McDaniel et al., 2000). Zeldin et al. (2012) divides YAP into four core elements: a) Authentic Decision Making (ADM), b) Reciprocal Activity (RA), c) Community Connectedness (CC), and d) Natural Mentors (NM).

Authentic Decision Making is characterized as the opportunity for youth to be included in and participate in deliberations. Authentic Decision Making by youth occurs in contexts that are not only goal-directed but also relational and emotional (Zeldin, 2012). Natural Mentors are non-family members outside of formal mentoring programs who are respectful and instrumental role models, often helping youth focus on their future in the face of adversity (Camino, 2000). Reciprocal Activity derives from the belief co-

leading and learning. Both adults and youth bring different but still valuable perspectives and life experiences to a group or project (Libby et al., 2005). Community Connectiveness is the adult connecting youth to community networks. It is important to note that this final element is possible when the previous three have been fulfilled, and a relationship between youth and adults has been established. The connections formed through YAP can translate into opportunities for scholarships, awards, internships, and employment opportunities among low-income and minority youth that previously may have not been available (Lewis-Charp et al., 2003; Jarrett et al., 2005).

To be successful, YAP needs citizens across generations working together to address common concerns that healthy communities and organizations are dependent on the voluntary contributions of their members (Zeldin et al., 2012). The experiences and insight youth bring to YAP are the resources to teachers and the community members (Camino, 2000; Zeldin et. al., 2005). Employing youth insight as a resource is demonstrated in a case study by Henness et al. (2013) as researchers evaluated community development approaches by 4-H and FFA members to determine if service-learning assisted in building social capital between rural youth. Researchers found that youth and adults involved in 4-H and FFA developed a deeper understanding of the ability to learn from one another through partnerships and community engagement (Henness et al., 2013).

Limitations

This study centered around the experiences of secondary agricultural educators on select Native American Reservations; therefore, the findings of this study are limited to the experiences of teachers on the various reservations they represent and would not

necessarily hold true to all Native American tribes, or schools with a critical mass of Native American youth enrollment.

Additionally, the research participants were limited to the contacts provided to the researcher by agriculture teachers and professors from across the country. The number of active agriculture programs located on Native American reservations is lower due to teacher turnover rate and the study being limited specifically to reservation agriculture programs. The challenges of the COVID-19 Pandemic have especially taken a toll on the Native American community and have forced schools to make cuts, and in some cases, have resulted in the termination of agriculture programs.

The participants of this study themselves do not identify as Native American this limits the lived experience to those teachers who are non-native working on a reservation and results may not be transferred to Native American educators teaching on a reservation.

Terms to know

The following terms have been operationally defined for this study:

1. **School-Based Agricultural Education (SBAE)**- Modern-day agricultural education is comprised of three commonly known as 1) classroom instruction, 2) leadership activities, and 3) experiential learning (Dailey et al., 2001). Throughout the thesis, SBAE may also be referred to as agricultural education (Phipps & Osborne,1988).
2. **FFA**- A youth leadership organization in agricultural education; formerly known to stand for Future Farmers of America, now officially known as the National FFA Organization.

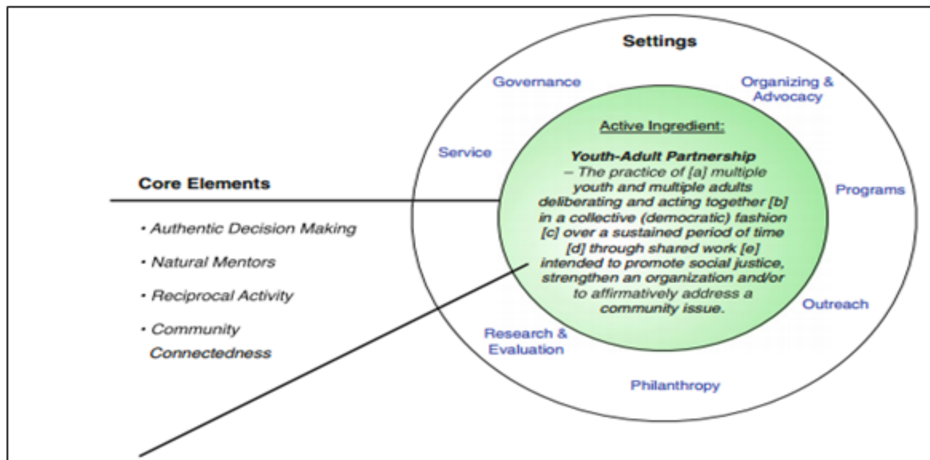
3. **Youth-Adult Partnership (YAP)**- A developmental process and community practice centered around positive youth development and civic engagement were both parties have potential in making decisions, utilizing skills, mutual learning, and promoting change through civic engagement (Zeldin, 2012; Jones & Perkins, 2005).
4. **Bureau of Indian Affairs (BIA)** - The oldest agency of the United States Department of the Interior whose mission is to enhance the quality of life, to promote economic opportunity and to carry out the responsibility to protect and improve the trust assets of American Indians, Indians tribes, and Alaska Natives.
5. **Bureau of Indian Education (BIE)**- provide quality education opportunities from early childhood through life in accordance with the tribes' needs to cultural and economic well-being in keeping with the wide diversity of Indian tribes and Alaska Native villages as distinct cultural and governmental entities (U.S. Department of the Interior, n.d.).
6. **Federally Recognized Tribal Affiliation**- Federal recognition means that the U.S. government recognizes a Native nation's political status and its government; in effect, recognition is an affirmation of the sovereignty of Native nations. Federally recognized Native nations engage in a variety of government-to-government relations with the U.S. (U.S. Department of the Interior, n.d.).

CHAPTER 2. THEORETICAL FRAMEWORK

Youth-Adult Partnership

Youth-Adult Partnership is a developmental process and community practice centered around positive youth development and civic engagement. It is composed of four core elements: a) Authentic Decision Making (ADM), b) Reciprocal Activity (RA), c) Community Connectedness (CC), and d) Natural Mentors (NM). See Figure 1.

Figure 1.1
Conceptual Framework for Youth-Adult Partnership



Note. From "The psychology and practice of youth-adult partnership: Bridging generation for youth development and community change," by S. Zeldin, B.D. Christens, and J.L. Powers, 2012, *Society for Community Research and Action*, *51*, p. 390 (https://doi.org/10.1007/s10464-012-9558-y). Copyright 2012 by the Society for Community Research and Action. Reprinted with permission.

Building on the research of Dewy (1938) and Erikson (1968). In 1974, The National Commission on Resources for Youth brought the idea of youth and adults working together in decision making and mutuality in teaching and learning where each age group can see themselves as a resource for the other. The work of the commissions in the 1970s laid the cornerstone for youth policy that YAP would derive from. As YAP became more visible in the early 2000s, youth were increasingly invited into community-

wide efforts. They became members of interagency advisory boards, and community based foundations (Camino, 2000)

The relationship fostered through YAP is evident in a study conducted by Jones (2009) which evaluated youth empowerment through Youth Adult Partnerships at the Georgia Youth Summit. During the summit, it was concluded that youth learned leadership and self-confidence, and adults learned to work with youth and diversity while engaged in the same learning activity. Within a mutual learning environment, youth and adults develop a deeper mutual understanding of the other's ability to learn by partnering together and engaging in their community, resulting in youth development of a more profound attachment (Henness et al., 2013).

The simultaneous relationship and the gained knowledge and skills of youth help distinguish YAP from other relationships between youth and adults such as parent-child (Camino, 2000). The implementation of YAP outside of school organizations, such as 4-H, provides evidence that it is a pedagogical approach for various settings (Weybright et al., 2017; Jones, 2009). A study by Steven Krauss (2018) focused on YAP as a strategy for enhancing positive, meaningful youth participation in community development efforts in Muslim-majority countries. Krauss's 2018 study found YAP as an "important ingredient" to enhance the participatory experiences of youth in the community and national development (179). Krauss also found the need for scholarship to focus on the importance of relationships as a vehicle through which youth can be active agents in their development, the development of others, and the connection and development of their community (Krauss, 2017).

The experiences and insights youth bring to YAP are a resource to both teachers and communities (Camino, 2000; Zeldin et al., 2005). Researchers saw youth's insight used as a resource in a case study by Henness et al. (2013), the study evaluated community development approaches to determine if service-learning assisted in building social capital between rural youth. The Henness (2013) study evaluated YAP based on the four core elements ADM, RA, CC, and NM and found that when the four core elements of YAP are present in a program, they produce the most significant predictor of and promote positive development outcomes among youth (Zeldin & Petrokubi, 2008).

Authentic Decision Making

Within the element of *Authentic Decision Making* (ADM), youth are given the opportunity to take on responsibilities and are trusted to exercise their judgment to make decisions that directly influence the goal or task at hand (Heffernan et al., 2017). Authentic Decision Making allows youth or students, permission to take on leadership roles within a class, project, or organization. As tasks are completed, students monitor their progress, recognize their peer's efforts, and make calls on future directions (Jennings et al., 2006).

Studies by Akiva et al. (2014) and Deschenes et al. (2010) evaluated youth decision-making in outside-of-school programs finding that youth involved in decision-making processes can benefit youth in program retention and program motivation. Additionally, studies have also found that the opportunities YAP, through the ADM element, creates the opportunity for youth to participate in decision making and to take on leadership roles have been found to attract and retain low-income and minority youth in programs (Ginwright 2007; Deschenes et al., 2010; Zeldin et al., 2012). Youth

participation in group decisions making has been found to facilitate proficiency, skill development, confidence, identity exploration, initiative, and emotional wellbeing (Dworkin et al., 2003; Mitra, 2009, Zeldin, 2005).

Reciprocal Activity

Reciprocal Activity (RA) derives from the belief "mutuality" or "co-learning" (Camino, 2000, p.12) and that both adults and youth bring different, but still valuable, perspectives as well as life experiences to a group or project (Libby et al., 2005). Co-learning is grounded in the context of reciprocity' which underscores the logic that human development is a self-directed process that both creates and is informed by collective action (Lerner & Walls, 1999).

Youth-Adult Partnership gives students and adults alike the chance to foster a relationship through the work being done to reach a common goal. Both adults and youth bring different but still valuable perspectives and life experiences to a group or project (Libby et al., 2005). Furthermore, this commonality allows the feeling of being a part of something bigger creates a sense of group solidarity and can create a group identity of membership (Kirshner, 2009).

Studies of community practice have identified the efficacy of spaces where individuals are encouraged to share information, ask question, solve problems, and build social networks (Camino, 2005; The National League of Cities, 2010). Fielding (2001) found that by promoting co-learning between teachers, administration, and students helped promote a greater understanding of concerns, language, and perspective of youth, helping adults make more confident decisions for the benefit of youth and organizations as a result of partnering with students.

Natural Mentors

Influential youth relationships can be built through valuing their voice and active participation (Zeldin et al., 2012). *Natural Mentors* (NM) provide both respect and influence for both the adults and youth. Natural mentors are also non-family members outside of formal mentoring programs who are instrumental role models, often helping youth focus on their future in the face of adversity (Camino, 2000; Sterrett et al., 2011). When adults employ different tasks to provide youth with experiences, youth can begin to develop as engaging citizens through Authentic Decision Making and reciprocal activities (Wu et al., 2016).

Not every adult within a program or organization can serve as a Natural Mentor in the context of a YAP. For an adult to serve as a Natural Mentor, they must respect and support youths' ability to make decisions (Kirby et al., 2003). To demonstrate respect and support, there are times when Natural Mentors in a Youth Adult Partnership will have to create or increase opportunities for youth to have a say or make decisions in instances and/or settings where youth has previously not been able to do so (Subramaniam & Moncloa, 2003).

A Natural Mentor must be able to empower without abdicating, support without taking over, and encourage without lecturing (Zeldin et al., 2012). Natural mentors must also help youth focus on their future in the face of adversity and serve as successful professional and educational role models (Weng et al., 2010; Hurd & Zimmerman, 2010). In low income and other challenging environments, NM have been found to be especially important (DuBois et al. 2002; Werner and Smith, 1982). In a 2010 study, youth defined adult partners as those who are positive communicators, active listeners, they seek adults

who can help them look to the future and connect them to social and employment networks (Murdock et al., 2010).

Community Connectedness

The final core element of YAP that this study explores is Community Connectedness. *Community Connectedness* (CC) is an element determined to have the highest positive change in how youth are perceived by other adults in their communities (Zeldin et al., 2012), when the previous three elements of YAP are met, the youth's connection to the community increases because they have been held in positions allowing them to make decisions to invoke a positive influence (Whitlock, 2007).

Programs that empower youth to intrinsically give back to their community and work with supportive adult partners improve skill development and gain efficacy toward leading initiatives to invoke change (Reischl et al., 2011). Youth-Adult Partnerships create stronger ties by creating opportunities for youth to gain access to social capital and networking that were potentially not available, serving as a strong predictor for youth to become engaged citizens (Heck & Fowler, 2008).

When coalitions enact YAP as a planning strategy within communities, studies indicate that adults are increasingly motivated to include youth in further deliberations, and to advocate for youth voice throughout the community (Lewis-Charp et al., 2003; Morisllo & Prilleltensky, 2007). Partnering with youth can motivate many adults and community residents to engage in community networks (Christens & Dolan, 2011).

There is a growing consensus among researchers and practitioners that meaningful youth participation begins with relationships that develop where youth are encouraged to play a central role in their own learning and development (Krauss, 2018).

In the context of schools, Youth-Adult Partnership is shown to contribute to school engagement, school attachment, and civic engagement, outcomes strongly related to academic achievement (Mitra, 2009). Whether based in families, schools, or communities, all three settings are more effective when there is engagement between youth and their environment (Li & Jullian, 2012).

Literature evaluating YAP at the secondary level is limited (Jones, 2009; Henness et al., 2013). The researcher has found a paucity amount of literature analyzing YAP within the Native American Community, explicitly focusing on Native American high school agriculture education programs. Community partnerships have been studied in Native American Communities. The focus of these studies has primarily centered around suicide prevention (Jones et al., 1997; Kellermann, 2001; Manson et al., 2005), drug abuse (Beauvais, 1996; Beals et al., 2002; Deters et al., 2006), and behavioral health care (Goodkind et al., 2012; Werner & Smith., 2012; Whitbeck et al., 2006; Whitbeck et al., 2009).

YAP and Agriculture education

The literature on YAP in science based agriculture education is limited. Headden (2012) reported on the value of project-based learning in the farming domain for promoting engagement during the process of merging two rural high schools. Among peer-reviewed studies on YAP seems to exclude agriculture education entirely (Watson et al, 2015).

The History of Native American Policy

Interactions with Native Americans and European settlers began when the first Spanish conquistadors started exploring the New World in the Caribbean and Central

America. Eventually, the conquistadors would move into North America as their appetite for land, gold, and power grew. As more Europeans came to the New World, they quickly discovered that they were not the first to inhabit the land. Settlers in the New England and New France Territories would first attempt a mutual relationship based on trade with Native Americans but soon disease, the desire to control land, and other conflicts led to deteriorating relations and eventually removal of the territories indigenous peoples (National Geographic Society, 2020).

Indian Removal Policy

As the population of America began to grow, so did the U.S. government's desire to expand settlements further west. As a result, removal policies became the government's answer to making more land available for settlers. Before the removal policy, the government negotiated treaties with individual tribes to acquire sections of their lands while still residing in the same territory (Library of Congress, n.d.). Once tribes began to resist the government's demands outlined in the treaties, removal policy emerged.

The government first presented the removal policies as a way to protect Native Americans from being attacked by white settlers and began moving tribes to unsettled lands west of the Mississippi River (Kimberly,2012). The move was also a way for state and federal governments to protect white settlers and the easiest way to monitor and control Native Americans. The policy was met with great controversy from Native Americans and congressional members, most notably Tennessee congressmen Davy Crocket, but there was not enough opposition to stop the policy’s implementation (Kimberly,2012).

President Jackson and his administration's argued that there would not be any Native American remaining if they were not moved away from settlers and protected on reservations (Hicks, 2011). The execution of the Indian removal was anything but pleasant or easy. In 1828, Georgia ordered the seizure of the remaining Cherokee land, and on May 28, 1830, President Jackson signed Federal legislation known as the Indian Removal Act. The act divided land west of the Mississippi to give to Indian Tribes in exchange for their lost land. Over 125,000 Native Americans living in Georgia, Tennessee, Alabama, North Carolina, and Florida were removed and marched 5,043 miles westward, spanning nine states in it what would be known as the Trail of Tears (Davis,2010). The removal process would continue until 1836 and in 1838, President Van Buren sent federal troops to remove all the remaining strong holds of the Cherokee Indians.

The Indians Appropriations Act was passed by Congress in 1851, creating the Indian reservation system and providing funding to move Indian tribes onto farming reservations. Life on the reservation was challenging at best; tribes once hunters struggled to become farmers. Starvation was common, and disease spread quickly due to close living quarters (Dippel, 2014).

In 1887 the Dawes Act was signed by President Grover Cleveland, allowing the government to divide reservations into small plots of land for individual tribal members (Heise, 2017). The Dawes Act decreased the land owned by Native Americans by more than half and opened more land to white settlers and the railroad companies. Much of the reservation land was not suitable farmland, and many residents could not afford the supplies needed to plant and reap a harvest (Jones, 2019). The devastating impact of the

Dawes Act would later be replaced with the Indian Reorganization Act of 1934 with the goals of restoring Indian culture and returning surplus land to the tribes (Ball-Schaller, 2020).

History of Education

The relationship between many Native Americans and education is riddled with deep scars from the long and abusive past of Indian boarding schools. While current school-age children have not had to experience forced removal and placement into boarding schools, many students' grandparents still remember the stories, in some cases, having lived in boarding schools themselves. It was believed that reservation-based schools were not removed enough from the influences of tribal life and that off-reservation boarding schools would be the best hope of assimilating Native American children into members of Anglo society (Rolnick, 2021).

Boarding Schools

Boarding schools for American Indian children began as early as 1860, ushering in the *Indian Boarding school era*, which lasted from 1860-1978 (Archuleta et al., 2000). Many of these Boarding reservation schools resulted in the removal of Native American children from their families and homeland (Lajimodiere, 2019).

The first and the most documented Federal operated Indian boarding school in the United States was the Carlisle Indian Industrial school located in southern Pennsylvania (White, 2018). Over 10,000 students from more than 140 Native American tribes attended the Carlisle Indian Industrial school during its 39 years in operation (Kelderman, 2018). In 1879, Carlisle was the first government-run off-reservation boarding school for Native Americans. The founder of the Carlisle school was Col. Richard Pratt, who

implemented an assimilation model for instruction and famously stated, "Kill the Indian, save the man." (Gram, 2016). Pratt would go on the become the most impactful and destructive figure in Native American education, serving as headmaster for 25 years (Winston, 2019). Students at Carlisle Indian school were forced to assimilate by cutting their hair, were prohibited to speak in their native language, were forced to change their name, and converted to Christianity (Carlisle Indian School Project, n.d.).

Pratt's model for boarding schools included an *outing system* that had Native students live with a white family during the summer months (Carlisle Indian School Project, n.d.). One of the intentions behind the *outing system* was to keep students from returning to the reservations on summer break and forcing an assimilated mindset to the dominant European mindsets (Reyhner, 2018).

The U.S. government opened 25 federal off-reservation boarding schools during the Indian boarding school era; in addition, there were more than 300 other styles of schools operated by religious groups with some financial support from the U.S. government (Child, 2000). The boarding schools were falsely presented to tribal leadership as an opportunity for their children to learn English, protecting their tribes' future interests and longevity (Carlisle Indian School Project, n.d.).

In addition to federally operated boarding schools, Indian Mission Boarding schools were operated by several different religious denominations. These schools also hold a dark legacy (Giago, 2006,). Traditional Native American religious and cultural practices were strongly discouraged at mission schools, while instruction in the Christian doctrines were strictly enforced (Child, 2016).

According to the National Native American Boarding School Healing Coalition (2019), at the turn of the century 20,000 Native American children were put into boarding schools and by 1925, nearly 83% or roughly 60,889 Native American school-age children were in federal or mission-operated boarding schools. The boarding schools operated from the late 1800s to the 1960s. As of 2018, the U.S. Bureau of Indian Affairs, in partnership with tribes, operates 183 elementary, secondary, and residential schools in twenty-three states (Reyhner, 2018). The Native American tribes control 130 of the schools under the provisions of the Indian Self-Determination Act.

Education Legislation

There is a long history of legislation being imposed on Native Americans. From as early as 1776, the Continental Congress authorized the Indian commissioners to engage ministers as teachers to work with Native American adults and children, to 1830 with the Indian Removal Act, and as recently as 2001 with the No Child Left Behind act.

1928: The Meriam Report

The Institute for Government Research at Johns Hopkins University, at the request of the secretary of Interior, Hubert Work, a private research team (known at that time as the Bookings Institute) to investigate the conditions on Indian Reservations in twenty-six states. The survey team consisted of ten experts in sociology, family life, education, history, law, agriculture, and health, with Louis Meriam serving as the principal investigator (Meriam et al., 1928). The final manuscript, "The Problem of Indian Administration," detailed the poor living conditions, health disparities, and prevalent poverty of the Native American reservations. The report criticizes the education

practices of Native American Schools, focusing mainly on boarding school education. In the opening chapter, it states, "the survey staff finds itself obliged to say frankly and unequivocally that the provisions for the care of the Indian children in boarding schools are grossly inadequate." (Biolsi, 1992; Meriam et al., 1928 p. 11). Poor quality and limited access to food, reliance on student labor, and lack of medical care were a few of the cited disparities of boarding school facilities. The report argued that the removal of Native American children from their home environment and the discipline of students destroyed initiative and independence (Brookings Institution, 1928).

The Meriam Report shifted U.S. Native American policy away from forced acculturation and assimilation and towards Native American rights and culture, beginning with the Indian Reorganization Act (IRA). The IRA provided job training and vocational education and allowed tribes to establish business councils with limited home rule powers to enable them to develop reservation resources (Biolsi, 1992).

After the Meriam Report, federal policy turned to community day schools, stressing the importance and support of Native Cultures in day schools (U.S. Department of Education, 2005). In the Meriam Report, community day schools were praised due to the school's ability to integrate education and reservation life mainly due to the schools being located on Native American reservations (Shreve, 2018). Community day schools would be the focus of Native American Education efforts throughout the 1930s to rebuild the cultural life of Native Americans (Beaulieu, 2011).

1972: Indian Education Act

More legislation followed with the Title IV of Public law 92-318, more commonly referred to as the Indian Education Act of 1972. The act addressed the unique educational

and cultural needs of the American Indian and Alaskan Native students through the Department of Education (U.S. Department of Education 1991). The Indian Education Act objectives were to ensure equitable and culturally relevant learning environments, educational opportunities, and culturally relevant instructional materials for Native American students enrolled in public schools (Lomawaima & McCarty, 2006). The act also sought to maintain Native language and strengthen partnerships between tribes and regional and federal education partners.

The Indian Education act established an office of Indian Education in the U.S. Department of Education and the creation of a National Advisory Council on Indian Education (U.S. Department of Education, 2005). However, the most critical feature of the act was the requirement that there be American Indian Participation in the planning of educational programs at the local level (Native Voices, n.d).

The Indian Education act is unique because it is the only federal legislation that provides direct financial support for all American Indian and Alaskan Native students in public, tribal, and B.I.A. schools (Bureau of Indian Education, n.d.). The funding was to increase "the culturally related academic needs of Indian children, promote high educational standards, included student performance goals and was developed with the active involvement of the Indian community and approved by a committee selected by Indian parents and students" (U.S.C. 7424-7425).

1978: Indian Child Welfare Act

After Congress heard testimonies of the abuse students in off-reservation schools had faced for years, the Indian Child Welfare Act was passed in 1978 (Myers, 2008). The legislation was enacted after Congress recognized that Native American children were

being removed from their homes by public and private agencies at a higher rate than non-Native children (Renick, 2018).The stated purpose of ICWA is,

> to protect the best interests of Indian children and to promote the stability and security of Indian tribes and families by the establishment of minimum Federal standards for the removal of Indian children from their families and the placement of such children in foster or adoptive homes which will reflect the unique values of Indian culture.

The Act addressed the importance of recognizing tribal sovereignty of tribal children and provided Native American parents the legal right to refuse their child's placement in a school (National Indian Child Welfare Association, 2016). As a result of these changes, many large Indian boarding schools closed in the late 1970s and 1980s, and many tribal governments took over some schools on reservations (Bureau of Indian Education, n.d.).

Language Renewal

In 1990, Congress passed the Native American Languages Act and was authorized for funding in 1992. The 1990/1992 Native American Languages Act provides the opportunity for Native American nations to reaffirm their identities through programs designed to maintain, promote, and protect their languages and cultural systems (Manuelito, 2005). The Native American Languages Act states explicitly, "The Congress finds that- the status of the cultures and languages of Native Americans is unique, and the United States has the responsibility to act together with Native Americans to ensure the survival of these unique cultures and languages" (Meza, 2015.). The 1992 White House Conference on Indian Education emphasized Native American's decision-making responsibilities along with language renewal efforts are two of the most influential analyses of Native American education (Cahape & Howley 1992; U.S. Department of Education 2005; White House Conference on Indian Education, 1992)

In 1997 the National Indian Education Association published a Comprehensive Federal Indian Education Policy Statement. The policy statement reads in part, "recognizes and supports tribal sovereignty, treaty rights, the government-to-government relationship between the United States and Indian nations, the trust relationship of the federal government with Indian people, and Indian self-determination" (National Indian Education Association, 1997, p. 2). This statement also claims to, "promotes tribal languages and cultures, tribal control of education, Indian education standards, quality Indian education and educational research, tribal consultation, and accountability as the basis for student academic success" (National Indian Education Association, 1997, p. 2)"

No child Left Behind-Title VII: Indian Education

In 2001, the elementary and Secondary Education Act was reauthorized as the No Child Left Behind Act (NCLB). Section 7102 states the purpose of this section of NCLB is to, "support the efforts…to meet the unique educational and culturally related academic needs of the American Indian and Alaskan Native students, so that such students can meet the same challenging state student academic achievement standards as all other students are expected to meet." (NCLB, 2002, Sec. 7102). Once the NCLB was signed by executive order, a clash over the cultural polices of NCLB began. The standardization of knowledge and language outlined in NCLB would limit the use of Native language in schools (Lee, 2018). NCLB, with its emphasis on standardized testing, has worked against culturally based education programs (Cavanagh, 2004). Title VII of NCLB focused on the importance of providing Native children with culturally appropriate education and provided funding for programs that do that, but the focus on

testing and accountability in conjunction with insufficient funding has had unintended consequences (Balter & Grossman, 2009).

Another concern among Native American communities was centered in the accountability system created by NCLB. NCLB's focus on outcome-based learning in rooted in accountability. In 2005 the National Indian Education Association (NIEA) issued a report that expressing the concerns that Native leaders and educators saw with NCLB. The NIEA's statement said:

> The standards and practices [of NCLB] are not sound for the teaching of Indian children. Our children see and order their world very differently from most other children, and, as a result, demonstrate their knowledge in deepening and unique ways. The current push to meet the academic standards set out in the No Child Left Behind law rejects the need to provide culturally competent instructions (Fusarelli, 2005).

NCLB specifically caused discussion and concern among the Navajo Nation for NCLB's fundamental goal of accountability through standardized tests. This form of accountability threatens policies and institutions that support Navajo language teaching (Winstead et al., 2008).

Education on the reservation

There is a large but dated body of literature surrounding the topic of education post boarding school era on Native American reservations. Most of these studies focus on educational challenges and disparities on the reservation (Richardson & Dinkins, 2014; Pewewardy, 2008; Red Horse, 1980; McKinley, et al. 1970). One of those challenges is students' cultural differences versus the curriculum being taught in Native American classrooms (Jacobs & Reyhner, 2002). Valuing Native American culture in the school is a well-researched area since most teachers of Native American students are non-Natives (Aguilera & LeCompte, 2007; Pavel, 1999; Fuchs & Havighurst, 1973).

Research addressing the challenges non-native teachers, who do not know the community's traditional practices and cultural norms, struggle to connect with Native American students (Reyhner, 2018; Gulliford, 2004; Juneau, 2001). There is a body of literature with the goal of helping non-native teachers form a deeper understanding of how to engage with Native American learning styles and a call to teacher education programs in Native American areas to implement professional development sessions (Moeller et al., 2012). Because of the many challenges that teachers, especially non-Native teachers, face, many studies focused on teaching techniques to implement in Native American community classrooms (Johnson, 2017; Frames et al., 2015; Huffman, 2015; Cleary & Peacock, 1998).

Science Based Agriculture Education in Native American schools

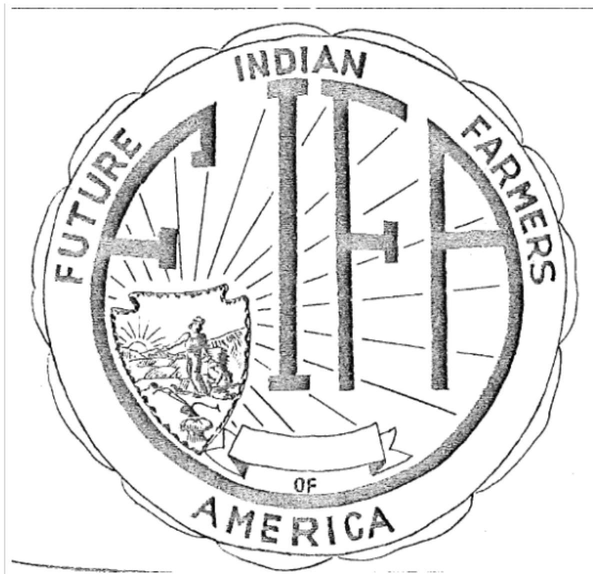
While there is a limited amount of research on secondary agriculture education programs on Native American reservations, there are many studies that evaluate environmental science programs in schools with a high number of Native American students (Corntassel & Hardbarger, 2019; Stevens et al., 2016; Medin & Bang, 2014; Riggs, 2004). Low levels of student achievement in science-based education courses are a familiar problem to most school districts but heightened for groups of students who have historically been placed at risk (Medin & Bang, 2014; Riggs, 2004). Medin and Bang's (2014) study focused on teaching culturally based science, which helps highlight how science curriculum can be intertwined with Native American cultural practices but are not consistently implemented in the classroom. Earth-based environmental science programs have also been studied in Native American communities and found to resonate with students when combined with elements of Native American culture and tradition

(Corntassel & Hardbarger, 2019; Riggs, 2004). Rigg's 2004 study *Field-based education and Indigenous knowledge: Essential components of geoscience education for Native American communities* emphasized the need to focus on outdoor education and create the connection between the daily lives of Native American students and the world of science. Earth science knowledge is still alive in tribal communities that information and relationship with the community could help teachers make cultural connections to the curriculum (Riggs, 2004).

The Future Indian Farmers of America

Agriculture Science education programs on Native American reservations have a long but not always well-documented history. For example, the history of The Future Indian Farmers of America (FIFA) stretches back to 1937 when delegates from the Phoenix Indian School and Gila River reservation school met, and the FIFA adopted their organization's constitution and emblem (Moore, 2019). See Figure 2.2.

Figure 2.2
Future Indian Farmers of America Emblem



Future Indian Farmers of America emblem Los Angles Times, June 5,1937

FFA Executive Secretary W.A. Ross originally suggested the creation of the FIFA organization (Moore, 2019). The original idea behind FIFA was to have FFA chapters in reservation schools. However, according to the FFA constitution, FFA chapters could only be established in schools under public control that had agriculture programs funded under the provisions of the Smith-Hughes Act (Jones & Edwards, 2019). Schools on Indian reservations were not under public control and did not receive funding from the Smith-Hughes act; they were funded and operated by the BIA in the Department of the Interior; because of this, FFA chapters could not technically be established in these schools.

It is difficult to determine if FIFA became a fixture in every Native American school because it began as a grassroots effort. The history of FIFA chapters is not well documented. Without state and national organization, geographical locations, and the specialized status of Indian Schools, the growth of FIFA was limited (Moore, 2019). There is evidence that FIFA chapters did exist in Michigan, New Mexico, and Arizona. In 1938 and 1939, discussions among Indian Service workers, agency superintendents, and Indian School officials determined a need for an Indian Youth Organization that focused on more than just agriculture. Accordingly, four regional meetings of Native American youth were held in 1940 and 1941 to discuss having a national organization of American Indian youth. The meetings were in Oklahoma, Oregon, Arizona, and South Dakota. The students voted unanimously to support creating a new national organization for Indian youth. A meeting was held at the Chilocco Indian Agriculture School in Oklahoma the week of May 5, 1941 (Goodwin, 1942). Student delegates from 38 different Indian Schools, representing 35 different tribes and twelve states, met and

created a national organization known as the American Indian Youth Organization (AIYO) (Juneau, 2001).

Perkins

Today agriculture programs are funded under the Carl D. Perkins Career and Technical Education Improvement Act of 2006 (Dortch, 2016). Perkins Vocational and Technical Education Act , known as Perkins III officially repealed the Smith Hughes Act Vocational Education Act. Prior to Perkins, the Vocational Education Act replaced the Smith-Hughes Act in 1963. The Perkins act is to strengthen and improve the quality of vocational education and to expand the vocational education opportunities in the United States by providing around 1.3 billion in federal support for career and technical education programs (Mumaw, 2017; Granovskiy, 2018). Each year under the Perkins statute, Congress authorizes roughly $16 million annually under the Native American Career and Technical Education Program (NACTEP) to federally-recognized Indian tribes, tribal organizations, Alaskan Native entities, and eligible BIA-funded schools to provide career and technical education programs for Native Americans and Alaskan Natives (Perkins Collaborative Resource Network, 2021)

Conclusion

In summary, there is an enduring history of education among Native Americans full of trauma and loss. These feelings were developed over generations, and it will take generations to heal, creating challenges and resentment to education.

The foundations of science education and some ties to agriculture already exist. However, specific articles about high school agriculture education in Native American communities are scarce. There are also numerous articles and research studies examining

teachers' experiences teaching on Native American reservations and in schools with high Native American populations but not specifically seeking the agriculture educators' experiences. Studies investigating the presence of YAP in high school agriculture sciences are rare and even more rare looking at Native American agriculture programs.

CHAPTER 3. METHODOLOGY

A case study facilitates the exploration of a phenomenon within context using various data sources (Baxter & Jack, 2008). Crabtree and Miller (1999) posit that an advantage to this approach is the close collaboration between the researcher and the participant to enable participants to tell their stories. Having multiple participants allows the researcher to explore differences within each case and draw comparisons (Yin, 2018). Qualitative research works to answer the "why" behind a phenomenon (Creswell & Creswell, 2017). For the current study, the researcher sought to examine the presence of Youth-Adult Partnerships (YAP) in agriculture educations programs on Native American reservations, how the agriculture education program connects with the community, and the most effective strategies used by agriculture teachers to establish invested interest from students-living on a Native American reservation?

Thomas (2011) points out that case study design is popular in qualitative research, as it allows flexibility in the qualitative approach. The researcher develops an in-depth analysis of a case in a real-world setting (Harrison et al., 2017). However, the essential requisite for employing a case study stems from one's motivation to illuminate understanding of complex phenomena (Yin, 2018; Merriam, 2009; Stake, 2006). Primarily exploratory and explanatory in nature, a case study is used to gain an understanding of the issue in *real-life settings* and is recommended to answer *how and why* or less frequently *what* research questions (Yin, 2018; Stewart, 2014; Flyvbjerg, 2011; Merriam, 2009; Simons, 2009; Stake, 2006).

Recruitment

Snowball sampling was used to identify study participants. In snowball sampling, a researcher identifies one or two people they would include in their study but then relies on those initial participants to help identify additional study participants (Parker et al., 2019). Thus, the researcher's sample builds and becomes larger as the study continues, snowball sampling is useful when an interested group may be difficult to find or limited access to networks to find study participants (Goodman, 2011).

Upon receiving approval (#73282) from the Institutional Review Board (IRB), email correspondence between the researcher and post-secondary Agriculture Education faculty was initiated to gather participants. Faculty members were selected based on the presence of at least one federally recognized Native American reservations. Connections to secondary agriculture science teachers were facilitated through these faculty members. An initial email giving a brief outline of the project and seeking interest in interviewing were sent out to 15 email addresses. Three email addresses came back as inactive, upon further investigation these schools had closed their agriculture program. Out of the twelve working email addresses seven teachers responded expressing int and set a time and date for interviews. Six teachers were interviewed with one teacher missing their interview time. After a lack of response to follow-up emails, further contact was discontinued.

Participants

The six participants in this study are all residents of the United States and located in states within the southwest region, western region, and upper Midwest region of the United States. Four participants identify as male, and two participants identify as female. Following transcription, each participant was given a pseudo name to maintain confidentiality.

Secondary agriculture education programs are not as prevalent on Native American reservations, making them limited in number. To further protect participants identity, exact states will not be mentioned, instead the geographic region has been provided for the participants location as depicted in Table 3.1. All participants are secondary agriculture science-based teachers teaching in schools located on a federally recognized Native American reservation with active FFA chapters. All participants have been teaching on reservations for a minimum of ten years. A set number of years of teaching experience was not set as a prerequisite for this study. None of the participants themselves identified as Native American, this was also not a prerequisite of the study.

TABLE 3.1
Participants

Participant	Sexual Orientation	Teaching Experience
Ben	Male	32 years of teaching experience
Jack	Male	40 years of teaching experience
Mike	Male	17 years of teaching experience
James	Male	12 years of teaching experience
Kate	Female	16 years of teaching experience
Lucy	Female	25 years of teaching experience

Data Collection Procedure

The purpose of this project is to understand the experiences of agriculture educators teaching on Native American reservations and the partnerships formed with

students and within the community. This study follows Bernard (2017) definition and steps to semi- structured interviews. Bernard (2017) details the steps to take before, during, and after semi-structured interviews in a case-study design. Semi-structured interviews are when the researcher prepares a discussion guide ahead of time to guide conversation, allowing for flexibility in the interviews to go off script, this creates the opportunity for the interview to go beyond the discussion guide (Bradford & Cullen, 2012). The freedom to go beyond the discussion guide makes semi-structured interviews better for building rapport with participants as semi-structured interviews creates room for open communication between the participants and researchers (Bernard, 2017).

Each interview lasted between 60 minutes and 120 minutes. Participants were asked a series of fifteen questions along with clarifying sub-questions, were asked. Interviews resembled guided conversation which allows conversation to unfold in a conversational manner allowing participants to expand on questions or stories they feel are important and allows a higher level of flexibility for issues addressed by the interviewee (Longhurst, 2003; Dunn, 2005).

The researcher took time to reflect and journal after each interview in addition to field notes taken during each interview. All interviews were transcribed and later coded for analysis.

Data Recording Procedure

Interviews were video recorded using Zoom, with field notes taken during each conversation. Semi-structured interviews occurred as one-on-one conversations. All interviews were conducted by the researcher. Verbal consent was obtained from each participant prior to the beginning of interviews along with time to answer any remaining

questions about the study. To protect participants' confidentiality, all participants have been given a pseudo name following transcription. A standard introduction was used to welcome and outline the purpose of the researcher's study and the purpose of the interview.

Data Transcription

Data was collected via Zoom and transcribed automatically. The researcher re-listened to each recording to check and correct the transcript for accuracy and to refamiliarize herself with the data. Re-listening and transcribing the data, along with reviewing field notes and journal entries, lead to the lose development of codes before the start of the coding process as common themes and recurring answers to questions stood out (Schensul & LeCompte, 2010). The researcher had to interoperate cues such as change of pitch or tone to determine if these cues were meaningful.

Verbatim transcription was followed for the transcribing of data which involves transcribing every word, pause, stutter, and filler word from participants and interviewer (McGrath et al., 2019). A combination of verbatim transcription and notation of participant's nonverbal behavior has been cited as being central to the reliability and validity of qualitative data collection (Hijmans & Kuyper, 2007).

Coding

Coding in its simplest form is the operation of identifying segments of meaning in a data set (Duranti, 2006; Creswell & Creswell, 2018). A qualitative code is a word or short phrase that symbolically assigns an essence-capturing attribute for a portion of data (Saldana, 2016). Codes were developed from the data collected throughout the interview

process. Themes from the data were then analyzed and written in the study's findings. The coding occurred on major topics discussed in the interviews, repeated experiences or statements from the participants, and the presence of the YAP elements.

Holistic coding (Saldana, 2016) was the very first step in data analysis process. Holistic coding is when the researcher combs through all the audio recordings, transcriptions, and field notes to become familiar with the data as a whole. Everything that immediately stood out was noted (Onwuegbuzie et al., 2016). The researchers first round pass of coding followed In Vivo coding. A first-round pass of coding involves reading the data and assigning codes to various excerpts (Linneberg & Korsgaard, 2019). In Vivo coding derives codes from the data itself utilizing language derived from the participants themselves (Cooper, 2009). This allows codes to reflect the perspectives and actions of the participants helping the researcher to attain an in-depth understanding of the stories, ideas, and meaning that are expressed by the participants (Braun & Clarke, 2013).

Deductive Coding helped to answer RQ1. The researcher studied the four core elements of YAP and their defining characteristics through a concept-driven coding process (Saldana, 2016). The coding process followed Saldana's (2016) and led by the Youth-Adult Partnership theory. A codebook (Creswell & Creswell, 2018) was developed with an initial set of codes based on the four elements of YAP. Each interview was analyzed again with specific excerpts assigned to codes.

Thematic Analysis coding is a widely used form of qualitative analysis that is utilized when searching for themes or patters across an entire data set (Belotto, 2018). Patterns within different parts of the data set pointing to the same underlying idea or meaning are coded with a unifying code (Braun et al., 2006). Thematic analysis is a flexible

approach to qualitative analysis that enables researchers to generate new insights and concepts derived from data (Given, 2008). This style of qualitative coding helped to answer research questions two and three.

Trustworthiness

Trustworthiness refers to the rigor of the study design and refers to the degree of confidence in the data, interpretation, and methods used to ensure the quality of a study (Pilot & Beck, 2014). Protocols and procedures are established by the researcher to establish confidence in the research and consideration by the readers. Four key elements of trustworthiness are used to develop procedures and protocols, (1) credibility, (2) dependability, (3) confirmability, (4) transferability (Connelly, 2016; Leung, 2015; Pilot & Beck, 2014; Guba & Lincoln, 1994).

Credibility

Credibility of a study is also know as the confidence in the findings of the study (Pilot & Beck, 2014). Techniques used in this study to establish credibility were reflective journaling following participant interviews. Journaling provided the researcher a way to record her initial thoughts of each data collection session, patterns appearing to emerge in the data collection (Leung, 2015). Peer-debriefing between the researcher and her research advisor was utilized to establish credibility. The vision of the researcher may be widened bringing their experiences and perceptions. The meetings also provide the researcher with a sounding board for the researcher to test her developing ideas and interpretations. (Guba & Lincoln, 1994).

Dependability

Dependability is the stability of data over time and over the conditions of the study, it establishes the researchers study's findings as consistent and repeatable (Polit & Beck, 2014). Researcher notes of all activities that happened during the study. Code-recode procedure, the researcher would code data and then return to the same data weeks later to recode and evaluate the results to make sure they are consistent (Noble & Smith, 2015).

Confirmability

Confirmability is the neutrality or the degree findings are consistent and could be repeated (Lietz & Zayas, 2010). To establish confirmability, the researcher provided an audit trail, which highlights every step of data analysis to provide a rational for decisions made during the study. The detailed notes of the audit trail were also used to debrief between the researcher and her research advisor. These discussions help prevent biases from only one persons perspectives on the research.

Transferability

Transferability is the extent to which findings are useful of persons in other settings or analyses can be transferred to other contexts. Detailed description of the context, location, and people studied, and by being transparent about the analysis and trustworthiness (Amankwaa, 2016). Transferability is established by providing readers with evidence that the researcher study's findings could be applicable to other contexts, situations, times, and populations. Provide evidence that could be applicable. Lincoln & Guba (1985) said it best "It is, in summary, not the naturalist's task to provide an index of transferability, it is his or her responsibility to provide the data base that makes transferability judgements possible on the part of potential appliers" (p. 316).

Researcher's Role and Reflexivity

Reflexivity is the ongoing process of incorporating personal reflections concerning the researchers subjectivities with the context of theoretical and paradigmatic considerations across the research project from design to dissemination (Rose & Johnson, 2020). Reflexivity is critical when considering a study's trustworthiness, if a researcher describes their intersecting relationships between themselves and the participants, it increases the creditability of the findings, and deepens the readers understanding of the study (Mitchell et al., 2018; Berger, 2015). The researchers' position as an insider or outsider and/or whether they have shared the experiences with the study participants is especially important when considering both similarities and differences between the researcher and the participants (Teh & Lek, 2018; Berger, 2015). Therefore, the researcher must be cognizant of these similarities and differences and make them known to readers.

I would like to step out of the shoes of a researcher for a moment to recount and humanize my story on how I grew up and how I first became interested in this research project. Western Kentucky is where I call home and grew up on a cow-calf farming operation. My mother grew up on the same farm we currently reside, and my father grew up on a production agriculture farm in northern Indiana. I was a member of the FFA chapter in my high school and served in many leadership roles within my local chapter and at the state level. After high school graduation, I began my post-secondary education at the University of Kentucky and graduated with a degree in Agricultural Education. During my undergrad, I began working for the National FFA Organization as a

conference facilitator. My experiences as a facilitator would lead me to the experience that became the launchpad to my graduate school journey and this thesis project.

My interest surrounding the topic of agricultural education programs on Native American reservations came from my time as a facilitator at the FFA's Washington Leadership Conference during the summer of 2019. While facilitating the WLC program, a scholarship opportunity for students from FFA chapters on Native American reservations was offered. During the last week of conference, 35 Native American FFA members came to Washington. Students from across the United States representing a variety of states and tribes were in attendance. I was unaware that there were FFA chapters or agriculture education programs on Native American reservations prior to learning about the scholarship program. In my small group that week I had five Native American students from Montana, Oklahoma, and Nevada. In my naivety, I never gave a second thought to changing how we had been running the conference for the previous six weeks, this would later prove to be a massive error on my part.

As part of the conference's curriculum, students attend the changing of the guard ceremony at Arlington National Cemetery. When talking with our small group, the Native American students in my group expressed their hesitancy to go to Arlington. I tried explaining how Arlington is a unique place full of honor and tradition and would be a very powerful part of our day but could not convince our Native American group members otherwise. Finally, one of the chaperones explained how cemeteries are a sacred place that it is seen as a sign of disrespect to walk among the graves, let alone take pictures and tour the cemetery.

Throughout the week, I became increasingly curious at what I viewed as a lack of participation and overall hesitancy to try and interact with the rest of the group. Finally, towards the end of the week, our small group planned to host an Olympic-style end-of-week recap with some of the other small groups. Our students were excited to compete and wanted to wear all red, white, and blue spirit wear. Before we began our competition, a few girls had brought face paint before meeting the other groups. It was not until the end of the round that I and some other facilitators realized that our Native American students had not been participating and were the only ones not wearing face paint or competing.

That very next day, the same facilitators and I were pulled aside by one of the scholarship chaperones explaining how uncomfortable we had made our students, this had never been any of our intentions. I apologized to my students, and they took the time to explain how face paint is used in ceremonies and has a powerful, traditional meaning. My lack of cultural knowledge led to a situation causing my students to feel left out and uncomfortable, a situation that no student should never be put in.

After this week, I realized that I have a lot that I do not know regarding Native American cultural norms and values. With National FFA wanting to create more opportunities for Native American chapters to come to events like WLC and other leadership conferences, there's a lot of education that facilitators need in order to make our Native American students feel comfortable.

During the week, I engaged in several one-on-one conversations with Native American students and noted how highly students spoke of their ag teachers; many mentioned their teachers were non-native but felt more like members of their family than

their biological family. Many students shared with me that their agriculture classes were the only reason they still were in school and that their Ag teacher was one of the only people they could trust in their school.

I began to wonder what the teachers of these students were doing to gain the respect of their students and how they honored students' traditions and culture, something I had failed at doing. These questions are what lead the me to graduate school and the fire that has fueled this project form the beginning to learn more about the work of agriculture science educators on Native American reservations, while at the same trying to find a respectful way to tell the rich story of agriculture education on Native American reservations.

Limitations

This study did not include participants who teach in schools located in a high Native American population not located on a federally recognized reservation. Therefore, the information gathered may not be an accurate representation of agriculture educators in all programs located in communities with a population of Native Americans. None of the participants in this study were themselves Native American, this limits the lived experience to those who are non-native working on reservation and may not be transferred to Native American teachers teaching on reservations.

CHAPTER 4. FINDINGS

Overview

The study sought to answer the following questions: (1) How is Youth Adult Partnership utilized in Native American secondary school-based agricultural education?, (2) How are community connections fostered through the secondary agriculture program?, and (3), and the most effective strategies used by agriculture teacher to establish invested interest from students living on a Native American reservation? The research questions were answered through a case study design approach with six secondary teacher participants from five different states.

The first research question- *How is YAP (by the secondary agriculture educator) implemented in Native American school-based agricultural education?* — is divided into the four elements of YAP, as defined by Zeldin (2012): (1) Authentic Decision making (ADM), (2) Reciprocal Activity (RA), (3) Natural Mentors (NM), (4) and Community Connectedness (CC). Each element's presence in the agriculture program is supported by teacher examples revealed in interviews that demonstrate each element being met in their program.

Research question number two- *how are community connections fostered through the secondary agriculture program*?- Although a myriad of examples were provided during the interview process, there were two common themes emerged across all participant interviews: (1) An emphasis and value on listening rather than speaking, and (2) Relationship building through respect and appreciation of livestock

Research question number three- *What effective strategies are used by secondary agriculture teachers to establish an invested interest from the student?*- The answers

provided were, again, based on common themes that emerged across teacher interviews. Themes were broken down and are presented as the following: (1) hands-on opportunities, (2) offering trade certifications, (4) and broadening education through travel.

RQ1: How is YAP (by the secondary agriculture educator) implemented in Native American school-based agricultural education?

It became apparent early on in the interview process and reiterated during the coding process that YAP is present in each of the SBAE programs involved in this study. Throughout teacher interviews, examples of each element in YAP emerged, Authentic Decision Making, Reciprocal Activity, Natural Mentors, Community Connectedness. The data coding process revealed that while YAP is present, the elements Reciprocal Activity and Authentic Decision Making are less present than the Natural Mentorship and Community Connectedness elements being the most present as revealed by teacher interviews.

Authentic Decision Making

Decision Making focuses on the youth, or in this study, students' ability to make their own decisions (Deschenes et al., 2010). An important characteristic of ADM is the adult or teacher is creating an environment where the student has the opportunity to make decisions that are supported and respected by the adult(s) (Zeldin, 2012). Teachers described the relationship of students making their own choice on college or trade school and walking through the decision process with them. Mike has 17 years of teaching experience on a Native American reservation located in the Western Region of the United States and talked at length about the trade opportunities he strives to provide his students.

Mike specifically mentioned saddle making, welding, construction work, and electrical work as trade opportunities available in his area that former students have found success in. During his interview, Mike gave his account on his role in students post-secondary decisions,

> You know, I've tried, the last few years, especially to encourage kids do you want to do, go do what you want to do. Most of my kids don't go into the traditional ag industry, they just don't and I don't know why, but they don't and I'm fine with it. There are some of them that are in ag and coming back to help out, you know, the kids like them. A lot of those kids didn't know how to tell mom and dad, well really just whoever is taking care of them, that they didn't want to go to college or that they actually wanted a job. Councilors and admin here push college but that's not always feasible. If a students tells me that they want a trade certificate I work with them, help them look at that option from all angles and if they are still all in, I act as safety net to make sure they get it done.

Mike spoke passionately about the choice to pursue a job, trade, or college has to be the students but that a teacher can guide the decision making process to ensure the students is well informed and supported in their choice.

Later in the interview, Mike asked to circle back to the question of students decision to purse a job, trade, or college. Many of Mike's students expressed to him that they did not have anyone else to unbiasedly support and guide them through their future options, that many students guardians and parents wanted their children to do as they had done or purse a totally different direction for their post-secondary education or career.

Not all examples of ADM were based around post-secondary plans, interviews also revealed numerous opportunities for students to choose how they wanted to guide their learning and express their artistic abilities. It was also mentioned several times throughout the data collection process of how naturally creative students are and the

greater success teachers had with engaging students is when teachers were honing in on students creativity.

Students who use art can describe what they are learning through their art and its interpretation (Erdrich, 2020). Traditional Native American communities celebrate their culture through art and craftsmanship (Ross, 2019), providing students with the opportunities to do this in the classroom is a way Kate and Lucy have found to bring elements of the Native American culture into the classroom to let students express what they see as representation of their history and society.

Kate is an Ag teacher in the upper Midwest region with nearly 20 years of teaching experience, she explained that choices are a big part of her classroom structure and prefers to keep classroom instruction as adaptable and "broad as possible." In Lucy's interview, she also dove into the importance of keeping her classroom style of instruction broad in order to keep her students engaged and learning content in the best way possible. With 25 years of teaching experience to draw on, Lucy describes the shift in curriculum towards student interest,

> Rather than you know it being well this is metal fabrication we have to do metal fabrication this particular way, you know and so that was a purposeful decision on my part to allow choice and to some degree let the students guide the class and thankfully that was allowed by administration, to allow flexibility in the curriculum.

Kate credits flexibility to create opportunities for students to express their creativity in the classroom has reenergized students to complete work since coming back from Covid school shutdowns and long stretches of virtual learning,

> Creativity and you know kind of a kind of a propensity to, you know, being artistic. If I know people who are really good at drawing and stuff like that, I

> brought students the option to do that and I incorporated art into the projects that we use throughout the class. We have a lot of technology at [school]. For example, we have an engraver and so we take a wooden box and let them choose something to engrave on the top and then paint that. If students had a different project they had an idea for that involved cooking or sewing, I was game for that too because it got [the students] excited. They've been experiencing a lot of virtual busy work and multiple-choice style stuff something that takes some time and thought to complete has been a good change.

By bringing more art or project-based assessments, Kate has been able to take students to the state fair with many beautiful art projects. While describing the artwork students had made over the years Kate quickly began looking around the room for example of students' work that they received high praises from the judges at the state fair.

> We took student projects to the state fair and I had multiple teachers, you know my colleagues and some of them have a lot of Native American Kids in their classes too, but at the State Fair and they'll ask me how did I make student do such nice work, like how do you get them to paint so nice or be so creative? I didn't force or make them, part of it is the process of letting students take ownership in their work and they set the expectation and try to show their best work.

This enhancement to Kate's classroom has allowed students to not only experience some creative freedom in the classroom but had created opportunities for some students to have critical conversations with their grandparents, aunts, and uncles about their traditions and artwork for incorporating into the class project. The state fair trip allowed interaction with other students and teachers; thus, created an opportunity for students to teach aspects of their culture what they learned in class, and how their culture and class curriculum connect together.

Reciprocal Activity

Shared leading and learning between youth and adults are the core principles of the Reciprocal Activity element (Cameo, 2005), and draws on collaboration rather than a

competitiveness approach that has shown to be more successful when working with Native American students (Laal & Ghodsi, 2012; Lomawaima & McCarty, 2006; Swisher, 1991). Fostering a classroom environment where students feel comfortable to share information and ideas with teachers and peers ties to traditional aspects of Native culture were group collaboration is celebrated more than celebrating individual honors (McCafferty et al., 2006; Starnes, 2006).

It was common for teachers to share stories of lessons that they had learned from their students. Ben has been an agriculture educator for 32 years and shared with the researcher that over his career, he has learned many lessons from his students. Lessons ranged from the traditional Native American breeds of sheep still in production to the kind of veterinary tasks girls are not allowed to perform according to tribal culture. Further learning experiences were the traditional medicines for treating livestock that the students would teach him. During the interview, Ben described an exchange that he had with his students just a few days prior to the interview,

> We had a bucking bull come in with a few abscesses and you could tell it was probably from a cedar or juniper tree and knowing the owner and knowing that they're very traditional based, I opened [the abscesses] up for them but then I turned to the students and their parents for the medical treatments, which allows for a fund conversation to start. The kids appreciated that, especially when it's in front of a class of almost 30 of their peers. They are like 'how often do you use our tradition and medicines in your program?' and I told them that I use what they teach me every single time.

Taking the opportunity to show students that their teacher is willing and wanting to learn from them helps strengthen the RA element and creates a stronger sense of group solidarity (Kirshner, 2009). This partnership also creates a space where students can provide their perspective on how to problem solve or ask questions with the

understanding that the teacher is open to learning from students. The lessons learned from students are shared throughout this chapter and overlap with many other elements and lessons teachers have learned from their years of teaching.

Natural Mentors

Natural Mentors emerged as the most prevalent element within each interview. The characteristics of a mentor are rooted in providing youth with experiences, encouragement, and serving as a role model for youth (Wu et al., 2016; Zeldin et al., 2012).Teachers ability and willingness to serve in a mentor role to students is a testament to the strong relationships teachers and students have built.

Many teachers shared the struggles students faced surrounding their home life. Teachers expressed that it was not uncommon for students to not know where their parents had gone or that they were living with family friends or distant relatives. On occasion, the teachers would reference the struggles by stating,

> It can be hard to get back permission papers, kids will come back and tell me they have parents but they haven't been around in so long that they had to go somewhere else, or they don't have a legal guardian, or at least by the states terms of legal guardian. They then would ask if the couple that they've been living with the last few months sign instead. Things like that happen every semester.

Or on one occasion, another teacher soberly described a student's relationship with their parents. In this emotional moment, it was noticeable that the teacher had a unique bond with their student and it was difficult to explain with many pauses as they explained,

> I was talking to one of my senior girls that I've known forever - I've known her family forever They were more of an ag family, and talking with her about, you know, I grew up the same age as her brother, but I was talking to her about her mom you know I said 'how's your mom and dad?' she says, 'well, I don't know.' And I was like, 'well, what do you mean you don't know?' And she goes, 'she was drinking and smoking meth this summer, and her grandparents came up to [STATE] to visit them and saw what she was doing and said, 'do you want to go

> with us?' and the kids all packed their bags and jumped into the car and they haven't seen her since April of last year.

Many interview participants described students homelife as a challenge and something they wished they had a greater understanding of prior to teaching on the reservation. Teachers also wanted to be clear in saying that not every students homelife is void of involved parents or grandparents and that there are many active parents in their programs. However, the teachers have seen a growing number of parents leaving their child to move in with friends or relatives while they search for work in the wake of the COVID-19 pandemic. With these challenges, mentorship relationships are crucial and take time but always come to fruition.

To create experiences for students to participate in, many teachers, like James, discussed how going the extra mile (literally) to provide students with transportation is a small price to pay for a student to attend a competition, practice, or school/community event. Oftentimes, car rides lead to the teacher and student gaining a deeper understanding of one another. James detailed one experience with a student in his fifth year of teaching,

> I had a kid that wanted to go on these trips but never had a ride to school so I'd go pick him up at his house and most of the time I would pull in and stop and he would jump in the vehicle. One time he didn't come out of the house, so I knocked on the door and no one answered, so I opened the door and looked in and it was just this mass of bodies lying in the middle of their house and no furniture at all, which you know when you walk into a house you expect to see furniture. I called his name and he pops up and goes 'oh crap I forgot - I'm up, I'm going'. He got dressed right there, ran out the door and got in the truck and I said 'what's going on? How many people live there? He said well there's 16 of us and this is a little two bedroom house is all, so you know, not a great situation. You have to have relationships with these students that don't come from conventional backgrounds.

Getting to know students backgrounds is vital to building natural mentorships but as James acknowledges, students need be able to learn about their teacher as well,

> A lot of my times I talk about my family and it just blows my students minds that I sit down with my family almost every night around the same time, and we have a meal around the dinner table and I asked my children how they're doing. Opening up, it changes the whole dynamic of the relationship between me and my students. They start asking how they can do the same for their future families and change their trajectory.

Building trust and respect between teacher and students is essential. Trustworthiness and a willingness to show students how to complete a task by providing guidance and demonstrating respect and a willingness to listen. When asked by the researcher "*what does it look like to be a mentor to your students?*", Lucy took a long pause before responding,

> You have some tough conversations with some of those kids when they're down there and things at home or maybe going well or right you know they lose their phone, or you know they don't know it's just all kinds of things that can happen and you just have to know to keep calm, not promise anything that you can't deliver.

Mentorship looks a little different for every teacher, but the importance of being a role model and mentor figure for students was a shared sentiment for the teachers. Each shared a sentiment that a relationship/mentorship must come first before teaching content. Ben had spent 30 years of his career in a very rural area of the Native American reservation and shared his thoughts on teaching and building relationships,

> Sometimes we're teaching agricultural education in the classroom but all the time we're teaching young adults in the classroom we are getting to know outside of the classroom and getting to know their families outside of the classroom.

Community Connectedness

Connecting students with their communities is the guiding characteristic for the final element if YAP, which is Community Connectedness. The success of the final element, hinges on the prior three elements being present. Out of all the elements of YAP, community Connectedness is the greatest predicator of future youth community engagement (Zeldin et al., 2012). There are a variety of practices that teachers use to bring the community into and become a permanent part of their classroom.

This element is particularly interesting as it is one of the strongest elements despite none of the teachers interviewed identifying as Native American. Even though the teachers in this study are not part of the Native American community, they still make it a priority to stay connected with the Indigenous community they teach in and keep students connected to the community in the classroom. The importance of community in the Native American culture is paramount and creating an environment where the community feels welcomed to contribute to the content being taught and feel their culture is respected is a key predictor to a teacher's success and longevity on a Native American community (Lopez & Bobroff, 2019; Gillard & Moore, 2007; McCarty, 1993).

Animal science was expressed by five of our six teachers as a subject that their students connect with and show the most interest in. Channeling students' interest in animal science gave teachers the idea of bringing in tribal elders to teach traditional animal handling practices and traditional veterinary medicine. Not only did this opportunity teach how to take care of livestock, but taught teachers and students alike about the traditional, and spiritual bonds community members have with livestock and the importance it plays in the history of Native American communities.

Ben spoke proudly of the livestock work his students perform with community members and the lessons he and his students have learned from those opportunities,

> What I found is sometimes you have to go on their terms. You have to respect their medicine and become knowledgeable about their veterinary medicine, that's better than anything you will ever find. You have to at least get knowledgeable about their veterinary practices and it has led to natural bonding in our community. And of course being on the reservation, raising livestock is still a very traditional way of life and a lot of people do that, so it has been a good fit.

Teaching and practicing traditional veterinary medicine in connection to the animal science curriculum opens opportunities for the community to come into the classroom and teach the students and the teacher. Mike understands the importance of Community Connectedness and explained to the researcher that almost all of his student own or have worked with horses in some capacity. The researcher asked if this was common for community members to own a horse to which the teacher replied that the tribe he specifically works with were the first northern tribes to obtain horses from the Spaniards who brought horses to the American Southwest. Horses made travel and trade much easier and also gave the tribe an advantage over neighboring tribes to expand and defend their territory (Roos, 2020). The widespread ownership and strong historical ties to horses is one of the many ways Mike keeps the students and community connected while teaching animal science.

> I do an equine science program here, and within the class we actually castrate horses on campus, it is kind a of community service. I have committee elders come in and show us, you know how to catch a horse and pull it down and tie it up. Then you can still perform the operation on the horse without hurting it, without hurting yourself, and you know honestly nine times out of 10 those horses actually recover faster and better.

Getting students out into the community to work with residents and spending summers traveling together working in branding corrals and in mobile vet clinics is a big

part of how teachers, like Ben, get to know his students better and a way for students to develop a deeper connections by working and helping members of their community,

> We do a lot of things to bring our community in when I I've spent many of summers in Branding corrals working with the community you know. I can't tell you how many times that we've had herds of sheep attacked by dogs and a grandma will bring them in because they're her sheep and she sits in the back of the room and cries because she sees all these native kids that are helping her lambs. Unfortunately, she can't get her grandkids, who live in a city off the reservation, to come out and help and so that's kind of the bond you make.

One of the goal of Community Connectedness is creating a desire in students to become engaged and agents of positive change in their community (Reischl et al., 2011). This goal becomes more likely when youth can participate in the community creating positive change.

RQ2: How are community connections fostered through the secondary agriculture program?

Each teacher participant felt the agriculture program had the support of the Native community, but also an invested interest. It was often mentioned that while teachers may not feel most supported by their state and/or national agriculture education or FFA staff, they felt highly supported by their local and regional communities.

Three teachers in this study are currently teaching at a program that at one time had been shut down, one of those teachers is James. James is not Native American but did grow up on the reservation he is currently teaching on, his family were some of the first homesteaders in the area and settled on the land that would eventually become part of the reservation. When he moved back to the reservation from college, the Ag

department and FFA chapter had closed down. James shared that if the local community did not support the ag department, then his program would already be gone,

> There were some people that remembered when we had the program and they knew what it could do. I've had really good support over the years when it comes to getting what I need and volunteerism. That being said, the community does agree that, yes, the program is important, it has value.

James continued further describing the community support for the school's agriculture program. that during his third year of teaching, large school budget cuts were being put in place. At that time because James was untenured, the ag program should have closed down again. However, as James describes it, "because of the pull from the Community, they expressed the desired to have the ag program over the wood shop program, they actually closed [the wood shop] program down and kept me on."

When describing what support from the community looked like for Kate's agriculture department, she described the parental support for the program once the students and parents saw that she was not going to become like many other teachers and be a "one or two semester teachers that we never see again." Kate had this to say about the ag department and FFA chapters growing number of supporters "a lot of parents are super supportive of everything we do, they support our fundraisers they support the students, they asked us to do things for them, and to make donations, so it is really openly supported."

Tribal governments lack parity with state, local government, and federal government in exercising taxing authority. Many Native American tribes lack a strong tax base structed around property taxes and income taxes typically found at the local government level because of the Trust status of Native American land and they generally do not levy income taxes on tribal members (National Congress of American Indians,

2019). With low tax revenue dollars to contribute towards education, the community's willingness to support the students and teachers in the agriculture program becomes even more key to the ag programs viability.

Community support is one of the only ways agriculture programs can stay in place in many Native American reservations, as described Ben

> Look at the reservation and no matter what reservation, they don't have that big industry or that industry support. You know they don't have the taxes income like other schools do and so you have to learn how to survive with anything that you can and take help from just about anyone.

An emphasis and value on listening rather than speaking

Fostering relationships between teachers and the Native American community came back to the same shared lesson among participants, take a step back, and listen to learn the culture rather than asking questions or trying to insert oneself into the community. It has been embedded in Native American culture that silence over expressing emotions of anger of frustration, especially in social situations. People unfamiliar with this communication style can interpret the silence as indifference or just not caring, but when Native Americans communicate they put much more emphasis and value on listening rather than speaking (Pedro, 2015).

Jack has taught on the same Native American reservation for 40 years, yes, you read that correctly. Over his tenure, Jack, a self-proclaimed introvert has formed many relationships with members of the Native American community on the reservation and believes this characteristic was a benefit in forging relationships. When asked by the researcher if he ever felt like part of the community, Jack offered a perspective that was honest, humble, and vulnerable.

> I'm 100% Anglo, I never felt unwelcomed. I understood pretty early on that I could not fully be part of the community. I was a resident of the community, at the same time I could never be a part of their community, I couldn't be one of them. And that was something I learned through local native mentors I was lucky to have early on and they taught me that, without telling me that. That was important because I was able to find home there without trying to push too hard.

It is important to remember that for centuries, white people came to reservations and forced education and assimilation upon the Native American communities or took Native American children away to be educated. As Jack somberly mentioned “education historically was something that was done to native communities not something native communities participated in and those scars still exist today.” While the agriculture teachers in this study have experienced success in connecting with the community, it was a repeatedly mentioned by all six educators. None of the teachers had the exact same successes, but all quickly were able to navigate in the community and knew what would not work as described by Jack,

> Out there we will get a lot of new teachers so come out there a very idealistic, they want to do great things. The first thing they want do is know all about the people, you know and so they are like I'm serving you, tell me about your ceremonies, what do you believe in? and pretty soon those people find that the Native people are distancing themselves from them.

A common challenge shared by all six teachers was the high rate of teacher turnover. All six teachers also shared how teachers that don’t stay past their first year often did not take the time to connect with the community or students. In fact, many of the teachers offered a teaching position to the researcher by the end of the interview. Lucy and Mike echoed similar statements about the challenges teachers can face when coming onto the reservation, “the tribe wants to know that you’re committed to the reservation and the students before they are willing to commit to an ‘outsider.”

Every teacher interviewed stated that they were the most senior teacher in their school, many having out lasted 3 or more administrators in their tenure. In some cases, they were the longest-serving staff member in their building. The two longest-serving teachers in this study both credited the tribal members that have served as mentors to them as key resources in learning how to respect the culture without trying to take on the Native American culture. The mentorships that teachers formed also provided teachers a network of community members that supported and respected the ag teacher, creating support for the program with members of the community.

Relationship building through respect and appreciation of livestock

While each teacher was teaching on a different reservation and teaching students from different tribes, there were many commonalties with how ag programs connected with the community. Working with livestock was a common theme found throughout the data collection process. Many students had worked with livestock, owned livestock, or worked for a rancher with livestock. Many students and teachers were working with cattle, horses, and sheep and goats in some regions. As previously discussed in the Community Connectedness element in RQ1, the traditional ties to livestock created many opportunities for teachers to reach out to community members and bring them into the classroom to educate the teacher and students.

The story of Native Americans in the western Hemisphere is intricately intertwined with places and environments. In Native American traditions, animals are sometimes used to communicate the values and spiritual beliefs of Native Communities (National Museum of the American Indian, 2018). Indigenous peoples' relationships with animals are the results of thousands of years of connections to their environments

(Cosier, 2021). There are animals whose meaning are very specific to each tribal community and may vary widely from one another.

The cattle industry fostered trade early on in Native American tribes and provided food during tough times on the reservations. The Cattle trade created a new economy for tribes although open range cattle herding had been common for the Native Americans since the colonial days (Roland, 2018). Teaching about the connects to livestock is another way teachers can connect content to history and culture in the classroom.

The interest surrounding livestock production was also a way for teachers who grew up raising cattle, horses, and showing in the rodeo and show cattle circuits were able to connect students with internships, ranch-hand jobs, and coach for livestock shows in the area. One participant, Molly, described how livestock has helped her connect with her students,

> I grew up in rodeo and that is something I shared with my students and some of them were really interested in learning that, so around fair time I'll coach a few students that are interested in showing. It's another way to teach and give the kids something I love and give them some confidence.

With so many facets of the animal agriculture industry, connecting students with industry professionals at events such as rodeos or livestock shows is an opportunity that does not go unnoticed by teachers, Kate named several students who have earned summer internships on ranches that have turned into full-time jobs.

RQ3: What effective strategies are used by secondary agriculture teachers to establish an invested interest from the student?

There are inherently many challenges when it comes to teaching and many different challenges arise when teaching in historically marginalized and low-income areas. The literature surrounding the challenges when it comes to education on Native

American Reservations is bountiful and typically centered around of low tax revenue, teacher turnover, low attendance rates, and substance abuse (Gulliford, 2004; Locke, 2004; Richardson & Dinkins, 2014). Our teachers did express some of the previously mentioned challenges stated in previous research studies and shared remarks not yet stated in research. One such remark made to a participant teacher came from a fellow ag teacher when taking students to FFA competitions off the reservation. One teacher specifically shared that some teachers in their FFA district have refused to bring students to FFA events hosted by reservation based chapters citing that the location was "too unsafe", and their school district would not allow them to attend, but that did not stop teachers from giving their best for their students.

What maybe the most unique challenge, that was expressed by every single teacher interviewed, is the student's perceptions and stereotypes they place on themselves. Each teacher relayed to the researcher that students place a lot of limitations on themselves. Limitations like they are too quiet and have nothing to say, that they aren't smart enough, or that they are "too Indian" and students believe that these are part of the reason why people will not like them or even stare at them in some cases. These beliefs are one reason why teachers think students hesitate to in participating in FFA events above the chapter level that require traveling outside of the reservation. As expressed by teachers in this study, overcoming the stereotypes that students largely place on themselves is the driving force behind many of the teachers strategies and why they work to create more opportunities for students to be successful and learn.

Though all of these challenges are daunting, and take years of building trust to overcome, throughout data collection, the researcher saw that teachers were finding ways

to connect with students and creating a lasting impact through the techniques they have found over their years of experience. The best strategies that participants shared all serve to help students learn while in school but are also practices that will serve students best in post-secondary education or the job market. More specifically themes of hands-on opportunities, creating transferable skill sets through trade certifications, and broadening education through travel emerged as common components of participating teacher's programs.

Hands-on opportunities

When discussing what participating teachers classroom instruction looked like, all six described textbooks as the least likely item to be used for learning. Interviewees cited the low reading levels as aiding in students resistance to learn from textbooks or PowerPoints. Specifically, Jack described,

> The biggest difference is native students learn best when you apply the skill. You know our reading, writing, and math scores are so low here but when it's something that they're really interested in and you can go out and show them, huge difference. I don't know if I had a classroom of white kids and they had to work with the cattle that we had in today where we are pregnancy testing and vaccinating, they probably would think that was gross. But the Native kids are standing in line by the door with gloves on ready to go.

The teacher participants believed that many of their students' core content teachers (English, Math, Social Studies, Science, etc.) only teach from a textbook, worksheets, or PowerPoints and the change in teaching style that they experiences in their agriculture classes keeps students involved and re-enrolling in their programs.

Four of the six participants shared stories of students who had struggled in other classes but found themselves thriving in their agriculture courses. Mike described a time when an English teacher approached him about a student who she described as,

> one of those problem and failing students in my [English class] - do you have an issue with him? I just smiled back at her and told her the truth which is I don't have any problem with [student]. The only time we have some goofing off is when he has to use a textbook instead of his hands.

Participants contribute a part of student success in their classes to the incorporation of hands-on, engagement, and real world lessons connecting back to agriculture and the community. The approach has kept students enrolled in agriculture courses but engagement in activities that support their community has opened networks on the reservation that many of their white teaching colleagues have never experienced.

Ben has over 32 years of teaching experience and has hours' worth of stories of students transitioning the skills learned in the agriculture program and finding success post-graduation. One story stood out in particular,

> I had one student who was in special education. He loved animal science classes and working out in the corral with the horses and cattle. He went to his counselors and they said, 'you're special you can't go to college'. He came back and told me that, so I called a few folks and was able to send him out to Oklahoma Panhandle State University, where he could work with his hands while earning a degree. It took him 5 years to get his bachelor's degree before he graduated, but it doesn't matter how long it took because he's landed a job with the feedlot and now he's managing it - number one man in charge.

The opportunities to work continue in Ben's program, even stretch into the summer months where students have the option to work with Ben and the community in applying their veterinary science knowledge gained during the school year,

> We have our summer brandings and so all of district day and then I do district 7 and the District Six. I go around with the branding crews, me and the students. We offered the vaccines and stuff, and it end up running the deal, and branding all the cows.

Creating a transferable skill sets through trade certifications

Trades and certifications programs in ag departments have helped many students acquire trade jobs post-graduation. As Ben recounted, "I have kids who have graduated

come back all the time they all make the same statement make sure they get an OSHA card because that's how I survived." Ben goes on to explain how the certifications, in particular, their vet science certification program has saved their ag program through budget cuts and changes in school administrations. The teachers in this study described the location of their programs as very rural and labor jobs or trade-based jobs are often time the only form of employment without moving off or to the edges of the reservation. Holland & DeLuca (2016) cite in minority, low-income areas, students are not receiving guidance on how to transition into the work force post-high school but the trade certifications and the expectation of work in career and technical education programs is a better predictor for success in the transition into the for workforce.

Three teacher participants said they have designed their classes with certification options and are managed similarly to what students would experience in a trade school or job training in order to best prepare them for the change in expectations and work environment in the workforce.

Broadening Education Through Travel

Traveling emerged as a way for students who otherwise may have never had the opportunity to go outside their communities let alone travel to other countries. Teachers strongly encouraged students to participate in trips as part of the FFA chapter. All six teachers described travel opportunities for regional FFA conferences and contests were the most common forms of travel among teachers with some programs providing students with the opportunity to travel out of state, mainly for the National FFA convention or livestock/rodeo shows. One teacher spoke of his experiences of traveling internationally with students to Ireland and other parts of Europe along with destinations such as Hawaii.

Travel not only exposed students to life outside of the reservation but it also demonstrates a level of trust between student and teacher. For many students, traveling with high school sports teams or the FFA chapter is the often the first chance students have had to travel outside of the state. Teachers participating in this study believe traveling strengthened the teachers bond with students and helped facilitate a deeper level of understanding for both parties. On an out of state trip, James described an experience that changed his career and in turn helped him to become more understanding of his students,

> They always pick McDonald’s. Like why are you guys picking McDonald's? So I got to where I'd say no, we're going to a steakhouse or we're going to an Italian restaurant or whatever. I take them and the kids get there and they'd be like well do you have a cheeseburger? Well, no, we don't have a cheeseburger. The waiter would be like it's on the menu just read the menu. Not all the kids could read the menu, so they wanted to go to McDonald's - not because it was their favorite place but because there's pictures on the menu. They’re uncomfortable at the nice restaurant and so that was a big adjustment for me, and it took me 10 years to figure that one out. Now that I know, I still do the same, but I take a different approach. Like we went to nationals and the one food rule is they're not allowed to eat anywhere that we have at home. The kids know me and I know them and if they need help with the menu they'll ask ‘what do you recommend?’ and I’ll guide them through the process.

James went on to further describe how moments like these have motivated him to provide his students with as many new experiences as he can provide. The key, as James describes, is that he extends empathy by always

> ...respecting students and teaching them while never making them feel less for not knowing a menu item or not knowing the signs at the airport. I show them that they can do these things no matter the situations they have come from.

While finances can be difficult to acquire for travel out of state, many of the participating teachers have taken students on trips throughout their state and

have seen a positive impact from the trips. Earlier Kate reflected upon taking students to the state fair to display their artwork as a result of a class project and the opportunity that came to educate fellow ag teachers, FFA members, and the general public about their Native American Heritage.

Also, Ben had taken students around the state to assist veterinary clinics during the summer to helps students learn from professional veterinarians and sharpen students skillsets. Ben also described that the traveling to the clinics allowed students to see parts of the reservation and state where very traditional tribal members practice life as close to traditional ways as possible. Ben paused, smiled and preceded to tell the researcher some of the lesson's students have taken away from their travels together,

> I’ve seen students walk away from those trips with an even deeper appreciation for their culture and a stronger desire to learn and practice more, which is pretty remarkable considering how young people want to be so modern. There is a beauty in their traditional way of life that maybe they had never seen till now.

Mike cites taking students to FFA leadership conferences across the state as one of the big motivators for former students running for and some being elected to a state FFA officer position. When asked by the researcher if Mike thought traveling to conferences made a difference in students desire and confidence in running for state officer positions, he responded,

> You know, I touched on how my students lack confidence already when it comes to the state FFA level. Taking them to conferences gives them the chance to see that they are just as good, if not better, than other chapters in the state. It also gives them the chance to make friends and show other kids, not from the reservation that they are not limited because of where they live and the school they go to, they’re at the same conference as they are in the same official dress.

Summary of the Findings

As revealed by interviews, Youth-Adult Partnerships are present in the programs of this study with examples of each of the four elements emerging through participants interviews. While examples of each element look slightly different from participant to participant, the core of the elements are being met in the way that best fits the location and students in that specific community.

There was overlap of best practices for fostering community connections through the agriculture program and the community connectedness element of YAP. Watching and listening to learn the culture and traditions of the Native community were repeatedly mentioned as the best way to gain respect and as a result allowed connections within the community to flourish. Connecting through livestock was also a common way for teachers to fostered connections with students and community members as well as an opportunity for the community members to teach students and teachers.

With a combined total of 142 years of teaching experience, there are enough teaching techniques and lessons for an entire thesis itself, but some of the common best practices teachers shared are keeping the classroom very hands-on and providing classes with trade certification opportunities, this is met through a variety of ways from livestock work, veterinary technician courses, and metal fabrication and shop courses. Providing students with the chance to travel whether it is the other side of the state or the other side of the world holds value and lessons that are not quantifiable.

The best practices, and ways to connect with the community all could be summed up by this statement made by Ben,

> I see people look down on Native Americans. Their culture is just super exciting and there's so much of the family bonding and culture that I am

> envious of. I would say 90% of the kids have electricity and then probably only 60-70% have running water at home but that doesn't matter. They love each other and they work hard. They have taught me to respect the tradition and I never have an issue with that.

Teachers, especially non-native teachers, can never fully understand the Native traditions of their students and families, but respecting the culture and traditions and not shying away from letting elements of those traditions be a welcomed conversation and practiced in the classroom will could be the defining quality that makes the agriculture educators so invaluable on the reservation.

CHAPTER 5. CONCLUSIONS

As the United States will see a growing number of Native American Youth populations (Jones, 2021) recognizing the need to build strong partnerships with Native students and in Native American communities will be a key component to the success and longevity of agriculture science programs on Native American reservations and better prepare teachers educating Native American students in the future.

Chapter five draws conclusions from the data collected in adherence to the study's purpose. Overall, the study sought to explain the approaches teachers take in connecting and developing partnerships with their Native American students and community.

Through the conduction of the study, the researcher was able to (a) analyze if four elements of Youth-Adult Partnership were present, (b) explore how community connections are fostered between the agriculture teacher and the Native American community, (c) determine the best practices teachers have found for creating student buy-in. To do this, the researcher utilized the following research questions:

Question 1: How is YAP (by the secondary agriculture educator) implemented in Native American school-based agricultural education?

Question 2: How are community connections fostered through the Native American School-Based Agricultural Education programs?

Question 3: What are the most effective strategies used by used by secondary agriculture teachers to establish an invested interest from the student?

Limitations

The study examined the experiences of secondary agriculture teachers teaching on Native American reservations. Results are limited to non-Native American teachers

educating students in schools that reside on reservations. The researcher cautions the use of these findings for inference beyond the scope and demographics of the participants and the participants' schools. The researcher also cautions the use of these findings for inferences to all Native American teachers, Native American students, and Native American schools.

Review of the Findings

In response to research question one- *How is YAP utilized in Native American School-Based Agricultural Education?*- the findings indicate that all four elements of Youth-Adult Partnership: Authentic Decision Making, Reciprocal Activity, Natural Mentors, and Community Connectedness were present in the agriculture program, as expressed by the participants. The qualitative examples that supported each element varied from teacher to teacher but each example fulfilled the characteristics of at least one YAP element.

Examples of Authentic Decision-making included choices on types of post-secondary education to the style of classroom projects and lessons. Reciprocal Activity was commonly expressed by teachers as learning cultural lessons and traditions from their students and the mutual respect needed by teachers and students to learn and teach on another. Natural Mentors was expressed through stories of supporting and guiding students through decisions and serving as role models. Community Connectedness looks different for each participating program but all made connecting students and community members through the agriculture program a priority.

Research questions two- *How are community connections fostered through the secondary agriculture program?* - found that teacher turnover is incredibly high, but the

agriculture teacher is often the longest-serving teacher at their schools, as expressed by all six participants. Community connections were fostered by incorporating ways for members of the community to come and teach in the classroom, the most common example was through animal science education and inviting community members to come in and teach lessons connected to traditional medicine and animal husbandry. Community connectedness was also fostered by taking students out for community projects and learning opportunities.

In response to research question three-*What are the most effective strategies used by secondary agriculture science based teachers of Native American students to create student by-in*?- It was overwhelmingly expressed that bookwork is the least effective way to instruct students and anytime students can be working with their hands is the best option. Keeping classes very hands-on based, having certification options, and creating the opportunity for students to travel are some of the best strategies that were shared among teachers. Granted, each teacher knows their students best and have other strategies that are key to their program. However, the findings shared are the common practices that all six teachers mentioned being present in their programs.

Another finding shared among all participants was the stereotype threat surrounding the mentality that the students are a big obstacle. Participants went on to explain that students express their belief of not being smart enough to participate in activities outside of school, most commonly FFA related. Collectively, the teachers worked to gain trust that enabled the students and teacher to travel and participate beyond the reservation.

Studies reporting high teacher turnover (Richardson & Dinkins, 2014: Locke, 2004), high rates of poverty (Lawton, 1993; Murray & Tweeten,1981), absence parents (Huffman, 2016; Gulliford, 2004), and rough homelife (Pewewardy, 2008; McKinley et al., 1970) on the reservation as main contributors that make teaching on the reservation an even greater challenge. Unfortunately, the author found the same recurring challenges to be present; however, teachers participating in this study made it a priority for it to bring positive change through the agriculture programs and in the community.

This chapter draws conclusions, makes implications based upon the guiding theory, formulates recommendations, and reflects upon the growth of a young researcher.

Conclusions and Implications

In response to the findings of this study, and in recognition of its limitations, five conclusions and implications were made from hours of interviews and data analysis:

1. Youth Adult Partnership is present in participating agriculture science programs located on Native American reservations.
2. Teachers who receive local community support also sought out Native American mentors in their community.
3. Having community members engaged in the classroom becomes an effective strategy for establishing students' interest and gain public support in Native American Reservation communities.
4. Teachers believe the Native American Community is supportive of the agriculture programs but there is not as much support from national agriculture education organizations.

5. Watching and listening to learn is the best way for non-Native American educators to learn the culture.

Conclusion 1

Youth Adult Partnership is present in participating agriculture science programs located on Native American reservations

The teacher participants formed unique and lasting relationships with their students and the Native American community, in turn gaining student and community respect. The benefits of Youth-Adult Partnership are numerous, with the overarching goal being to empower students so they become engaged citizens in their communities that create positive change, a goal every school system would be happy to meet (Camino, 2000; Zeldin, 2012). The effort to partner with youth and incorporate components of the Native American culture specifically through the Community Connectiveness element have set these teachers apart a poised for success.

Based on existing research surrounding YAP, allowing students to make their own decisions, for some students, it's the first time they have been able to have a voice in their education (Weybright et al., 2017). In addition to having authentic decision making, the creation of an environment where learning from students is encouraged by the instructor makes the elements of Natural mentorship and community connectedness possible to be met .Students that can make decisions and feel comfortable to share lessons and educate teachers, can trust and confident that their teachers respect them, this encourages students to begin seeking out mentorship from educators (Henness et al., 2013)

Recommendations

Creating more opportunities for Professional Development (PD) series focusing on Youth-Adult Partnerships in the classroom. While this study has demonstrated that the elements of YAP are already present, creating learning opportunities to educate about the benefits of each element and the ways to incorporate them into the existing curriculum (Julian, 2021). The Goal of YAP professional developments should not be to rewrite all existing curricula but to show how the elements can be added to enhance existing instruction. Recommendations on the content of a PD series on YAP should include the following components:

1. What is YAP and the four core elements
2. Character of each YAP element
3. What each element could look like in the classroom
4. Where each element can be incorporated into curriculum

The researcher further recommends that YAP and the characteristics of each element be taught in teacher educator programs across the country. Teaching preservice teachers about YAP prior to their student teaching experience, provides preservice teacher the opportunity to observe how/if their cooperating educator provides opportunities for the four elements (authentic decision making, reciprocal activity, natural mentors, and community connectedness) in their classroom. Reflection on youth-adult partnership throughout the student teaching experience to as well as developing ideas how to incorporate YAP into their future classrooms is recommended. New teachers with an understanding of the benefits of YAP in the start of their career can build strong partnerships with students and the community quickly. Youth-Adult Partnership not only

would be beneficial for teachers teaching on Native American reservations but any teacher wanting to connect and empower their students in a community.

Conclusion 2

Teacher who themselves expressed feeling the most supported themselves had Native American Mentors in their community

Teachers who spoke about having Mentors of their own within the Native American community were also the teachers with the longest careers. Coincidently, the same teachers provided the most examples of Natural Mentorship during the interview process. Teachers need mentors in the community as this partnership allows a teacher to learn about the culture directly from a tribal community member (King, 2011; Reyhner, 1992; Waterman &He, 2011). Having a trusted mentor to guide new teachers and help establish community connections could help with new teachers returning for a second school year if not an entire career.

Teacher mentorship programs have been in existence for many years now but most teacher mentor programs pair new teachers with seasoned educators in the same subject area or the same school building (Schwan, 2020). While these programs are helpful for first-year teachers, a program to assist non-native agriculture teachers to find mentors in the Native American community they teach in would be best to learn the community's viewpoint of the agriculture program and offer insight on how to engage the community.

Recommendations

While it is best that teachers select their own mentor(s), the researcher does encourage the education community to establish a strong partnership with the Native American community so a community mentorship is already established. In order for a

mentorship to be successful, it is key that the mentorship is mutually beneficial, everyone is positively impacted by the mentorship, and the taint of outsiders being *saviors* is removed (Aschenbrener, 2019).

Conclusion 3

Having community members as a part of the classroom is an effective way to create invested students and gain public support in Native American Reservation communities.

The emphasis on community is intertwined within the Native American culture (Swanson, 2021; Weaver, 2001). For many decades education was a way to distance Native Americans from their culture, inviting the community into the classroom creates transparency. Inviting Native American community members in to teach on the traditions demonstrates respect the teacher has for the culture and recognizes they cannot take on a culture of their own.

Creating a classroom environment where others are welcome to come and teach can create transparency in the classroom and foster strong community ties not only between the teacher and community but with students and community members as well. For decades, curriculum in Native American boarding schools and even in tribal schools was kept behind closed doors allowing Native American culture to be discouraged in the classroom (Claren, 2017).

Recommendation

The researcher's previous recommendation of further education on YAP through professional development opportunities also serves as a recommendation for conclusion 3. Learning about YAP, specifically the Community Connectedness element, and how to

create more opportunities for the community and classroom to partner together through the agriculture program.

Conclusion 4

Teachers believe the Native American Community is supportive of the agriculture programs but there is not as much support from national agriculture education organizations.

Teachers throughout the interview process were quick to vocalize that they felt supported by their local communities, if it weren't for a supportive community their programs would not exist, and the majority of teachers did express the full support of their program from their state-level leadership. State-level support came from organizations such as state FFA associations primarily came in the form of scholarship opportunities for travel, FFA jackets, and post-secondary education scholarships.

Though teachers were quick to acknowledge the FFA organizations effort to highlight the work of Native American students in National FFA's magazine called *The FFA New Horizons*, in recent years. There was a hesitation to speak on the support received from National FFA and Agriculture education organizations/associations. Frustrations were expressed by teachers about the low scores their students would receive in national speaking contests due to their Native American student's dialect or the failure to continue with National FFA scholarship programs specifically for Native American students to attend leadership conferences.

Recommendation

If organizations, such as the National FFA Organization, are going to offer specific scholarship opportunities to make programs and conferences more accessible to

Native American students, then Native American leaders and teachers should be included in the conversation regarding what is best for the students. Teachers participating in this study offered straightforward recommendations, like creating more open lines of communication between national organizations and teachers on the Native American reservations to learn what support teachers need.

Conclusion 5

Watching and listening to learn is the best way for non-Native American educators to learn the culture.

There is a need for preservice agriculture education teachers to know that there are agriculture programs on Native American reservations. However, as supported in research (Boyea, 1999; Brayboy & Deyhle, 2000; Mankiller, 2009) and reiterated throughout teacher interviews, someone from outside the Native American community will never fully understand the traditions and culture of Native Americans. Customs, language, history, and traditions vary greatly between tribes and it would be impossible to learn and consequently teach everything about Native Americans to teacher educators and preservice teachers. By educating preservice teachers and current teachers on the importance of learning through observations and building relationships through YAP, could better prepare young teachers serving in communities that are a different culture than that of the teacher.

Once again, the teachers in this study are not Native American but have found a way to respect and gain the trust of students and community members while incorporating elements of tradition and culture into their programs. Participants expressed seeing new teachers coming into the reservation schools and trying to ask questions about

Native American ceremonies and traditions and, in a sense try to become Native American, something teachers were quick to point out does more to distance students and the community than strengthen relationships. Listening and letting others talk and teach to learn the differences in culture helps educators become aware of the differences perceived and experienced by the community (Elliot et al., 2016).

Recommendation

The researcher recommends for the profession to teach the lesson centered around, watch and listen to learn how to best respect and incorporate aspects of Native American culture and tradition. By taking a step back to observe and learn directly from the community instead of trying to practice the tribal culture. The prior recommendation about teachers seeking out Native American mentors serves as a recommendation for this finding as well. A mentor can teach new teachers what is allowed to be shared and what is acceptable to discuss between non-natives and members of the tribal community.

Incorporating the reciprocal activity element is a key recommendation for teachers to implement as well. Learning from students about the community, practices, or content knowledge the teacher may have not known about will build trust and allow the teacher to learn the culture of the community directly from its members.

Recommendations for Future Research

This study scratched the surface on an area where further engagement and evaluation is needed in order to assist existing teachers in the Native American community and provide quality empowered future educators for the community. As a result, additional research is needed that helps strengthen this conversation. The research recommends further research be conducted analyzing Youth-Adult Partnerships with

Native American agriculture educators to see how they connect with students and the community being themselves a part of the tribal community. The purposed study should be compared to the findings of this thesis for comparison.

The researcher also recommends research analyzing YAP within agriculture programs in schools that are located off-reservation with a critical mass of Native American students to analyze how teachers connect with Native American students, non-Native American students in the same program, and how teachers connect with their community. This recommended study would allow for a higher number of participants as there are many agriculture programs serving Native American students near reservations.

Throughout the interview process, the researcher saw many parallels to rural Appalachia such as poverty, a deep respect for family history, and a reverence for their traditional cultures and closeness to their land (Billings & Blee, 2000; deMarrais, 1998; Ivrin et al., 2012). In fact, three participating teachers specifically compared their environment as being similar to that of a coal-mining town, which is a staple of the Appalachian communities. The researcher, having grown up near the Western Kentucky coalfields and working with colleges studying coal mining youth in secondary education in Appalachia, recommends further research that examines the impact of Youth-Adult partnerships in other underrepresented communities.

Final thoughts

For my final words, I once again would like to step out of the shoes of a researcher and reflect on what I have learned through this study. I am humbled by the remarkable differences the teachers I spoke to have made in their students' lives with

what many would consider, including myself early on, nothing. What I learned was that new facilities, large program budgets, or living near a resource filled cities does not mean your program will be impactful, it could result in the opposite, what matters more than anything else is the teacher's willingness to give their student every opportunity to learn and to let them know everyday that someone believes in them. You have to get the relationship right before you can be an impactful teacher. This process has taught me about the educator I want to become, and that teacher looks a lot like the ones I had the privilege of interviewing.

I admire the teachers willing to speak with me for this project and appreciate their candor when answering questions. I set out on this research to tell the good that is happening with these programs and there is so much good occurring. The teachers I spoke to have had state FFA officers, lawyers, and state representatives all come from their programs but when asked how they define success or what did success look like in their program, they often spoke of the students who were on their last chance and then were able to graduate; starting families and being able to provide for those families; and staying long enough to earn the trust of their students in order to teach their third generation of students. These teachers have found a way to connect and make an impact in an environment many outsiders would consider impossible with challenges too great to overcome and make a difference.

What were supposed to be 30-45 minute long interviews resulted in a range of 90- to 120-minute conversations. I wish I could showcase the beaming smiles on teachers' faces when they spoke about their students, or as they often called them "their kids." I learned so many lessons from the interviews and what stood out the most was the tenacity

of each educator. For many of our teachers', they are one of the only constants in students' lives that they can count on, look up to, and know they have their best interest at heart.

I started this project wanting to learn and do better for the students I let down in my community group. What I learned along this journey is the rich history of America's first peoples. I was shocked by the centuries of atrocities committed towards them, and throughout all the setbacks, Native Americans still are still resilient at keeping their culture alive by teaching their history and customs to a new generation.

I was inspired by how dedicated educators were committed to teaching and providing students with every opportunity possible to succeed. I had a professor once tell me that he teaches students about life using agriculture education as the context, that conversation stayed with me listening to the hours of interviews and pretty accurately describes the teachers in this study. Not only are teachers educating students on agriculture but also in how to build a successful life. While success looks different to every student and educator, their commitment to provide all they can for their students is the same.

I want to end with a quote, or rather a lesson from my amazing interview with Ben, "get to know people out there, community folk, then you know exactly how traditional people are and you gain a lot of respect for each other. Respect, you know, it's something that people lose sight of." We all, educators or not, can learn from these words. Engage with your community, learn from its members, and respect all of those around us, these are lessons that everyone can take and apply no matter the setting.

APPENDICES

APPENDIX 1. IRB APPROVAL LETTER

Office of Research Integrity
IRB, RDRC

XP Initial Review

Approval Ends: 11/9/2022

IRB Number: 73282

TO: Hunter Julian, Community and Leadership Development
Community & Leadership Develop
PI phone #: 2703169333

PI email: hunteranne.julian@uky.edu

FROM: Chairperson/Vice Chairperson
Nonmedical Institutional Review Board (IRB)

SUBJECT: Approval of Protocol

DATE: 11/10/2021

On 11/10/2021, the Nonmedical Institutional Review Board approved your protocol entitled:

Utilizing Youth-Adult Partnership- The Teacher Point of View

Approval is effective from 11/10/2021 until 11/9/2022 and extends to any consent/assent form, cover letter, and/or phone script. If applicable, the IRB approved consent/assent document(s) to be used when enrolling subjects can be found on the approved application's landing page in E-IRB. [Note, subjects can only be enrolled using consent/assent forms which have a valid "IRB Approval" stamp unless special waiver has been obtained from the IRB.] Prior to the end of this period, you will be sent a Continuation Review (CR)/Annual Administrative Review (AAR) request which must be completed and submitted to the Office of Research Integrity so that the protocol can be reviewed and approved for the next period.

In implementing the research activities, you are responsible for complying with IRB decisions, conditions and requirements. The research procedures should be implemented as approved in the IRB protocol. It is the principal investigator's responsibility to ensure any changes planned for the research are submitted for review and approval by the IRB prior to implementation. Protocol changes made without prior IRB approval to eliminate apparent hazards to the subject(s) should be reported in writing immediately to the IRB. Furthermore, discontinuing a study or completion of a study is considered a change in the protocol's status and therefore the IRB should be promptly notified in writing.

For information describing investigator responsibilities after obtaining IRB approval, download and read the document "PI Guidance to Responsibilities, Qualifications, Records and Documentation of Human Subjects Research" available in the online Office of Research Integrity's IRB Survival Handbook. Additional information regarding IRB review, federal regulations, and institutional policies may be found through ORI's web site. If you have questions, need additional information, or would like a paper copy of the above mentioned document, contact the Office of Research Integrity at 859-257-9428.

see blue.

405 Kinkead Hall | Lexington, KY 40506-0057 | P: 859-257-9428 | F: 859-257-8995 | www.research.uky.edu/ori/

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APPENDIX 2. INTERVIEW QUESTIONS

Obtain verbal consent before starting the interview

Zoom Interview Protocol:

Intro:

Hello! My name is Hunter-Anne and I want to thank you for your time today. I will be recording this soely for research purposes, so that I can refer back to it. No one will see this recording besides myself.

I am a gradute student here at UKY in Ag Ed. Here at UK, we have to submit an IRB to determine if a study is fit to go be conducted and that it is not harmful to the participants. I will send you that approval to look over.

Explain that the purpose of the study is to gain more knowledge about the connections between the community and the agriculture program. All interview data will be kept confidential, and your name will not appear on any documents.

- How has the Indigenous community responded to the secondary agriculture program in your community?
- How does the Native American community support you and the Ag program?
- What are some examples of how the Indigenous community has engaged with the program?
- Do you define "mentor" differently when it comes to educating/advising Native American Students?
- Overtime, what lessons have you learned from your Native American students?
- What stereotypes do you believe society has that creates a challenge to teach Ag in the Native American community?
- How do you teach in order to respect the traditions and heritage of the Native American culture?
- When you first began teaching, what is something you wish you had known to best prepare you for teaching in a Native American community?
- What do you consider success as an ag teacher in the Native American community?

- How do you help/allow students to make their own decisions?
- How do students and community help you learn Native American culture? (do you recall the turning point in your learning?).
- Do you feel accepted in the Native American community?
- If yes, when was that point? What created the acceptance?
- If no, what do you believe you need to do to gain acceptance?
- Has the Ag Ed community fallen short in supporting Native American youth and the Ag teachers teaching them?
- What motivates you to continue teaching here when you could go anywhere else?
- How long have you been teaching agriculture? How long have you been teaching at your current high schools.

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