

Youth Perspectives on the Impact of Museum Programs on Self-Efficacy

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Abstract

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As part of a larger trend to better serve communities and address social issues, a number of museums in North America have created collaborative, advocacy-based programs for Native teens. These programs are considered impactful by museum staff, but their outcomes have not been studied academically. The purpose of this study was to explore how such programs impact Native teen participants' self-efficacy toward social change. To do so, data from interviews with nine current and former participants in three programs were analyzed qualitatively. Results suggest that participants perceived an increase in their self-efficacy beliefs, both toward the overall attainability of social change and the specific tasks necessary for initiating social change. They attributed the increase to opportunities afforded to them by programs, including inactive attainment and modeling experiences. These findings reveal how museums can use self-efficacy as a desired outcome to design programs that potentially benefit Native youth in a decentralized manner.

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Chapter 1: Introduction

On Saturday, October 25th 2014, nearly 60 Native American youth gathered at the San Xavier Indian Reservation outside of Tucson, Arizona for the first ever Native Youth Water Summit. The summit, designed by the Arizona State Museum in partnership with local tribal leaders and community members, packed an immense amount of learning, collaborating, and leading into a single nine-hour day. The day was long, filled with challenging conversations and demanding activities, but when the sun went down the faint shadow of fatigue that lingered on the participants was illuminated by a glowing sense of accomplishment, hope, and enthusiasm. Soon, a small group of participating students contacted program staff with a proposal for an advocacy event that they wanted to develop. By March of the following year, the youth group had planned an 8-mile-long Walk for Water that would follow a natural waterway through the Pasqua Yaqui Nation, the City of Tucson, and the Tohono O’odham Nation, signifying the vital role water plays in the lives of all people, no matter their race or cultural beliefs.

Museum programs such as the Native Youth Water Summit – ones that are collaboratively developed to have a profound impact on a small group of racially/culturally specified young activists – are hard to come by. This is in part due to the fact that museums have historically been “risk-avoiding” institutions that tend to avoid controversial topics and subject matter (Sandell & Nightingale, 2012). There are many practitioners who strongly urge museums to not dabble with controversial social justice issues so that they do not risk losing the trust the public has in museums as a non-biased authority (Wood, 2004). However, in recent years, museums have begun to stray from the comfort of neutrality and instead take a stance on issues surrounding human rights and social justice (Sandell, 2012). From dialog programs about

abortion to a collaborative exhibit and event designed to teach people about the Middle East in the wake of September 11th, the ways museums have become advocates for social change and healthy communities are incredibly diverse (Clifford-Napoleone, 2013; Duclos-Orsello, 2013; Wagner, Eckler, & Leighton, 2013). Still, museum advocacy programs designed specifically for Native Americans are rare.

Challenges Surrounding Native Youth Programs

Establishing truly collaborative programming with Native communities and thinking about museums as contact zones – “social spaces where cultures meet, clash, and grapple with each other” – is certainly not an easy task and cannot be taken lightly (Boast, 2011, p. 57). Clifford, who established the concept of museums as contact zones, emphasizes that “contact work in museums thus goes beyond consultation and sensitivity... It becomes active collaboration and a sharing of authority,” and Boast argues that accomplishing this with Native communities requires a confrontation of neocolonial legacy (Boast, 2011, p. 67).

Collaboration and engagement is “difficult, complex, unpredictable, time consuming, and not always successful or beneficiary” (Onciul, 2015, p. 238). It takes a serious commitment – of time and resources – to listening to the community, rebuilding trust, establishing the museum as a true partner, and acknowledging that engagement is not always wanted by members of the source communities that museums represent (Onciul, 2015). However, museum professionals have been able to incorporate human rights, social change, and engagement with Native communities into their missions by working diligently and acknowledging the historically and contemporarily problematic aspects of museum work.

Potential Benefits of Native Youth Programs

Native American communities have for generations suffered from a number of disparities that have developed out of centuries of historical trauma and severe underfunding of their social service systems (Center for Native Youth, 2011). Finding solutions to these social, economic, and educational problems rests heavily on the shoulders of young Native people, who make up a huge proportion of their communities. In 2014, the median age for American Indian and Alaskan Native populations was 31.4 years old, 6.3 years younger than the nation's overall median age and 9 years younger than that of whites (2014 American Community Survey, Census). Overall, 39% of the American Indian/Alaskan Native population is under 24 years old, and there are some Native communities – like the Gila River Indian community – where their proportion reaches near 60% (Whitehouse Report on Native Youth, 2014; US Congress, 1995). According to the 2014 White House report on Native Youth, Native youth are among the most vulnerable children and adolescents in the country. It is a stark reality, but fortunately Native youth have the skills, abilities, and desire to change it (US Congress, 1995).

Museums have often found themselves in negatively-charged relationships with the native and indigenous groups that they represent (Onciul, 2015). In North America, a history of Colonialism and misrepresentation of culture must be addressed in order to build a new, mutually beneficial relationship between museums and Native people (Nicks, 2003). Providing services for Native youth may offer museums an opportunity to restore these relationships and simultaneously help museums become the more socially active institutions that the many of them are striving to be.

Museum professionals who have chosen to work with native/indigenous youth are confident in the power of their programs; however, museological research supporting their

efforts is virtually non-existent. This was the case with research on teen programming in general up until recently; people who worked intensively with youth in museums could testify to the clear impacts of their programs, but little empirical evidence existed to support it (Linzer & Munley, 2015). Eventually, a number of in-depth research studies began clarifying the actual impacts of strong museum programs for teens, establishing that teen programs can have influential short- and long-term benefits in the personal development of their participants.

So, how can museums channel their success at developing impactful programs for teens into a venture that tackles the social justice issues confronting the Native American people that their institutions often represent but rarely interact with? The students involved in the Native Youth Water Summit were self-motivated and interested in learning more about how they could step up to the plate to take on a huge challenge faced by their people: water rights. They possessed the desire and skills necessary to do something; it was this drive that led them to participate in the program. However, something occurred during that nine-hour summit that instigated them to turn their skills and desires into concrete action.

Self-efficacy, as defined by Albert Bandura (1977) in his research on Social Cognitive Theory and theory of behavioral change, is an individual's belief in their agentive capabilities to produce given levels of attainment. It is an individual's cumulative belief in their ability to complete specific tasks that together contribute to a larger goal. Individuals with high self-efficacy beliefs are more likely to view a difficult task – such as confronting the injustices that Native Americans face regarding water rights – as something to master rather than something to avoid. Self-efficacy has been shown to have a wide range of emotional, physical, and behavioral impacts, including academic success, reactions to challenges, smoking, seatbelt use, and persistence (Zimmerman, 2000; Conner & Norman, 2005). More importantly, self-efficacy has

been tied to political and social involvement including voter turnout and participation in social movements (Condon & Holleque, 2013; Osborne, et al., 2015).

Strong self-efficacy beliefs have also been shown to be an essential aspect of Positive Youth Development, which takes a strengths-based approach towards looking at young people and their potential (Catalano, Berglund, Ryan, Lonczak & Hawkins, 2004). Promoting self-efficacy in individuals, however, is not an easy task. Self-efficacy is easier to maintain than to instigate, so a young person with high self-efficacy beliefs will have an easier time maintaining self-efficacy as an adult (Bandura, 1977). It is likely, then, that instilling high self-efficacy beliefs of young people could be an effective way of building more self-efficacious communities in the long-term.

Native American teens may face some intimidating challenges, but research has shown that they see themselves as an essential part of the equation to solving these problems now and in the future (Center for Native American Youth, 2011). The Voices of Native Youth Study, which held roundtable conversations with over 150 Native youth across the country, revealed that teen participants wished to be given more tools and experience that would allow them to confidently handle situations rather than being provided with external resources to call upon in a time of need. Conveniently, museum teen programs already do an excellent job of providing such tools and experiences for other teen populations. They focus on empowering teens to take charge and contribute to museums and communities in a way that allows them to feel valued by their communities (Flores, Wyrick, & Zwicky, 2014; Koke & Dierking, 2007). They have both short and long term effects on participants because they offer opportunities to build skills, develop relationships, and learn from role models (Roth, Brooks-Gunn, Murray, & Foster, 1998).

Research Gap

A research gap exists, however, in the realm of studying how museums can impact Native teens in particular. Research shows that educational initiatives and interventions aimed at native youth must take a different approach than those that are based on Western ideals (Garrett et al., 2014; Ginsberg & Craig, 2010; Singh and Reyner, 2015). Additionally, promotion of self-efficacy requires a level of age, gender, task, and *cultural* specificity (Bandura, 1977) that has not yet been fully embraced by the museum community. Without attempts to fill this research gap, it is unlikely that museum professionals will take the lead in creating programs that might develop a healthier and more mutually beneficial relationship with the Native Youth demographic.

Purpose Statement and Research Questions

The purpose of this study is to explore how collaborative, advocacy-based museum programs impact the self-efficacy beliefs of Native teen participants toward social change. The study is framed by two research questions: (1) how do teen participants perceive the program's contribution to their self-efficacy beliefs toward social change, and (2) what is it about the programs that participants believe impacted these self-efficacy beliefs.

Referencing Albert Bandura, self-efficacy is defined as one's belief in one's ability to succeed in specific situations or accomplish a task. This differs from self confidence, which refers to the strength of one's beliefs regarding their abilities, whether that belief is positive or negative. The concept of *youth* varies depending on context and culture. For this study, "youth" refers to individuals between the ages of 12 and 21. This age range was determined based on the estimated age at which one reaches Piaget's Formal Operational cognitive stage, age 12, and

based on the Museums and Libraries Engaging America's Youth report, which considers an individual to be a youth up until age 21.

This study is intended to add to the literature surrounding museum programming for Native American youth, which at this point is nearly non-existent. It has various implications for both research on the promotion of self-efficacy in youth programs as well as practice in the museum field. This study will hopefully contribute to a better understanding of the impact of teen programs on self-efficacy and thus motivate museum professionals to take on the task of creating programs for Native teens. More broadly, this research contributes to the growing willingness of museum professionals to provide programming surrounding difficult social-justice topics and serving exclusive groups of people. This shift is important in regards to self-efficacy, which must be promoted in a contextually and culturally specific manner.

Chapter 2: Literature Review

This study is framed by three bodies of literature. The first describes and examines the impacts of out-of-school programs for teens. It sets the stage for the study, providing an overview of the benefits teen programs can have on individuals and communities. This literature also summarizes the characteristics of teen programs and best practices for designing teen programs in museums. The second body of literature looks at the lives of Native Americans and the contexts in which Native teens grow up. This reveals some of the reasons programs aimed at Native Youth are indispensable as well as how much of an impact those programs can have. Finally, the third area of research focuses on self-efficacy as a flexible measure of self-beliefs that works to prevent and solve many of the problems that teens – both native and non-native – face. The current study informs the intersection of these bodies of literature, contributing research on how museums can benefit the lives of Native youth through advocacy-based programs that develop self-efficacy beliefs.

1. Teens and Out-of-School Programs

The time between childhood and adulthood, when an individual transitions from dependence to independence, is called *adolescence* and lasts for about a decade between the ages of 12 and 21. The vast assortment of changes that individuals go through in this short period of time has led to a well-established conception of adolescence as a time of turbulence and stress (Bandura, 2006). The sense that adolescents are a burden to the community – a problem to solve rather than an active, contributing portion of the population – has long been prominent amongst adults, community groups, and public institutions (Benson, 1997).

Fortunately, this has begun to shift over the past decades as researchers across many disciplines have reevaluated the needs of teens and the ways that communities can encourage

their healthy development. In the early nineties, science centers and contemporary art museums envisioned new ways of contributing to the lives of teens by creating innovative programs that sparked teen-focused programming across all types of museums (Linzer, 2014). Two decades of experimenting, evaluating, researching, and pushing the envelope has led to the development of best practices that allow museums today to provide outstanding, impactful programs to youth from all walks of life, with all kinds of interests, and with unique challenges to overcome.

Why out-of-school programs for youth?

While school is generally considered to be a prime factor in youth development, nearly 80% of the average child's time is spent out of school (Bransford et al., 2006). Before the industrial revolution and the development of child labor laws, many youth spent this free time working (Durlak, Mahoney, Bohnert, & Parente, 2010). Things began to shift in the 20th century, as youth were not required to work as often. However, they still spent much of their time outside of school and work under the supervision of their parents, particularly their mothers. Eventually, women began entering the workforce and soon it became common for kids to spend much of their out-of-school time without adult supervision. This sparked concern over the wellbeing of these "latchkey kids" and in part led to interdisciplinary interest in child development as well as a widespread increase in the number of out-of-school programs offered to youth around the country. The need to provide youth with adult-supervised ways to spend their time has been a primary reason for creating teen programs ever since. Programs like the YMCA, Boy Scouts, and 4-H have existed for decades in attempt to fill the free time of youth with productive activities and help them develop into functioning adults.

Another change that has unfolded over the last half a century also contributes to increased need and support of out-of-school programming for youth. Up until the 1960s, the transition

from childhood to adulthood was clearly defined and easily accessible; people graduated high school, entered the labor market, got married, and started having children typically between the ages of 18 and 22 (Arnett, 2000). Today, the transition into adulthood is no longer easily understood. Adolescence often lasts well into the 20s with people marrying and having children much later in life than previous generations (Eccles & Gootman, 2002). The number of youth who pursue postsecondary education is higher, the time they spend pursuing postsecondary education is longer, and their professional futures are much less clear due to a rapidly changing economy that requires today's youth to be prepared to expect an average of four different occupational careers over the course of their life. Youth who do not go to college face their own slew of new challenges, primarily trying to successfully enter the workforce with very little institutional support helping them transition out of high school. Instead of quickly finding employment and beginning their adult lives like previous generations have, recent high school graduates find themselves in what the W.T. Grant Foundation calls a "floundering period" (Eccles & Gootman, 2002, p. 23).

In addition to these new challenges youth face when transitioning to adulthood, many researchers have proposed that today's youth also encounter an increased number of risks including increased access to drugs and alcohol as well as exposure to violence in media and in their personal lives (Eccles & Gootman, 2002). Unfortunately, teens are frequently discussed in terms of the problematic epidemics that they face and what can be done to combat those risks (National Crime Prevention Council, 1990). Teen pregnancy, drug use, and gang membership are just a few examples of the kinds of large scale issues that we as a society have hoped to solve by removing risk factors from the lives of youth.

All of these issues – from increased free time and decreased parental supervision to the complication of pathways into adulthood and increased concern over the risks that are present in the lives of youth – have contributed to broader public and political support of providing out-of-school programs to youth. In 1998, 96% of the voting public agreed that organized after-school activities are necessary for youth (Eccles & Gootman, 2002). Political support for after-school programs has also skyrocketed in the last 25 years, leading to both higher participation rates in programs and a better understanding of the value these programs offer (Durlak, Mahoney, Bohnert, and Parente, 2010). Additionally, in 1992 it was reported that children and youth *themselves* desire constructive, out-of-school activities that provide them with safe places to go, opportunities to develop skills, and time to build relationships with caring adults and peers (Morris & Company, Inc., 1992; Quinn, 1999).

Around this same time, the William T. Grant Foundation (2002) published a report encouraging Americans to acknowledge that the experiences youth have at home, at school, and in their communities are all connected. Their report suggested that youth need more opportunities to have constructive contact with adults, participate in community activities, receive help with challenges, and find entry level jobs that can offer a “path to accomplishment” (Eccles & Gootman, 2002, p. 21).

Assessing youth needs: Positive Youth Development.

While the need for teen out-of-school programming has become more apparent over time, exactly how to develop these programs and meet the needs of youth has not been so clear or agreed upon. At the turn of the 21st Century, the widespread concern over the development of youth was being addressed in a variety of ways. Many programs and interventions designed for young people focused on “at-risk” youth and minimizing the risks they were exposed to (Benson,

1997). Slowly, however, opinions about how to best serve teens began to shift as diverse fields of research built the foundations for a more positive, strengths-based approach of promoting healthy youth development (Lerner et al., 2005).

The belief that teens are best seen as community assets rather than problems is the main premise of what has been called Positive Youth Development (PYD) (Shek, 2015). It was not until the concept of PYD took shape about two decades ago that organizations – including museums – began to realize the potential of teens as active contributors to themselves, others, and their communities. Researchers in Positive Youth Development have found many frameworks through which to think about and promote the healthy development of adolescents. These frameworks all share a similar emphasis on providing opportunities for teens to participate and feel like they have an essential role in their own development and that of their communities.

In the late 1990s, psychologist Richard Benson (1997) made a well-known contribution to PYD thinking with the publication of his *All Kids Are Our Kids* study. Benson made a number of suggestions to help communities foster the positive development of their young people. These recommendations included focusing on the development of all children rather than solely those deemed *at risk*, taking an intergenerational community approach rather than segregating by age, and thinking about youth in terms of their assets rather than their deficits. After looking across scientific literature, practitioner wisdom, and community resources, Benson established 40 assets that contribute to the positive development of all young people. The assets – internal and external – include things like living in a caring neighborhood, having adult role models, being valued by the community, and having a sense of purpose.

As Positive Youth Development became well established, teens were no longer thought about as problems to fix but instead as community resources who can contribute to solving difficult societal problems (National Crime Prevention Council, 1990). However, early PYD authors and researchers still had many different ways of defining what it meant to call something a Positive Youth Development program. Around the turn of the 21st Century, three studies that reviewed a large number of program evaluations helped demystify what a successful PYD program looks like.

Roth, Brooks-Gunn, Murray, and Foster (1998) reviewed 15 youth programs and found that the most effective programs include adult-youth relationships and skill development. Catalano, Berglund, Ryan, Lonczak, and Hawkins (1999) carried out a similar but more comprehensive review that determined that two program strategies were evident in effective youth programs; skill building in areas like social skills and management skills, and environmental change of the practices and norms faced by youth. At this time, many different approaches were being utilized, but the characteristics of a PYD program had still not yet been defined. To fill this gap, Roth and Brooks (2003) did an extensive survey of literature and highly regarded programs. They established that a true positive youth development program offers (1) exposure to positive, supportive environments and (2) opportunities to build skills and broaden personal experiences.

Many PYD programs work to promote the five C's of desired youth outcomes: competence, connection, character, confidence, and caring/compassion (Lerner, Fisher & Weinberg, 2000). In this model, **competence** is a young person's skills in academic, social, and vocational areas. Youth should also feel well **connected** to their family, peers, and wider community. Having **confidence** means feeling positive about one's self-identity and having

confidence in one's abilities. Positive values, practicing integrity, and being committed to one's morality are all aspects of a desired positive **character**. Finally, **caring and compassion** refers to a youth's ability to understand the emotions of people other than themselves. The five C's were first proposed in a 1989 report on middle school reform to prepare American youth for the 21st Century (Carnegie Council of Adolescence, 1989). Later, the concept of the five C's was brought into the realm of informal education and Positive Youth Development, where it became frequently cited as a way to assess the quality and success of programs. By 2007, Lerner had added one more "C" to the list; **contribution**, which refers to a youths active contribution to their self, others, and their community (Lerner & Israeloff, 2007). Contribution is said to be attained when opportunities for all five of the previous C's are present in the program.

To explore the usefulness of the Six C's as a framework for documenting outcomes of youth programs, researchers from the Institute for Learning Innovation conducted a study that looked across three previous studies on museum youth programs (Luke, Stein, Kessler, & Dierking, 2007). They found that the framework is in fact useful to the museum field in three ways: (1) it can serve as a tool for designing programs to achieve outcomes "beyond content-based knowledge and skills" (p. 431), (2) it offers a clear, common language that museum professionals can use to articulate results of their programs, and (3) it provides museums with a way to express to funders and stakeholders the value of their programs in the lives of youth.

An emphasis on the six C's has remained prominent in Positive Youth Development thinking over the years. A longitudinal quantitative study of 4-H students investigated how Positive Youth Development contributes to youth thriving, and found that thriving occurs when "the strengths of youth are aligned with assets in their ecologies," as PYD literature suggests

(Lerner et al., 2005). Initial analysis of the 4-H data also indicated that thriving adolescents were in fact contributing to themselves, others, and their communities.

In 2014, a follow-up study was published to further illuminate the aspects of thriving youths' lives, but this time in their own words. The study examined the open-ended responses of 56 thriving sixth, ninth, and twelfth graders who participated in the original 4-H survey for all three waves of data collection (Hershberg et al., 2014). In sixth, ninth, and twelfth grades, participants were asked to talk about the most meaningful aspects of their daily lives as well as their idealized future visions of themselves. Across all ages, youth most frequently referred to the importance of their connections with friends and family when talking both about the meaningful aspects of their current lives and their idealized future lives. Many teens also mentioned the importance of contribution in reference to their idealized future selves, with responses like "I would be selfless," and "I would be involved in community service projects" (p. 959). Reference to contribution was far lower, however, when speaking about the meaningful aspects of their lives today.

A primary conclusion of the 4-H research is that a disconnect may exist between the way youth describe the important aspects of their daily lives and the way they talk about their imagined future selves, potentially reflecting a real difference between their obligations and their passions. The study suggests youth programs that provide opportunities for civic participation and engagement might help youth align their current activities with their long-term desires. The research touched on a long-held concern that although today's teens are information-rich and *desire* a role in their community, they are potentially action-poor in comparison to teens of previous generations (National Crime Prevention Council, 1990). Across the literature, researchers urge schools, organizations, and individuals to help teens feel needed and appreciated

by giving them opportunities to participate, learn decision making skills, and develop a sense of accountability in their communities.

Teens in museums: outcomes, impacts, and best practice

In the midst of the development of the Positive Youth Development perspective and the gradual shift to accepting teens as contributing members of their communities, museums began welcoming them into their institutions. While programs for teens were rapidly becoming more accepted across the country, evaluation and research on the success and capabilities of these programs was lacking. Generally, program directors learned from others working with teens in the field; program strengths were talked about in terms of anecdotes and immeasurable feelings of success felt by the professionals who ran the programs. Eventually, however, more substantial research was carried out, leading to a wealth of knowledge about the potentials of teen programs and the best practices for developing them.

In 2000, a paper was released that revealed the teen perspective on how they viewed their experiences participating in *Youth ALIVE!* programs (Baum, Hein, & Solvay, 2000). The *Youth ALIVE!* network was founded by the Association of Science-Technology Centers (ASTC) in 1991 as a nation-wide initiative to increase the capacity of science centers and museums in their work with youth between the ages of ten and seventeen (ASTC, 2014). The initiative focused on creating long-term museum opportunities to youth – especially those from underserved communities – and it was framed around research from the Carnegie Council on Adolescent Development (ASTC Resource Center, n.d.). The report suggested a list of opportunities that every teen needs in order to thrive, including chances to increase their sense of self-worth, learn and perfect skills, build an identity, form positive relationships with adults, acquire accountability in their decision making, and others. Each *Youth ALIVE!* program was different,

but they all worked to provide opportunities like these to youth of color and from economically poor conditions.

Baum, Hein, and Solvay (2000) offered youth perspectives on how these youth ALIVE! programs benefited participants. While the stories told by each participant were unique, the authors found common themes in how the programs benefited the individuals. Most prominently, all the teens talked about how the program helped them to learn. Not only did they learn from the experience, but they were aware of their learning; they were proud of it and they acknowledged the ways their new academic interests impacted their lives in the long run. Many teens mentioned that the program gave them an opportunity to act and to do things that they would not have done otherwise. They felt that their confidence increased in terms of speaking in public, working with children, and being more accepted by adults. They also spoke of gaining social awareness, having their outlooks on life altered, and building long-lasting relationships. Finally, the career-focused aspects of many of the programs helped teens see how they can put their new skills and abilities towards a better future. They talked about imagining futures for themselves that they never dreamed of before.

Flores, Wyrick and Zwicky (2014) also looked at youth participant perspectives, only they asked about their experiences twenty years after program participation. The authors conducted interviews with two former teen program participants who had gone on to work in the museum field. Their conversation provides candid, anecdotal support for the diverse impacts museum programs can have on teens in the long term. The programs benefited the two men by giving them a reason to work hard, helping them become more comfortable with the unknown, providing an outlet for coping with negative aspects of life, and increasing self confidence. One participant went so far as to say that “just about every day [he] connect[s] with some aspect of

the program” that he participated in at Los Angeles Museum of Contemporary Art (p. 286). The interviews provided the field with compelling stories of the power of museum programs, and encouraged others to look into the long-term impacts of teen programs further.

A year later, a study by Danielle Linzer and Mary Ellen Munley of the Whitney Museum sought to go beyond anecdotal evidence to answer how young people can be shaped by museum programs in the long-term (Linzer & Munley, 2015). Their retrospective study included data from surveys, interviews, journey maps, and photo journals from the former participants of four museum teen programs that provide an intensive experience in a contemporary art setting. It was determined from the data that the programs provided five types of long-term impacts, listed below:

1. Increased confidence and emergence of personal identity
2. Lifelong relationships with museums and culture
3. Pursuit of expanded career horizons and life skills
4. A worldview grounded in art
5. A commitment to community engagement

In addition to supporting these impressive long-term impacts, researchers found that the programs provided a number of benefits to the museums that house them, although their study was not the first to suggest this (Wyrick, 2014; Lerner, Fisher & Weinberg, 2000; National Crime Prevention Council, 1990). Teens provide new perspectives to staff, they energize the galleries and they ask relevant questions (Linzer & Munley, 2015). This is of vital importance to museums which are collectively confronting the challenge of remaining relevant in a digital, globalized world (Wyrick, 2014). Additionally, museums with intensive teen programs seem to

become more willing to take risks and come up with innovative ways of doing things, not just within the program but throughout the entire organization.

Social cognitive theory and PYD contribute substantially to current thinking about best practices for teen programming in museums. Museum programs for teens vary from after school art classes to summer-long internships and camps. Like the youth they serve, these programs are diverse and unique depending on the goals they intend to meet and the contexts in which they exist. There is no single right way to run a teen program; however, much research has been done on the aspects of programs that make them successful, sustainable, and enjoyable.

A contribution to the recent increased attention to programming for teens, and a large contribution to what we consider best practice, was the 2007 publication of the IMLS *Museums and Libraries Engaging America's Youth* study. The study used Lerner's framework of Positive Youth Development to analyze a survey of museum and library grantees who had received IMLS funding for their teen projects between 1998 and 2003 in order to understand what it is about quality teen programs that leads to positive outcomes (Koke & Dierking, 2007). Additionally, a representative sample of fifteen case studies of effective programs was analyzed in more detail. The outcome was a list of eleven characteristics of effective teen programs and four characteristic of sustainable programs. These include, but are not limited to:

- Building long-term, trusting relationships between youth and staff
- Partnering with community-based organizations
- Identifying attainable outcomes
- Involving youth in program design and decision making
- Making connections with participant's families and communities

- Ensuring continuity of program staff and leadership

Other ideas about best practice have emerged from the previously mentioned longitudinal Hershberg et al. study on 4-H participants (2014). The authors suggest that youth programs that focus on providing opportunities for civic participation and engagement help youth align their current activities with their long-term desires for contribution to not only themselves, but also other people and their communities at large. Although many teens have developed a commitment to community contribution by the time they reach ninth and twelfth grades, they have few opportunities to act upon their ideologies. Creating innovative youth programming that leverages social connection and provides opportunities to contribute to self, others, and community, could help minimize this disconnect.

The recent shift in thinking about teens from a deficit-based to a strengths-based perspective has had a huge impact on how we strive to serve teens and set them up for positive futures. We now understand the immense capabilities teens have to contribute to their communities and we recognize the desire they have to play a bigger role in community life. Positive Youth Development is not the only successful approach to working with teens, but it has come to be seen as the best practice across many fields.

Museums have come a long way from their past of excluding teens, now providing many successful programs that have been empirically and anecdotally documented. But there is still room for growth; museums tend to provide programming for all, very rarely limiting their programs to certain groups of people. Native American communities have a huge range of context-specific problems and strengths that require programs to be customized and focused in

order to be successful. The following section will provide an overview of those needs and strengths, as well as practical and successful ways of addressing them.

2. Native American Teens: Context, Challenges, and Opportunities

Authors and researchers from diverse fields such as medicine, psychology, anthropology, sociology, and economics generally agree that Native Americans face living conditions and qualities of life that are far lower than other ethnic and cultural groups in the United States. Although they face an abundance of challenges stemming from generations of historical trauma, Native people have clung to their culture as a foundation for resilience and strength. Utilizing cultural strengths, allowing youth to participate in the solving of problems, fostering positive and self-defined identity, and being aware of the contexts of native culture are all proven ways of effectively contributing to the betterment of Native lives (Mileviciute, Scott & Mousseau, 2014; Tlanusta Garrett et al., 2013; Wexler, Eglinton, & Gubrium, 2014). Below is a review of the challenges faced by native people and youth, followed by a review of the literature on successful Native youth programming that focuses on cultural strengths and resiliency.

Contexts and challenges of Native American life

There are 5.2 million self-identified American Indian/Alaskan Native people living in the United States, who account for about 1.7% of the total population (CNAY, 2016). In 36 states, there are 567 federally recognized tribes as well as hundreds of non-recognized tribes, meaning that their small numbers account for a huge portion of the nation's diversity (Hodgkinson, 1990). While a minority of Native Americans live on reservations, 60% live in urban metropolitan areas. Native American communities have suffered through years of historical trauma, which is defined as "cumulative emotional and psychological wounding, over both the individual lifespan and across generations" (Tlanusta Garrett, Parrish, Williams, Grayshield, Portman, Rivera, &

Maynard, 2013, p. 477). Historical trauma is accompanied by historical unresolved grief, and it contributes to a number of negative effects and challenges that Native people face. Over centuries, American Indians have been forced from their land, have faced attempts to wipe out their people and their culture through boarding schools and assimilation, and still face negative stereotypes and discrimination today. Although they “rank at the bottom of nearly every social statistic,” (United States Commission on Civil Rights, 2013, p. ix), Native Americans have proven to be strong, resilient, and dedicated to creating a brighter future

A major aspect of disparity in the lives of Native Americans is health and wellness. There is a lack of health coverage in Indian Country, with 23.1% of the population uninsured and depending solely on the Indian Health Services system (CNAY, 2011). In comparison to the national average patient spending of \$7,717 per year, the average annual per-patient spending in Indian Health Services is only \$2,849. Native People, including their youth, have the highest rates of type 2 diabetes in the country, and they are 177% more likely to develop diabetes in their lifetime than other Americans. Historical trauma has been shown to have links to feelings of anxiety, anger, depression, and avoidance in Native Americans, which in turn lead to other serious health issues like alcoholism, drug dependency, and suicide. The rate of alcohol dependency for Native Americans is twice that of the general population (Tlanusta Garrett et al., 2013) and Native teenagers, young adults, and middle-aged adults all have the highest rates of methamphetamine use in the country (CNAY, 2011).

Native communities face economic and social problems as well. The fact that 29.1% of the country’s Native Americans live in poverty, compared to the 15% poverty rate of the entire US, paints a picture of the economic challenges Native people are working to overcome (Manuel Krogstad, 2014). The unemployment rate of all Native people in the country is 45%, and in some

communities the unemployment rate can reach 90% (Tlanusta Garrett et al., 2013). These economic disparities are due mostly to contextual barriers to development that include a lack of resources on reservation land or lack of control over the resources on their land, underdevelopment of human capital, and being located far from markets.

Poor funding of tribal law enforcement results in many social problems in Native communities. Across 56 million acres of Indian country, there are less than 3,000 tribal and federal law enforcement officers working to keep the peace (CNAY, 2016). Rates of violent crime are almost twice that of the rest of the Country, and arrests rates are disproportionately high. Finally, many issues in Native communities are exasperated by loss of traditional languages and cultural practices due to years of forced assimilation that leave some Native people feeling lost and disconnected from their roots (Tlanusta Garrett et al., 2013).

Native American youth

About 2.1 million out of the 5.2 million American Indians and Alaskan Natives in the country are under the age of 24, making the Native population incredibly young as a whole (CNAY, 2011). In 2011, the median age of Native people was 31 years-old, a full six years younger than the US median of 37 (Tlanusta Garrett et al., 2013). Their huge representation in the population means that Native youth hold the key to social change in their hands. Native youth, like any other group of young people, have additional challenges to confront as they transition to adulthood and they face a variety of problems disproportionately more often than youth of other races including maltreatment, mental health issues, substance abuse, suicide, accidental death, and violence.

The health problems of Native adults often stem from poor mental and physical health in childhood. Studies have shown that most of the top causes of “morbidity and mortality for Native American adults can be traced to health-compromising behaviors of adolescence” (Lowe et al, 2012, p. 450). American Indian children have the third highest rate of victimization in the country, with 11 children out of 1000 experiencing some form of child maltreatment in their lifetimes (US Department of Health and Human Services, 2010). In 2013, Native American youth aged 15 to 19 had the second highest rate of death amongst other racial groups of the same age (CNAY, 2016). It is not hard to imagine, then, that depression, sadness, and hopelessness are common for Native teenagers. In a sample of 10,000 American youth of different races and ethnicities, 29% of Native respondents reported feelings of depression compared to only 22% of Hispanics, 18% of Caucasians, 17% of Asians, and 15% of African American youth (Smokowski, Evans, Cotter, & Webber, 2013).

Suicide is the second leading cause of death for Native youth between the ages of 15 and 24 (CNAY, 2016). Researchers who study American Indian youth and suicide are often shocked by the number of young people who have been influenced by suicide either by knowing someone who has attempted/committed suicide or by having suicidal thoughts of their own. In some cases, up to 100% of youth participants have been affected by suicide in their community, family, or personal life (Horwitz, 2014). The sadness and hopelessness felt by many Native teens, as well as the prominence of alcohol and substance abuse by older members of the community, make substance abuse another prominent issue (CNAY, 2016).

Native teens, like their adult counterparts, face a number of social challenges in their daily lives. American Indian and Alaskan Native youth are involved in gang activity more than any other racial group, with 15% of Native teens reporting gang membership in comparison to

8% of Latino youth and 6% of African American youth (CNAY, 2011). The arrest rate for Native American teens is three times higher than the national average (CNAY, 2016). The challenge of living in two worlds, having to conform to both their tribal communities as well as mainstream society, is frequently cited as a difficult aspect of Native teen life (Tlanusta Garrett, et al., 2013). This struggle is most often felt in school, which will be discussed next.

Native American students make up about 1.2% of the public school students nationwide (Status and trends in the education of American Indians and Alaska Natives, 2008). Despite the fact that educational success is very important to Native youth and their families, they have far lower high school graduation rates than the rest of the country (CNAY, 2011). They are also suspended and expelled disproportionately more often than other students, and they do not go on to complete higher education as often as other races (CNAY, 2016).

During the 2003-2004 school year, more than half of American Indian/Alaskan Native students went to a school where less than half of the students were white (Orfield & Lee, 2005). Systematic segregation such as this contributes to issues such as higher drop-out rates, lower level of teacher experience, and high teacher turnover. Diversity in schools produces short and long term advantages in intellectual and social development. While 28% of Native students attend a high-poverty school, only 5% of white students do (U.S. Department of Education, 2010). In schools with high Native enrollment, only about 16% of the teachers are Native American, leaving kids with less opportunity to build strong relationships with their teachers and to see themselves reflected in their role models (Manuelito, 2003). Non-native teachers are also far less likely to be aware of and utilize indigenous learning styles which can help increase Native academic performance.

Serving Native American youth: strengths and opportunities

This long list of unsettling statistics makes it tempting to slip into a deficit-based way of thinking about the risks and problems that need to be alleviated for Native American teens. Professionals and social workers generally focus on “fixing” the negative behaviors they see in Native youth (Tlanusta Garrett et al., 2013). Service providers are also often unaware of Native cultures and practices, limiting their ability to connect with the people they serve and an underutilization of services available to Native people. But, like in PYD research, literature surrounding Native adolescents emphasizes the importance of identifying cultural strengths and resiliency variables that protect and promote positive development of Native youth (Mileviciute, Scott & Mousseau, 2014). Strengths-based approaches honor “the power of the self to heal and right itself with the help of the environment, the need for healthy alliances, and hope that life can get better” (Tlanusta Garrett et al., 2013, p. 472). When programs focus on Native cultural strengths, the outcomes are impressive.

Native cultures, although distinct from tribe to tribe, have a variety of shared characteristics which have a large impact on creating strong communities and contributing to positive youth development. American Indian cultures tend to believe that individual health and wellbeing stems from balancing important physical, mental, spiritual, and emotional elements (Kenyon & Hanson, 2012). Native communities in the United States also have a collective nature and members tend to think of themselves as part of the whole rather than as individuals. Shared community decision making is an important aspect of daily life, as is maintaining cultural traditions that bring intergenerational groups of families and friends together. Communities benefit from the communally felt responsibility of raising children, who may spend time living in different households throughout their lives as numerous relatives take on the responsibility of

contributing to their growth (Tlanusta Garrett et al., 2013). Tightly woven extended kin networks, traditional ceremonies, tribal languages, and a profound respect for the wisdom of their elders are all cultural strengths that can and should be utilized to promote Positive Youth Development of Native teens. In addition to focusing on cultural strengths, the literature emphasizes the essential nature of development and intervention programs working to better the lives of Native people from a young age, rather than waiting to heal problems that have fully developed in adulthood.

When developing programs and public policy, many researchers and policy makers have turned to Native youth themselves to get an idea of what they see as the problems they face and how they think they can be solved. The Center for Native American Youth at the Aspen Center held roundtable conversations with over 150 Native youth across the country to determine the main concerns that Native youth had about their communities (CNAY, 2011a). Native Youth want to see improvement in five areas of their lives: they want to have more community support in the pursuit of their education; they want more resources and greater level of comfort talking about suicide with adults; they want to see fewer negative role models in their communities and they want to share their Native culture with non-Native people; they feel that they need more extracurricular activities and safe places to spend time; and, finally, they desire more opportunities to participate in leadership and community decision making. Programs that address all or some of these needs are likely to be seen in a positive light and be embraced by Native youth.

In a 1995 congressional hearing about the challenges Native youth face, youth and young adults came to Washington D.C. to testify their struggles and needs (US Congress, 1995). Letha Lamb of the Gila River Indian community comes from a reservation where 60% of the

population is under 20 years old and thus stressed the importance of giving young people opportunities to contribute to change in their communities through Youth Councils. She proclaimed that the things that youth can do “given the love, support, and backing of tribal leaders, community, and parents is incredible” (p. 5). Another young participant in the congressional hearing came from the outskirts of Los Angeles, where he felt the strong need to be connected to his Native culture in order to avoid risky behavior and gang membership. He asked congress for more financial support for Urban Native youth programs that help teens who feel lost and disconnected gain back a part of their Native identity and stay out of trouble.

Research reviewing the types of programs offered to Native American teens reveals a number of successful practices that help youth achieve positive development and address the needs that Native youth have expressed. The first of these characteristics is fostering ethnic identity. Strengthening the ethnic identity of all teens is essential to promoting mental health; however, it has been shown to be especially important for Native youth due to the collective nature of Native culture (Smokowski, Evans, Cotter & Webber, 2013). The historical trauma endured by indigenous Americans makes their cultural identity and ethnic pride a larger protective aspect of their lives than in the lives of people from other races and ethnicities. Culturally-based substance abuse interventions for Native adolescents are more effective than interventions without a cultural focus (Moran & Reaman, 2002; Kenyon & Hanson, 2012). One successful Native Youth development program called Project Venture does an excellent job of incorporating Native culture by allowing teens to enjoy and connect to the outdoors by participating in traditional activities such as constructing adobe buildings and learning the cultural significance of rock formations (Kenyon & Hanson, 2012).

Other important aspects of successful Native youth programming include being aware of Native communication styles, addressing historical trauma, integrating native ways of knowing, and taking the time to create trust with the community. There are many rules in Native communication that differ from the socially acceptable ways of speaking and interacting in mainstream U.S. culture. Nonverbal communication, including moderation in speaking and avoidance of eye contact to communicate respect, are incredibly important (Tlanusta Garrett et al., 2013). Careful listening in which the listener focuses on comprehending the true meaning rather than solely hearing what is said is also immensely important, especially in storytelling. Finally, while assertiveness and dominance are often seen as positive attributes in U.S. culture, Native communication emphasizes sharing the floor and cooperation. Assertiveness in conversation is seen as disrespectful.

Many Native people suffer from the cumulative grief of historical trauma, so programs that help individuals work through those emotions are shown to decrease hopelessness, increase joy, increase positive tribal identity, and increase protective factors for substance abuse. Additionally, programs should strive to incorporate Native Ways of Knowing (NWOK) to promote success and positive development in participants. Native ways of knowing are shaped by having a harmonious relationship with the natural environment, the past experience of colonization and other trauma, and spiritual ways of explaining the universe that are different from western empirical science. Finally, when outsiders seek to run programs for Native people, it is essential that the program leaders develop relationships and build trust with the community. This need stems, again, from the historical trauma suffered by Native people and the fact that many indigenous people are still harmed by the majority white population of the country.

3. Self-Efficacy and Native Youth

Little research talks about the potential of building self-efficacy in Native teens as a means of remedying some of the inequities Native people face. Those that have investigated self-efficacy and Native teens find that high self-efficacy correlates with increased ability to stand up to peer pressure, less likelihood of externalizing behaviors, lower substance abuse rates, and lower suicide rates (Mileviciute, Scott, & Mousseau, 2014). Authors suggest using this knowledge about the importance of self efficacy when planning and implementing intervention programs. This insight, combined with the literature that talks about the importance of cultural aspects of intervention programs, suggests that museums are well suited to provide transformational programming to Native teens. Museum programs can provide teens with the extracurricular engagement and sense of involvement in their communities that they are asking for, potentially increasing their personal and collective self-efficacy in the process.

What is self-efficacy?

The idea that student beliefs in their capabilities plays a role in their motivation to achieve was prominent before the concept of self-efficacy was established, however no measures previous to self-efficacy were successful at predicting academic success, which is where most of this research on youth capabilities and motivation was focused (Zimmerman, 2000). Eventually, self-efficacy was defined by Albert Bandura (1977) as the “belief in one’s agentic capabilities, that one can produce given levels of attainment” (p. 382). It is important to keep in mind that self-efficacy is a measure of performance capability, not a measure of the personal qualities of an individual (Zimmerman, 2000).

The definition of self-efficacy can be explained further by breaking it into four characteristics that make it useful in predicting a wide range of behaviors and motivations

(Zimmerman & Cleary, 2006). First, self-efficacy judgments center on the individual's perceived capabilities; they are composed of how the individual views their capabilities, not how others view them. Next, self efficacy beliefs are domain, context, and task specific. An individual does not have just one self-efficacy belief about their overarching capabilities but instead has many conceptions of their abilities in different activities and areas of life. Self-efficacy beliefs, unlike many competency measures, are dependent on mastery criterion rather than normative criteria that compare their abilities to those of others. Finally, self-efficacy beliefs have "proactive impacts on performance" and also influence the way an individual analyzes their own performance.

Bandura and others distinguish self-efficacy from a variety of other self-evaluative concepts. Self-efficacy differs from self-confidence with its innately positive nature; while an individual can be confident in their likelihood of failure, self-efficacy always implies the individual's ability to be successful in a given task (Bandura, 1977). Self-esteem is often confused with self-efficacy, but differs in that self-esteem is an affective reaction to the way a person feels about themselves as a whole, while self-efficacy is a strictly cognitive judgment of specific capabilities (Zimmerman & Cleary, 2006). It is also necessary to distinguish self-efficacy from outcome expectations. Outcome expectations, like self-efficacy beliefs, assess likely results of actions; however, outcome expectations refer to the value of an activity in attaining desirable outcomes but self-efficacy refers to how strongly the individual believes they can complete the action. Researchers have found this subtle difference to be important, and they suggest that self-efficacy plays a larger role in motivation than do outcome expectations (Shell, Murphy & Bruning, 1989).

The idea of self-concept is also similar to self-efficacy, perhaps more so than any other measure, but it still has essential differences (Zimmerman, 2000). Self-concept is a general, descriptive way in which an individual thinks about themselves and it is composed of many smaller self-knowledge feelings. The self-concept as a whole measures self-esteem reactions to how good the person thinks they are, while self-efficacy is always measuring specific performance expectations. Perceived control, an individual's general expectation about whether outcomes are controlled internally or externally, is another concept that is similar to self-efficacy. Bandura has always questioned the value of this very general measure because it is not task or domain specific, unlike self-efficacy.

In Bandura's (2006) earliest research on self-efficacy, he claims that self-efficacy is one of the most pervasive mechanisms of human agency. His Social Cognitive Theory, which depends heavily on the agentive powers of individuals interacting with their physical and social environments, can essentially not function without self-efficacy beliefs that convince individuals that their actions can lead to desired effects (Bandura, 1996). Increased self-efficacy beliefs have frequently been empirically shown to contribute to academic success, activity choices, persistence, and emotional reactions to challenges (Zimmerman, 2000). Self-efficacy is considered a prime factor in determining participation in behaviors that contribute to or impede health, such as smoking, physical exercise, and seat belt use (Conner & Norman, 2005). The diverse impacts self-efficacy has been found to have on individuals suggests that it may heavily contribute to the solution of many of the previously discussed challenges facing Native youth as a population.

Attaining self-efficacy

Individuals take in information from four types of experiences when developing their self-efficacy beliefs (Bandura, 1977). The first is through enactive attainment, in which the individual actually participates in the activity and uses the results of their participation to analyze how successful their actions might be in the future. Another way of developing self-efficacy beliefs is through modeling or vicarious experiences that the individual witnesses but does not participate in themselves. By watching the actions and outcomes of others, they assess their own capabilities. Third, social persuasion can impact self-efficacy by providing encouraging feedback and reinforcement. Lastly, there are physiological factors that contribute to self-efficacy beliefs. Individuals are constantly taking in information from all four types of experiences to construct their beliefs about their personal capabilities (Zimmerman, 2000). This constant evaluation of experiences allows self-efficacy to respond to changes in contexts and outcomes, thus allowing it to act as a better predictive factor than the other self-concepts discussed previously.

Due to the fact that experiences which are inconsistent with one's current beliefs will tend to be minimized, it has been stated that a young person with strong self-efficacy beliefs will have an easier time maintaining their efficacy beliefs as an adult (Bandura, 1997). On the other hand, a young person who has already developed an expectation of failure will likely downplay successful experience to the extent that increasing self-efficacy in the future becomes exceedingly difficult. Situations that often reduce an adolescent's self-efficacy – and can impact them for life – are competitive, normative evaluation practices in educational settings (Schunk & Meece, 2006). These practices may encourage teens who are already prone to judging themselves against their peers to compare their abilities with those of others rather than develop their beliefs in their own capabilities.

Efforts to increase self-efficacy are diverse, and there are many successful strategies. The most successful promotion strategies, however, are generally age, gender, task, and culture specific (Klassen & Usher, 2010). Offering plenty of personal mastery experiences that allow the participants to succeed at their skill level can boost confidence in their abilities over time (Zimmerman & Cleary, 2006). Furthermore, modeling success can lead individuals to feel more confident in their ability to try something new by witnessing the success of their peers or role models. Providing encouraging comments and long-term, valuable feedback on performances is another supported way of increasing self-efficacy. Overall, the more exposed an individual is to new learning experiences that allow for the realignment of self-efficacy beliefs in new domains and new directions, the more likely they are to increase those beliefs (Brown & Lent, 2006). This exposure is far more effective when people are young than when they have already hit adulthood and their self-efficacy beliefs have become more rigid.

Impacts of self-efficacy

Promoting or increasing self-efficacy in individuals may not be simple, but it is essential. Broadly speaking, efficacy-beliefs contribute to an individual's aspirations and goals, their level of motivation, the strength of their willingness to persevere in challenging circumstances, their resilience to adversity, the quality of their analytical thinking abilities, and their vulnerability to stress and depression caused by external factors (Bandura, 1996). Studies across academic fields have linked self-efficacy beliefs to a wide range of outcomes, impacts, and behaviors. Self-efficacy research is most prominent in the medical field, with recent studies on burn victims, stroke victims, and acute injury patients all revealing crucial roles of self-efficacy in recovery (Connolly, Aitken & Tower, 2013; Korpershoek, Van Der Bijl & Hafsteinsdottir, 2011; Bosmans, Hofland, De Jong & Van Loey, 2015). Self-efficacy also frequently comes up in

studies about alcohol and drug use, parenting practices, and overcoming learning disabilities. When studies focus on teens, however, researchers seem constantly interested in better understanding self-efficacy's influence on academic success, career development, and both mental and physical health.

Academic outcomes

Studies on teen self-efficacy beliefs center on academic outcomes more frequently than any other outcome. Due to the context-specific nature of self-efficacy and the importance of academic success, this body of literature is quite large. Across studies, it is overwhelmingly supported that self-efficacy is an effective predictor of student's motivation and learning outcomes (Zimmerman, 2000). According to Bandura (1996), academic self-efficacy contributes to academic success by increasing their motivation and by fostering good strategic thinking. He concludes that perceived academic self-efficacy works as a far better predictor of academic success than more traditional measures that have been used in the past, and are still often used today.

Another of Bandura's studies (1996) further described the ways in which not only student self-efficacy, but parental academic efficacy beliefs impact the success of students. He found that socioeconomic status impacts parental efficacy in contributing to their child's academic success, which in turn impacts the child's self-efficacy, which cultivates peer acceptance and reduces depression and problem behaviors, thus leading to productive academic engagement and academic success (Bandura, 1996). An important conclusion of this study was that self-efficacy impacts academic achievement in a variety of ways and can follow many complicated paths. He instills the importance of thinking about the many ways efficacy beliefs might influence

behaviors and to consider the many types of efficacy that come into play; in this case, the influential efficacy beliefs are both academic and social.

Other researchers have proposed ways in which self-efficacy beliefs contribute to educational success. Studies have shown that self-efficacious students “participate more readily, work harder, persist longer, and have fewer adverse emotional reactions when they encounter difficulties” than do students with low self-efficacy beliefs (Zimmerman, 2000, p. 86). Self-efficacy also works by giving students the power they need to use self-regulatory processes, such as goal-setting, to contribute to their own academic success. Self-efficacy impacts their ability to set personal goals, regulate the effort they put into their academic pursuits, maintain their persistence through challenges, and control their emotional reactions to academic situations.

Career development outcomes

Career development and future occupational success are vast components of what educators – especially those working with teens – are trying to promote in the lives of their students. Because of this, the impacts of self-efficacy on career choices and success are frequently studied as well. These studies developed out of the perplexing reality that students with the same cognitive abilities often achieve at different levels in school and set vastly different career goals (Brown & Lent, 2006). Researchers who have investigated this have determined that self-efficacy beliefs are behind much of the variance we see between students of similar cognitive abilities. Youth with higher self-efficacy levels tend to set more ambitious goals (Brown & Lent, 2006) and feel that they have more career opportunities available to them than students with low self-efficacy beliefs (Bandura, 1996). Additionally, self-efficacy impacts

how attainable they feel certain careers are to them, how interested they become in their career choices, and how hard they work to prepare themselves for the careers of their choice.

Mental and physical health outcomes

Teen mental and physical health is generally a hot topic, and there is plenty of self-efficacy literature that addresses it. Self-efficacy has been found to contribute to physical health by predicting the likelihood of an individual to have unhealthy habits and influencing their ability to make healthy life changes if necessary. Health choices regarding cigarette smoking, dieting, dental hygiene, exercise, breast self-examination, condom use, and even seatbelt use have been shown to be tied to individual's self efficacy beliefs (Schwarzer & Fuchs, 1995; Conner & Norman, 2005). Self-efficacious individuals have been shown to have more success when adopting healthy behaviors, eliminating their unhealthy habits, and maintaining the changes in the long term (Schwarzer & Fuchs, 1995). This, like other outcomes that have been discussed, is primarily due to their increased ability to set ambitious goals and commit to their goals. Even more important to the lives of youth are the many ways self-efficacy has been found to impact mental health. Depression, anxiety, and helplessness have all been found to be mediated by self-efficacy beliefs.

Outcomes for social action

An area in teen self-efficacy that has lacked substantial research until recently is its impacts on social change and activism. Research clearly supports that teens need to be committed to goals that give them a sense of purpose and accomplishment in their lives (Bandura, 2006). Native teens, in particular, have voiced their desire to be further involved in

confronting the challenges their culture faces, to have more opportunities to participate in community action and to make positive change (US Congress, 1995; CNAY, 2011a).

While there may be strong desires to contribute to community action, history has shown us that disadvantaged communities do not protest or participate in collective action as often as we would expect (Osborne, Yogeewaran, & Sibley, 2015). These researchers, and others before them, have explained this discrepancy by acknowledging that people need to believe in the effectiveness of their actions in order to take action against inequality (Sturmer & Simon, 2004; Van Zomeren, Leach, & Spears, 2010). Most research on self-efficacy and social change focuses on political efficacy, or how much individuals believe their involvement in politics will contribute to making change. For example, many researchers have concluded that political efficacy is required for communities to translate their grievances into action (Klandermans, 1997; van Zomeren, Leach, & Spears, 2010; van Zomeren, Postmes, & Spears, 2008; van Zomeren, Spears, Fischer, & Leach, 2004). Similarly, Condon and Holleque (2013) found that self-efficacy has a positive effect on voter turnout. Research on individual self-efficacy toward contributing to social change more broadly, not only through politics but also through advocacy and action, is much less common.

One study, however, has shown that individual self-efficacy – in combination with collective efficacy – contributes to a political activism response as well as involvement in non-political activism (Roser-Renouf, Maibach, Leiserowitz & Zhao, 2014). Their study, grounded in Social Cognitive Theory, looked at nationally representative data to investigate the public's beliefs in the effectiveness of their political activism towards climate change and see if those beliefs influenced their likelihood of being involved in advocacy activities. They conclude that although the public's awareness of the risks of climate change is high, individual self-efficacy

beliefs and collective efficacy beliefs are low. They argue that building a sense of efficacy surrounding action with messages of effective actions individuals can take, rather than continuing to only emphasize the frightening and debilitating impacts of climate change, should be a primary focus for educators who want to encourage activist behavior.

Measuring self-efficacy

A challenge in all areas of self-efficacy research has been determining ways in which researchers can measure an individual's self-efficacy levels. The difficulties stem from many aspects of self-efficacy, including that it must be self-described and that it is incredibly context-specific, making generalized measures virtually useless. Self-efficacy is composed of multi-level, multi-faceted beliefs that can be measured in various ways (Tsang, Hui & Law, 2012). When dealing with this complexity, however, it is important to remember that the sensitivity of self-efficacy – its ability to respond to changes in contexts and experiences – is exactly what makes it such a good indicator of change and predictor of outcomes (Zimmerman, 2000).

Most frequently, researchers designed a study-specific likert scale to measure efficacy beliefs. Others propose that a more qualitative interview style works better to assess the self-efficacy of subjects (Tsang, Hui & Law, 2012). Self-efficacy can be measured in three distinct ways (Zimmerman, 2000). First, researchers can measure the *strength* of self-efficacy, or the amount that the individual is certain that they can complete the tasks within a domain. The *level* of self-efficacy can also be measured, which refers to the difficulty of the task demands found within the domain. Finally, self-efficacy's generality can be measured, or how much the efficacy beliefs towards on activity or domain can be transferred across other activities and domains.

Since efficacy beliefs are not a “global trait,” they must be measured with domain, task, context, and culture specificity (Bandura, 2006, p. 307). Bandura provides a helpful guide for constructing self-efficacy scales that are reliable and valid. Before creating self-efficacy scales, the researcher must think about the activity domain in question to determine what aspects of personal efficacy should be measured, for example political self-efficacy, social self-efficacy, or academic self-efficacy. The researcher must also think about the numerous ways self-efficacy operates within the domain; it is not always straight forward and can impact outcomes through a variety of paths. Another important step is considering the types of challenges one is likely to face in the domain activity so that the perseverance aspect of efficacy-beliefs can be measured. Finally, when ready to construct the instrument, researchers must create items that seek to find out if the respondent “can do” different tasks, rather than “should do” or “will be able to do.” The items should be appropriately written to match the age of the participants. Finally, successfully measuring self-efficacy depends on correctly establishing the “can do” mindset of the participants, so providing a simple practice question is an excellent way to familiarize the respondents with the scale they will be using.

Summary

The teen years have always been considered to be a tumultuous time of stress, change, and bad choices. Much research emphasizes the need to think of adolescents in a more positive light, and there has been efforts made to include teens in communities in productive ways that can help them feel valued and attain positive development in the long term. Native teens face challenges that often more than double those faced by other races and ethnicities in the US. However, their cultures have provided them with a number of important strengths that should be utilized in programs that seek to improve their lives. Working with communities to develop

culturally-grounded, strengths-based programs can have a positive impact on Native Youth now and in the future.

A valuable internal strength that can be fostered in youth development is self-efficacy. An individual's belief in their ability to complete specific tasks has been found to be a great predictor of and contributor to many positive outcomes from health to advocacy. There exists a gap in the research on the ways in which self-efficacy in Native teens can potentially impact their positive development and even improve conditions in Native lives in the long-term. Museums have been hesitant to create programs designed specifically for any racial group; however, some have taken the lead in creating advocacy-based programs for Native teens that might help contribute to this gap in the literature through the following study.

Chapter 3: Methods

The purpose of this study is to explore how collaborative, advocacy-based museum teen programs impact the self-efficacy of Native teen participants. This research was conducted in acknowledgement that studies on communities to which the researcher does not belong often “conceal racialized, classed, gendered, colonizing power dynamics, often under the guise of neutrality” (Bang & Vossoughi, 2016). Coming from an outside perspective of a non-native museum professional, this research does not claim to understand the lived experiences of these teens and their communities. Instead, it attempts to fairly represent their experiences as portrayed through interviews, in hopes that it will initiate conversations about museums’ relationships and engagements with this often neglected audience.

This study is guided by two research questions; (1) do participants believe that these programs impact their self-efficacy toward social change, and (2) to what do youth attribute these impacts. This chapter describes the three programs that were selected for the study and explains the criteria by which they were chosen. It also describes participant sampling methods, the study participants, data collection methods, and data analysis.

Programs/Sites

Based on extensive bodies of literature surrounding best practices and outcomes of youth programs in museums and cultural programs for Native youth, two criteria were set for the selection of research sites. The criteria were as follows: (1) the program must have been designed in collaboration with members of the Native communities they serve; and, (2) the program must have been developed with an advocacy/social-justice message in mind. While these types of programs are limited and not extensively documented or advertised on museum websites, six potential sites were originally considered. Three programs – from the Arizona State Museum, the

Museum of Anthropology at the University of British Columbia, and Fort Edmonton Park – were determined to best meet the criteria and were selected for this research.

The Arizona State Museum (ASM) is an anthropology museum located in Tucson, Arizona, which has been developing and implementing a variety of programs for Native youth over the past three years. Started as a facet of their annual Native Eyes Film Festival in 2014, the Native Youth Water Summit brought together over 60 Native American youth from around the state to meet with leaders and discuss “the complicated history of a shared resource and the life-sustaining power of water for their people” (Native Youth Water Summit Application, 2015). ASM has continued to build on the success of the initial program with new events, like the Native Youth Activism Think Tank which took place on September 10th, 2016. Each of these programs are developed through extensive collaboration with representatives from the surrounding Pasqua Yaqui and Tohono O’odham Nations, as well as Native American faculty at the University of Arizona and external consultants specializing in Native education and social work strategies. The ASM programs take an intergenerational approach that relies on the joint participation of elders, professionals, and youth to shape the conversations and experiences that emerge.

The Museum of Anthropology at the University of British Columbia in Vancouver, BC, Canada, has offered a competitive summer employment program for native teens for the past 38 years, making it one of the longest-standing museum programs for Native Youth in North America (Bronsdon Rowan, 2012). The Native Youth Program (NYP) was founded in 1979 with the goals of producing young aboriginal leaders and addressing the issue of outdated curriculum on Native culture in Canada by improving public knowledge of contemporary Native people. This program was created in partnership with the First Nation House of Learning, the Native

Indian Youth Advisory Society, and various individual community members. The Native Youth Program trains First Nations teenagers to act as paid interpreters in the museum, giving talks and leading tours for the public. Beyond their work in the museum, the teens also regularly represent the museum at conferences across North America. While the program has morphed and grown over the years, it still remains true to its original goals and structure. Over 200 students have participated in the program and most have gone on to continue their educational pursuits after high school. The program has provided a guide for other museums working with Native teens, being adopted by organizations around the world including the Oakland Museum in California and the Heard Museum in Arizona.

Fort Edmonton Park, a living history museum in Alberta, Canada, brings Edmonton's history to life by providing visitors opportunities to interact with knowledgeable, well-trained interpreters. Some of the park's knowledgeable interpreters are youth between the ages of 13 and 17 who are participating in the Junior Volunteer Program. This program has been incredibly successful in providing leadership and growth opportunities to teen volunteers as well as enhancing programming for the public. The success of this general youth program inspired Brittany Cherweniuk, the park's interpretation supervisor, to develop an additional program made specifically for Indigenous youth that would aim to "bring awareness to the traditional [Native] way of life" (Cherweniuk, 2016, ATALM Presentation). This program, the Junior Indigenous Peoples Interpreters Program, was developed through research and collaboration with the local community. It is structured as a mentorship, just like the Junior Volunteer Program, but has additional aspects that utilize the presence of elders, address the cultural relevance of language, and develop both traditional and modern skills. These additional aspects were

requested by the community groups that were part of the planning process and contribute substantially to the program's value and impact.

Sampling

This study explores the perspectives of current and former youth participants in each of the three selected programs. Potential participants were accessed by contacting program staff at each institution and determining which of their participants they had contact information for. Once the contact information was attained, program staff contacted potential participants by email or phone with a recruitment flyer that contained the researcher's photo as well as information about the study, what it means for the field and museum, and how their data would be used. They were offered an opportunity to voluntarily participate in the study and were assured that they could ask questions and choose to leave the study at any point in the research. Each participant was offered a gift card as a thank you for their participation; those who completed an in-person interview received a ten dollar gift card and those who completed an interview over the phone received a five dollar gift card.

After going through this recruitment process with all three sites, fourteen individuals contacted the researcher to schedule a meeting to conduct the questionnaire and interview. Of the fourteen willing participants, nine scheduled a time for data collection. Across all three sites, six youth under the age of 18 and three adults (over 18) completed both the questionnaire and interview. Each participant was provided with a consent form which they were asked to read before their appointment. The major consent points were then discussed at the beginning of their appointment, and they were asked to provide verbal consent. Participants under the age of 18 also required passive consent from a parent or guardian. Consent information was distributed to guardians explaining that parents could choose to opt-out of the study by contacting the

researcher via email or telephone. If the researcher was not contacted by the parent/guardian to opt-out, passive content was attained.

Participants

The participants in this study ranged in age from 13 to 22 years old, with five participants under the age of 16 and four participants older than 16. Their age at the time of participation in their respective teen program ranged from 12 to 18 years old. Eight out of the nine participants were female, which reflects the fact that – according to program managers – there are generally fewer males who participate in these youth programs. It also may be due to an increased willingness of females to participate in studies and conduct interviews.

Some participants had only been involved with their youth program for one short weekend while others were returning participants in longer programs for multiple years in a row. One participant had been involved with the Native Youth Program at the Museum of Anthropology in Vancouver, British Columbia. Six participants had attended one or more program at the Arizona State Museum in Tucson, Arizona. Three participants were from the Fort Edmonton Park Junior Indigenous Peoples Interpreter program. No further personal or demographic information was collected from participants. Because the programs selected for the study accepted participants from any Native tribe/band/community, there was a diverse representation of Native groups in the study sample.

Data Collection

Data were collected using two methods; (1) a paper-and-pencil questionnaire and (2) a semi-structured interview that was conducted either in-person or over the phone. For the questionnaire, scaled items were designed according to recommendations from Bandura's (2006)

guide to creating self-efficacy scales (see Appendix A for the questionnaire). Self-efficacy, as described by Bandura is “not a global trait but a differentiated set of self-beliefs linked to distinct realms of functioning” (2006, p. 307). Accordingly, perceived self-efficacy scales must be tailored to the particular domain and context. In this study, the domain being investigated was social action. The key characteristics of the context include that the participants are Native American youth who are coming to age in a time where many successful social action efforts rely on 21st Century skills such as communication, creativity, critical thinking, collaboration, and media literacy (Partnership for 21st Century Learning, 2016).

Measuring perceived self-efficacy toward a specific domain like social action requires a deep understanding of the domain and the tasks required to function within that domain (Bandura, 2006). Self-efficacy beliefs operate within domains in multifaceted ways because there are an abundance of types and levels of challenges that can be faced in each domain. When designing a self-efficacy scale, it is important to fully assess and determine the forms that challenges take in the domain. For social advocacy amongst Native American teens and young adults, challenges include finding resources and mentors in the community, speaking with elders and people of power, and keeping a positive outlook in a negative situation (Osborne et al., 2015; Condon & Holleque, 2013; Roser-Renouf et al., 2014). Once these challenges were determined, a representative array of unique challenges of varying levels of difficulty were presented to participants to be rated. Items on the questionnaire were phrased as “can do” rather than “will do” or “could do,” and were rated on a numbered scale that begins at “certain I cannot do” and ends at “certain I can do” (Bandura, 2006).

Participants were asked to rate each task twice, once retrospectively to determine their confidence in their ability *before* participating in the program and second at the present moment

in time to describe their confidence in their ability *after* they completed the program. The questionnaire was administered to participants in-person, in a pencil-and-paper format, and instructions were explained in writing and verbally before the researcher stepped aside for the student to complete the questionnaire. Participants were encouraged not to spend too much time dwelling on any particular question for too long but instead to answer the questions as honestly as possible based on their initial feelings. The questionnaire took between three and seven minutes to complete, averaging about five minutes.

After completing the questionnaire, participants were interviewed to identify the aspects of the program that they felt had an impact on their feelings about their abilities to contribute to social change (see Appendix B for the interview guide). Interview questions were designed to ask participants about how they perceive that the program impacted their self-efficacy beliefs toward social change both broadly and in specific areas. Questions also asked participants to elaborate on program aspects and memories that they believe may have contributed to that self-efficacy impact. Interviews were audio-recorded for future analysis. They took anywhere between 15 and 35 minutes, with most interviews taking about 20 minutes to complete.

Data Analysis

Questionnaire and interview data were analyzed holistically. Scaled data were not analyzed quantitatively, but rather were used to inform the interpretation of qualitative interview data. Interviews were analyzed using an emergent coding system. Upon thoroughly examining the data, four themes emerged that provided answers to the two research questions that guided this study. See Appendix C for the interview data analysis guide that was utilized for this study.

Limitations

Several factors limited the conclusions that could be drawn from the two chosen methods. First, the pool of potential participants was quite small due to the lack of available contact information for past students at program sites. This limitation significantly impacted the sample size and led to an imbalance in data from different sites, with only one participant representing the Museum of Anthropology program, five representing the Arizona State Museum, and 3 representing Fort Edmonton Park.

The small sample size also eliminated the use of questionnaire data quantitatively in this study. Still, the questionnaire acted as a foundation for the subsequent interview which provided rich, qualitative data about the quantitative information. The study provides a qualitative backing for future quantitative research.

A third limitation is due to the retrospective nature of the study. Interviews and questionnaires required participants to reflect back on how they may have felt about their self-efficacy before their involvement in their teen program. This study was not designed to longitudinally measure the self-efficacy of participants at different points in time but instead provides knowledge about the perceived impacts the programs had on participants.

There are some limits imposed on the study by the necessity of accommodating participants with the option to conduct interviews over the phone rather than in person. Phone interviews felt less comfortable and generally ended sooner than in-person interviews, which better allowed the researcher to get to know the participant and facilitate a deeper conversation. However, the small pool of potential participants meant that phone interviews were necessary to reach data-collection goals.

The lack of male representation in the study is another limitation. Previous studies on Native Youth wellbeing and identity have determined there to be some significant differences between males and females in terms of self-esteem, personal resources, problem behaviors, academic success, and depictions of achievement (Wexler, et al., 2014; Whitesell, Mitchell, Spicer, & Nagayama, 2009). It is likely that having a heavily female perspective skewed the results of this study and conclusions must be considered with this, and other, limitations in mind.

Chapter 4: Results

This qualitative study investigated the perspectives of nine past and current participants in museum programs for Native American teens. It examined (1) how teens perceive the influence the program had on their self-efficacy beliefs; and (2) in what ways teens felt that programs contribute to their self-efficacy beliefs. This chapter presents major findings within each of these research questions.

RQ1. How do teen participants perceive the program's contribution to their self-efficacy beliefs?

The first research question in this study essentially asked if the participants claimed to have increased self-efficacy beliefs due to their participation in their respective teen program. Self-efficacy, as defined by Albert Bandura (1997), is an individual's belief in their agentic capabilities to produce given levels of attainment. It is defined by an individual's belief in their ability to complete specific tasks that together contribute to a larger goal, such as contributing to social change. Within the data from this study, two broad themes were identified in answer to this research question: (1) impact on participants' self-efficacy towards social change overall and (2) impact on specific advocacy-related tasks that participants felt they could accomplish.

1. Impact on participants' self-efficacy towards social change overall

Some interview questions encouraged participants to think about the program's impact on their self-efficacy toward social change as a whole, their desires to make change in the world, and their feelings about what they can change in the world. From these data, two categories emerged. First, (a) the participants talked about gaining new perspectives on social issues. Second, (b) the participants referred to their increased feelings that social change is achievable.

a. New perspectives on social issues

Many participants provided interview responses that talk about gaining new perspectives on social issues. These responses fell into two categories: increased **awareness** of social issues and a new perspective on the **importance** of social issues that they were already aware of.

Increased awareness of social issues. Most participants referred to an increased awareness of social issues after participating in the program. Some mentioned that they had never had the opportunity to learn about Native American history and the issues they face. One participant, for example, spoke about how the program increased her awareness of a particular issue, the American and Canadian policies of forcibly removing Native children from their families and sending them to western schools where they were assimilated to the dominant European American society (Stout, 2012). She explained that the program afforded her

“...a broader outlook and awareness of all the different issues that are out there. If I wasn’t in the program I don’t think I would be aware of all the pipelines and the impact of residential schools. When I was in high school, we only had one chapter on First Nations people in socials. And it was like “Yeah, they taught the settlers how to survive” and [talked about] the fur trade but never touched on residential schools or anything.”

Another participant reflected on her increased appreciation for the complexity of this same issue, saying,

“I had only vaguely heard about it before I was in the program. And I ended up asking my dad about it. It turns out my 3 times great grandmother went into residential school when she was 13. And he told me that what he had heard was that she didn’t have one of the negative experiences. It did make it more real; with the last one closing the year I was born, which is crazy because that means it was only 21 years ago...If I hadn’t been in NYP, I don’t think I would have had the foundation to look at that without – with having a more open mind. It would have been, I think, a more narrow view of ‘Oh my god, I can’t believe they did that.’ Like a very one-sided view.”

Yet another participant spoke about her lack of previous knowledge not just about Native issues but of issues taking place around the entire world. Her new awareness has encouraged her to pay closer attention to current events and social issues:

“Before [participating in this program], I can definitely say that I knew next to nothing about a lot of the issues in the world, and now I definitely keep more of an eye out for different things. So the Dakota pipeline, the pipelines up here in Canada, the woman’s march for the trail of tears, stuff like the river in Papua New Guinea. Just keeping up to date on general information, keeping up with different things that people I met through the program are doing. There are very broad environmental issues going on and also broad social issues I keep a look out for.”

Other participants spoke in more general terms about their new awareness of social issues. One stated that the program “gave [her] perspective on what’s going on and what needs to change.” Another said that “seeing the different issues really just stuck ... I saw different things that people can do but are not doing about different issues in the world.”

Finally, one participant said that her experience in the program went farther than simply making her aware of new issues; it also made her question what she thought she already knew. Speaking about the information that was handed out to her and other program attendees at the Native Youth Water Summit, she said,

“The information that was handed out [during the program] I referred to later. And it made me question what I knew before and it made me question what other people know and how much they know about water and tribal rights to water and that issue.”

New perspectives on the importance of social issues. Another way that programs provided new perspectives to participants was by helping them realize the *importance* of issues that they already were aware of. Oftentimes, these new perspectives, according to participants, triggered them to want to contribute to social change and to feel they have the abilities to do so. One participant, who had explained that she was already very involved in social issues before her

program experience, thanks to the involvement of her family, said that the program impacted her desire to make change in the world by affirming the importance of issues she was familiar with:

“I feel like it was one of those stepping stones in the path of life where, like, things came together in such a way, including the Water is Life event as well as other outside influences, that it’s like ‘Well, yeah, these issues *are* important and they aren’t going away any time soon.’”

Another participant spoke about how she knew that an undisclosed issue was a problem in her community, but it did not resonate with her until she participated in the teen program. She said this contribute to her desire to make change,

“Because I didn’t really see... I knew it was serious but I didn’t really take it serious, it didn’t really matter to me. But I found out how many people were affected by it. And it just really opened my eyes.”

b. Increased feeling that social change is achievable

Another way that participants said the programs had an impact on their general self-efficacy toward social change was by making them feel like their actions could in fact contribute to social change, and that it is not as hard as they previously thought. Interviews began with participants rating how much they felt the program impacted their confidence in their ability to contribute to social change on a scale from 1 (not at all) to five (very much). Ratings revealed that all participants felt that the program had at least some impact on their confidence in their ability to contribute to social change; all but one of the study participants rated their confidence a 3 or above on this 5-point scale.

One participant explained that she rated her confidence as a 4 “because [she] was already pretty active as far as social issues, but it opened [her] eyes to other issues and things that [she] now find[s] important.” Two participants reflected on the fact that their program experience impacted their ability to contribute to social change by encouraging them to speak out more:

“Because I never really talk that much, but I did talk there. It was very motivational.”

“Because I was really shy... but by the end of the program I was a little more broken out of my shell. People would actually bully me a lot last year and now I’m just like “be quiet.” Or sometimes I just ignore them now.”

Others felt that the program impacted their confidence in working with other people: “It’s given me a lot more confidence; I’ve had a lot more opportunity to work with people in the public.”

Only one participant believed his/her involvement in the program had a small impact, rating it as a 2. She explained that she had,

“...already been immersed in this [Native American Water Rights] my entire life basically. Especially with water issues and who my family is, kinda just being surrounded by it all the time. I guess I’m fortunate to have more information on issues like that than most.”

Answers from this first quantitative question are fortified by qualitative responses to other interview questions that provide insight into the first research question. Every participant expressed an increased belief in their ability to make a difference at least once during their interview. Many of these responses focused on the realization that contributing to social change is actually “doable” and how their particular skills and interests can be applied to advocacy efforts.

While talking about how the program increased his confidence in his ability to take part in organizing a community advocacy event, one participant said that after he set up and ran an interpretation program on his own, he “was like ‘Oh wow, that was actually pretty easy.’” Another participant said that the program contributed to her ability to organize events by giving her an opportunity to think through making an action plan. She said,

“Whether or not it was going to be followed through I wasn’t really sure, but the fact that making a plan at all just makes it seem more concrete and easier to do. Because then you just have everything laid out in front of you and you’re like ‘Oh, wait, this is actually doable.’”

Similarly, another participant mentioned how she benefited from participating in a march in honor of the Trail of Tears. The program provided her an experience that she likely would not have had on her own, and it opened her eyes to the feasibility of participating in advocacy events:

“That kind of was my first time ever doing that kind of thing. And before that, I don’t think I could ever imagine myself going and just walking with everyone. But after that, it didn’t seem so foreign, I guess. It seemed, like, doable.”

One participant emphasized the importance of collaboration to make social change more attainable. She said that the program made her feel more confident about what she can change in the world:

“It made me realize that as long as you get together with other people and you ask questions from people that are experienced then it makes it less daunting to work together.”

Three individuals spoke about their feelings that social change is attainable in relation to their educational goals. These participants reported that the programs helped them feel that they could have an even bigger impact on solving social issues if they pursue higher education. One participant spoke about how important it was for her to learn from the supportive adults who were at the Native Youth Water Summit, and she explained that those interactions with adults “gave [her] a new perspective on how well educated you need to be in order to create change.” She is now pursuing an art degree at the University of Arizona and has reached out to her professors and people in the community to create public murals that confront social issues.

Another participant in the same program talked about the importance of higher education as well. She already knew that she wanted to go to college to get a science degree before she was

in the youth program, but she described a memory from the program that impacted the way she thought about what she can change in the world:

“There was this one speaker who was definitely pretty boring. But it had great information. I’m trying to remember who it was but I honestly can’t remember off the top of my head, but it had to do with water testing and water quality control. And the guy like passed around sheets showing like the quantity of different substances found in CAP [Central Arizona Pipeline] water and really show[ed] that you can use your degree in science for environmental purposes.”

A third individual also talked about how her involvement in the program helped her increase her knowledge about a subject that she is going to study when she attends college next year. She explained that the program,

“Gave me a lot of information and helped educate me in my specific niche. My mom has always been involved with her native community, but I’m into indigenous feminism so that’s a little different. But I was able to learn more about that [indigenous feminism] and I really think that it can help me make changes in the world. I’m going to UBC next year and I’m going to major in Women’s Studies and hopefully get a PhD. I think I’ll be able to make change in a different way, not being less educated but by having academic stature.”

2. Achievable advocacy-related tasks

Participants also made references to specific tasks that they believed they could accomplish, different from the generalized references to increased self-efficacy that were just discussed. The tasks that will be discussed here are ones that are fundamental to the larger goal of participating in social advocacy, and thus contribute to the participant’s self-efficacy toward making social change. The three skill areas that participants mentioned an increase in self-efficacy toward are broadly categorized as (a) teaching and speaking out, (b) working with communities, and (c) leading advocacy efforts. The third theme, leading advocacy efforts, came about organically across interview questions but also was sparked by a specific interview question that asked participants to think of the program’s impact on their ability to organize social advocacy events.

a. Teaching and speaking out about issues

The most common abilities that participants claimed to take away from their program experiences were related to teaching and speaking out about issues in order to correct stereotypes and advocate for change. This task was described as being accomplished verbally and in-person or through various other forms, such as writing or art.

Many participants talked about how they felt that their increased knowledge base has given them confidence in their abilities to inform others about the historic and contemporary concerns of Native people. This sentiment is exemplified by one participant who said that the program impacted how he felt about what he can change in the world:

“Being more open to teaching people, being more open to speak out when normally I keep quiet and don’t say anything. But since I’ve started doing this program I’ve been able to tell people the right way of doing stuff and teaching people the proper way of... looking at culture. It added more to my knowledge as well as I had a lot of background knowledge myself, about history and culture and stuff like that.”

One of these participants indicated that “I didn’t really know much, my skills were very limited. But here at the park, I know more and I can use that to teach others.” A third participant, after explaining that the program increased her awareness of issues like pipelines and the impact of residential schools on contemporary native people, talked about how she now believes she has the ability to teach others about these kinds of issues. She explained, “If I really want to I could probably write a blog, and write about different issues and basically help others broaden their knowledge base as well.” In her mind, the program helped her combine her newly acquired knowledge with her personal interest in writing.

Similarly, a participant who enjoys art and is studying art in college reflected on the impact she felt after her teen program exposed her to a particular film. She said,

“In the movie I saw how she helped her community and it made me think about how filmmaking could be such a great educational tool and how I had the skills to do it. I had worked on it before for class, and after seeing that movie I was definitely inspired to go out and document more and ask people about what they find is important.”

In contrast, another participant’s program experience led her to discover an ability to speak out that she never knew she had before. She described herself as a shy, quiet person before participating in the Native Youth Think Tank last year, which led a room full of teens and young adults to navigate the waters of a variety of upsetting subjects including suicide, abuse, and gun violence. She was asked to explain how the program impacted her ability to teach her peers about the causes that matter to her, and she reflected on how the program made her feel more capable of speaking out about issues and sharing her perspective:

“Well one thing that we did was make a grown man cry, and that was for me very eye opening that I can do something like that by talking about what we were talking about, about suicide and different things. It really touched people the way we were talking to people and I guess we like motivated them and really got into their emotions. That’s what stood out to me, that I have the ability to do that.”

Some participants spoke more explicitly about how their ability to speak out and teach others about issues can help correct stereotypes and misconceptions people hold about Native people and their history. For example, one participant recalled a memory in the program that helped him see how his interests and skills (history and teaching) could contribute to social change:

“This one time during the winter festival, they call it *Christmas Reflection*, this young kid came up to me and asked me if I was Indian and I said ‘No, buddy, it’s called Métis and First Nations.’ Definitely, showing little kids is a good way to prevent future racism and stereotyping toward people of indigenous background.”

Another participant from the same program said that her confidence in explaining and teaching things to others impacted her feelings about what she can change in the world because

“I can actually explain what I do and tell people what [Fort Edmonton Park] was and how it should have been a lot different. But, it happened and you can also make a change about it.”

b. Working with communities

Five participants spoke about deepened beliefs in their ability to accomplish various tasks that relate to working with members of the community in order to increase the effectiveness of advocacy efforts. These participants all recognized that their individual interests and efforts are not as powerful as efforts that are done in conjunction with other community groups, experts, and leaders. More than just realizing this, they were confident that they could reach out to these individuals and groups to join forces.

One participant voiced this sentiment when explaining how the program impacted how she feels about what she can change in the world. She said,

“Well, it made me realize that as long as you get together with other people and you ask questions from people that are experienced then it makes it less daunting to work together. Speaking with experienced professionals in that area... I’ve reached out to my professors and people that work in the community too.”

Confidently speaking with adult experts and decision makers was the most-increased ability for a different participant. She explained that this was useful in her efforts to make social change because she saw the impacts the problems have on her peers. She said, “I guess that really helped me to talk to adults because if you don’t talk to somebody it just makes the situation worse.”

Another participant shared the same kind of opinion. He explained that it is important to him because of,

“...the whole confidence thing; like having more confidence to talk to people, work with people, share my ideas, and feel more comfortable sharing my ideas when working with people.”

A third participant talked about her ability to find opportunities in the community as a way that she can make change in the world. She said that from being in the program she knows that “[she] can be a part of organizations and things like that.” Another participant actually found an opportunity to be a part of a community group after participating in the program. She had spoken up about issues and found her voice for the first time while participating in the Native Youth Think Tank, leading to a new found ability that she has used outside of the program. She said,

“I think after that I started to see myself talking more in school and in my community. I did go to a community meeting after that and I did say something. And that’s the first time I’ve done something like that. It gave me motivation and showed that I can use my voice and I shouldn’t be afraid of that.”

c. Leading advocacy efforts

Finally, four participants referred to achievable advocacy-related tasks that had to do with leading advocacy efforts and events. These responses came about both organically in response to broad questions about the program’s impact and also in response to a question that specifically asked them how the program contributed to their belief in their ability to organize a community advocacy event. Most of these tasks are logistical in nature, they refer to the individual’s ability to plan and organize events for the public. One participant, for example, explicitly described the steps she would be able to take in order to organize a social action event. In response to the question about organizing community advocacy events, she said,

“I would be able to contact different people who are leaders in their communities, or who have access to people who are leaders in their communities. And I think I could potentially start setting up step-by-step how I would set up the event. So, how would I do the funding? How would I secure a location? What kind of things would I do at the location: would it be a march, or activities, or talks, or would it be a short film? And I would have skills to set up a location, create a short film/documentary if need be or find someone potentially like [Máijá] Tailfeathers. And have speakers. I’ve met Larry Grant from UBC’s First Nations House of

Learning. I know people at the museum who are very proactive about certain subjects. And outside of the program, I have helped with scheduling concerts before, like a high school concert thing. Having multiple schools come in, and helping the lady who coordinated it.”

This detailed response focuses most heavily on her ability to carry out the logistical aspects of running a social advocacy event. Her apparent confidence in being able to reach out to potential speakers also touches on the previous theme of working with the community.

Two other participants left their teen programs with a similarly strong belief in their ability to organize community events, and they have now gone on to put those skills to use in external activities. One participant – when asked about the program’s impact on her ability to organize community events – said she was motivated by her involvement in the teen program and by the fact that other attendees in the program thought that she was one of the people running it because of how involved she was. She explained that she is now a representative of the Tohono O’odham Nation Youth Council:

“It’s like student council, but for the whole Nation. I am one of the higher people that organize things. We have organized different things like a hike, a movie night, different things we do for the youth. It’s about getting involved and getting to know different people.”

The second participant who has put her logistical skills to use since being a part of the teen program said that doing tours at the museum contributed to her ability to organize community advocacy events. She now helps her youth group at church with the planning and running of *Food, Fun, and Games Night*. She also talked about her ability to improvise as a leader. She reflected on a time where a tour group was not getting the proper guidance and introduction to the museum, so she offered to jump in and take charge. She explained:

“They usually have a supervisor doing the guided tour. But they [the supervisor] were just saying *where* everything was and I thought ‘Well, shouldn’t you explain it to them?’... so I just walked with them and explained it all to them.”

A final participant spoke about how the program made her think critically about her skills and led to her participation in organizing a youth-led community action event, called the Water is Life Walk, which was sponsored by the Arizona State Museum. She explained that “when we all said our ideas about what we could do, then I realized that I do have skills that I can offer; to help with programs and to help advertise the walk for water. I helped set it up.”

RQ2. What is it about the programs that participants feel impacted their self-efficacy beliefs?

Participants also talked about various aspects of the program that they felt contributed to their self-efficacy beliefs. This section looks at the types of activities that participants experienced in their teen programs to better understand what it is about these programs that teens attributed to the development of self-efficacy beliefs. From this data, two themes emerged, which are subsequently broken down into more specific categories. The first theme, (1) social interactions within the program, includes connecting with the community, being around like-minded people, working with mentors, teaching the public, memories of interactions with visitors, and watching/listening to performers and speakers. The second theme, (2) practicing social action within the program, includes developing background knowledge, brainstorming ideas, working through the process, participating in social action, and practicing leadership.

1. Social interactions

When talking about the program activities that may have contributed to their self-efficacy beliefs, social interactions were frequently referred to by all participants. The data revealed that these youth felt that the various relationships and connections made throughout their time in the program were important to the development of their self-efficacy toward social change. These

responses emphasized the importance of (a) adults and mentors, (b) like-minded people, (c) community connections, (d) museum visitors, and (e) performers and speakers.

a. Adults and mentors

The most common social interaction that participants referred to was how the programs provided them opportunities to build relationships with adults and mentors. These responses fall on a spectrum from appreciating simply being around the adults, to learning from them, to actually having a structured mentorship relationship with them.

Multiple participants spoke of a general benefit that came from being around so many supportive adults. One, who had a vivid memory from her program where adults were seated at tables working with youth to brainstorm solutions to a number of environmental problems the local tribes were facing, stated that “just having young native people inter-dispersed with experts in fields relating to all the environmental concerns of water issues and indigenous lands was really powerful.” A second participant mirrored this sentiment, saying,

“Being around so many adults with the same kinds of cares and interests helped me develop my own opinions. We have mentors in the program, and for me that was really great, especially the first year. Some people might not like it as much, but it was useful to have someone that knows all these things already and who can help you.”

Other participants were more specific about the beneficial interactions they had with adults in the program, indicating that learning from adults was a significant part of their development. They were inspired by hearing about the things these adults had done in their past and that they were working on currently. It seemed like many of the participants eagerly soaked up all the information they could when they had the chance to learn from these role models. Two participants particularly emphasized learning from adults, saying,

“We’re all gonna listen to what these teachers are telling us to do with our culture spirits and just try not to let our culture die, to keep it safe, stay strong, and let everybody get involved in bringing back our culture.”

“Those were my best memories of the program, just sitting and talking to adults and learning.”

Finally, there were some participants who appreciated having longer-term mentorship relationships with adults. These mentorships helped participants gain awareness of what they could do to contribute and they also provided them with resources they could use outside of the program. One participant referred to her mentor frequently throughout the interview: “He was so knowledgeable and knew so many things. He helped me find resources any time I needed to.” She also said that the mentoring she received helped her assess the ways that her skills and abilities can contribute to social change, saying that “having that mentorship and getting an awareness of what I could do, knowing the power of my words” was an essential part of the program.

A participant with a passion for filmmaking attributed a mentorship with Máijá Tailfeathers, a First Nations filmmaker and actress, to her involvement in other social action efforts since participating in the program. She reflected on the experience, saying,

“It’s really fascinating to see how she can actually go out and do all these things and how she plans everything. She came in and mentored us on how to film. She showed us different techniques of how to film. She also talked about some of her own projects that she was doing at the time.”

b. Like-minded people

A similar response amongst participants was that they felt the program provided them an excellent opportunity to interact with and get to know like-minded people, whether they were adults or peers. Being around people with the same kinds of interests and concerns – specifically other Native people – helped many participants come up with their own opinions, think about the

ways that they could also contribute, and feel like they were a part of a larger community that can make change together.

Many responses fell into this category, but they were all very similar, with participants referring to things like “seeing the different performances and hearing what everyone has to say about what they think is a cause that they felt really moved about.” Participants enjoyed knowing that they were not alone in wanting to change the world, that there were other people out there that they could go to for support and partner with. One participant believed that this contributed to her ability to organize a community advocacy event, saying,

“I think one of the things that would influence me most to do such a thing is kind of seeing all the people that were there and networking. Basically, knowing that there are people with similar interests.”

When asked how the program impacted her ability to assess how her interests and skills could contribute to social change, a participant responded,

“Being around like-minded people, especially adults. I think that it contributed by helping me find myself and teaching me about things. It gave me perspective on what’s going on and what needs to change.”

Being around like-minded people also helped participants cope with problems that they had dealt with personally by showing them that others were going through the same struggles but had their own ways of overcoming those challenges. One participant with this mentality explained,

“It helped me because mostly everyone’s paths are alike in how they go through life and how I go through life. It made me stay positive because I met people that know what I’m going through.”

c. Community Connections

Opportunities to connect with the community were also valued by a group of participants, though this group was smaller. These participants enjoyed when the program allowed them to

meet new people, explore their local communities, and learn how different people and organizations were going about solving certain social issues.

For example, when a participant in Arizona was asked to elaborate on the way that the program contributed to her ability to organize community events, she said that bringing speakers from different organizations who told them what they felt was good and bad for solving the problem at hand was important:

“We had speakers who were workers from different places and companies and they talked about how this is bad for our culture and there are some things that are good and that make up for things that ruin our culture. I liked that they brought up speakers and they told us things about what is good and bad for our culture.”

Another participant talked about the importance of bringing different groups together to discuss issues and solutions. She said that it contributed to her desire to make change in the world because “there were so many tribes that came together.” She explained that all the different perspectives she was exposed to helped her understand how little she – and potentially others – knew about water rights and therefore made her want to change that.

Another girl mentioned that her social interactions at the Native Youth Think Tank helped her feel more comfortable with her voice and made her more willing to be active in her community. The fact that she was surrounded by other members of the Native community was essential in motivating her to speak out and be more involved:

“Most people that went really saw me talk for the first time, from the school... And I think after that I started to see myself talking more in school and in my community. I did go to a community meeting after that and I did say something. And that’s the first time I’ve done something like that. It gave me motivation and showed that I can use my voice and I shouldn’t be afraid of that, you know we’re all just Native American and I’m OK”

d. Museum Visitors

Participants occasionally told stories referring to specific times they were interacting with visitors in a way that stuck with them over time. Some of these interactions were positive, but most referenced a time when they felt confronted or insulted by a member of the public but they had to remain calm and use their skills to handle the situation in a respectful, professional manner.

One participant, who had to explain to a German tourist that they were looking at a Japanese scarf because it was a part of her heritage, said that informing strangers was a big part of her role in the NYP. She said that the program helped her with public speaking skills that could help her with organizing and leading community events:

“Public speaking skills was definitely a big thing. When we were doing tours in the museum, we had to come up with what we were going to say and kind of structure it, so that would be a big part I think. Not being afraid to inform the strangers that we were touring around the museum. Because there wasn’t always like a controlled environment... there was one time where we were supposed to choose items in the museum to specifically speak about. Since I am half Japanese as well, I talked about a Métis Scarf and then I briefly went over to a Japanese object. And someone in the group was German and asked “Can we go back to the Indian stuff now?” It’s interesting seeing all the different perspectives people have. That was in my first year of the program. After that I went to the indigenous library on campus and found out that apparently in Germany there is a very big interest in First Nations cultures. They’ll have drumming circles and say that they’re respecting the culture. They would make their own regalia and I’m really not sure how to feel about that. There’s little things like that that I would find out, and it opened my eyes a little bit.”

Another participant thought that these sorts of moments were even more important when they were with younger kids. He reflected on a time that a young boy asked him if he was Indian, and he responded by explaining that he should call them “First Nations or Métis.” In his interview, he said that “showing little kids is a good way to prevent future racism and stereotyping toward people of indigenous background.” At a later point in the interview, he

reiterated this perspective, saying the program helped him assess the value of his interests and skills toward creating social change thanks to:

“Definitely the teaching aspect, where I told people how it actually is, not a skewed version, why they should learn it this way so that way we can stop the stereotypes about how like ‘Oh, you’re Métis, so you must be half white and half *Indian*,’ I quote. The aspects of me telling others what it actually means and what it means to me.”

e. Performers and Speakers

The last responses that fell into this theme referred to watching and appreciating the performances and presentations that the programs provided. These were not incredibly common, perhaps because these activities require very little involvement from participants, but there were a few participants who reflected on the importance of these activities.

One speaker at the Native Youth Water Summit stood out to a participant who said that although he was really boring, he:

“Had great information... [that] had to do with water testing and water quality control, and really showing that you can use your degree in science for, like, environmental purposes.”

Another participant said that it was the performances and the movie that they watched that got her to speak up and contribute to conversations that took place after. A third participant commented on the usefulness of seeing a presenter’s slide show; she said it was awesome “seeing how everyone can contribute in the making of the mural.”

All of these responses were similar in that seeing and hearing the work of others got them thinking about what they can do themselves.

2. Practicing social action

The other essential program activities that participants talked about were ones that allowed them to gain real practice organizing and participating in social action. In general, the

activities that were mentioned were categorized as (a) conducting research, (b) brainstorming, (c) teaching, (d) participating in social action events, and (e) practicing leadership.

a. Conducting research

The first category of activities to emerge from this subtheme was learning to conduct research. These responses referred to pre-work participants might have done to prepare for their tours, presentations, and interpretations in the program.

A participant at Fort Edmonton Park expressed how this type of research has helped her gain confidence in her ability to find resources. She said,

“From the start we were given access to the era manuals, and in the manuals there’s tons you need to know about the different times in history and gives you a historical perspective. And the program also told me about the Edmonton Archives, which is another history resource.”

Another participant, who was explaining why her self-efficacy toward creating an action plan for change had increased so much, attributed this change almost entirely to different learning opportunities that were presented to her during the program. She stated,

“So, learning about and gathering all the information and learning about the back-story and accumulating that into a structured script. The research aspect would really help. Also we had to interview people for something; I think interviewing people to get their perspective is quite important.”

When thinking about a memory in the program that helped her assess how her skills and interests could contribute to social change, another participant talked about how the program connected her interest in reading to an ability to teach others:

“I do like reading quite a bit, and so when we had the reconciliation display or exhibit, reading all those documentations and then compiling a sort of perspective on the residential school and also looking into it through different documentaries really made me look at my family history, which I had been kinda interested in before. But once I started to learn more about things my family may have gone through, it was kind of eye opening. I thought that if I want to make other people more aware of the different issues that I would know how to go about it in a respectful way.”

b. Brainstorming and sharing ideas

Many participants also referred to the important role that brainstorming played in their program experiences. All six participants from the Museum of Anthropology and the Arizona State Museum mentioned this as an important activity at least once. However, participants from Fort Edmonton stood out in that they never mentioned it at all. This is likely due to differences in program structure.

One participant said that brainstorming was a big part of her increase in confidence toward creating an action plan for change because she “never really brainstormed before doing the program, brainstorming was really big.” Other responses referred more specifically to either brainstorming potential solutions to problems or brainstorming how they could put their skills to use. Another group of participants spoke about how they benefited from generally sharing perspectives and listening to the perspectives of other.

The responses that referred to brainstorming solutions appeared across questions and a wide range of tasks. One participant provided a memory of when her program helped increase her ability to create an action plan for social change. She described the scenario and its significance:

“Everyone got to go to different tables and think ‘We can do this’ or ‘We can do that.’ Actually having a space to be able to come up with something like that, I would say is very unique because there aren’t a lot of things that carry through like that. Where you gather information, apply it to real life situations, and then like come up with a solution to the problem.”

Another participant explained that a brainstorming activity where students discussed the types of problems they face and then put their ideas for solutions on sticky notes helped her gain confidence in speaking with adult experts and decision makers. She said that listening to the

struggles faced by others and brainstorming ways to solve them helped her realize how important it is to share these things with adults so that the situations do not become worse:

“When we were discussing our problems and they told us to put it on sticky notes and discuss how it could be helped. They had us sit and groups and let us talk about it, sharing what we came up with and like how to solve them. I don’t know, man, all the hurt I saw and the talk about making solutions, I guess that really helped me to talk to adults because if you don’t talk to somebody it just makes the situation worse.”

A participant from the same program explained that brainstorming allowed her to see “different things that people *can* do but are *not* doing about different issues in the world.” Seeing this mismatch between what people are capable of and what they actually choose to do had a big influence on her personal desire to make change in the world.

One participant spoke not about just brainstorming solutions to problems but instead brainstorming the specific skills that she and others have that can be used to help solve problems. This helped her increase her ability to inspire others to get involved in causes that matter to her:

“When we all got together to brainstorm ideas and think about our skills, it made us all think critically about how we can reach out to others in the community and teach.”

For her, the experience became a powerful memory: “It was really distinctive, there were all these people coming up with different plans of what [we] could do.” This participant has since collaborated with other artists to create murals in her community, and she also used her artistic skills to help advertise for the youth-led Water is Life Walk that the Arizona State Museum sponsored in 2015.

Other participants were less specific about the topics and purposes of brainstorming, instead focusing on the importance of sharing experiences and listening to other people’s perspectives. They said that these experiences helped them stay positive, brought them together,

inspired them about what they could do to help, and opened their eyes to new issues. One participant spoke about how breaking into groups for discussions was valuable:

“Mostly everyone’s paths are alike in how they go through life and how I go through life. It made me stay positive because I met people that know what I’m going through and I have some things to do and not just think about what’s going on.”

She enjoyed that these group discussions allowed everyone to add their life experiences to the conversation and make the experience more emotional, personal and “touching.” In response to a question that asked about her ability to organize community events, another participant said that listening to others talk about the causes that matter to them “really gave me ideas about some things that I can do.” Similarly, a third participant said that talking in groups made her think more deeply about a problem she already knew existed but did not realize its impact. She explained that her desire to make change in the world was increased through the program:

“When we started talking about it [undisclosed problem]. Because I didn’t really see... I knew it was serious but I didn’t really take it serious, it didn’t really matter to me. But I found out how many people were affected by it. And it just really opened my eyes.”

Another participant said that sharing and brainstorming opened her eyes to the issues that are specific to different tribes, and she said that this contributed to her ability to assess the use of her skills and interests. She explained a memory that came after program attendees had watched a film called *The Cherokee Word for Water*:

“I think that discussing it afterwards with other participants that got to see the movie [was important]. And thinking about ideas of their specific tribes and what issues were relevant specifically for them.”

Finally, a participant found that seeing all of the different connections and perspectives people had about the word “water” helped her see what she knew about the issue and how her

skills could be utilized. She said it was helpful “just thinking through it and being like ‘Yeah, I know about that’ or ‘I know how uranium mining affects the water systems.’”

c. Teaching

Teaching was a very prominent activity in both of the Canadian programs, and participants from both sites appreciated having that opportunity. The programs offered participants a chance to use their knowledge and backgrounds to speak up about the stereotypes and misconceptions that are held about Native people and cultures. One participant explained his appreciation of this opportunity two times. First, he expressed that teaching helped him feel more self-efficacious about what he can change in the world:

“Since I’ve started doing this program I’ve been able to tell people the right way of doing stuff and teaching people the proper way of looking at culture.”

He also explained how it specifically helped him assess the use of his interests for social change, because he loves history:

“The aspects of me telling others what it actually means and what it means to me. I’m a history guy, I love teaching people about the history of objects and teaching the right way and better way of thinking about things. Like, using my knowledge and background to teach people the right way. ”

Other participants referred to specific interactions they remember having with visitors as they were leading tours or interpreting objects. They remembered their first times interpreting on their own, and they appreciated the leadership skills they developed from those experiences. It was clear that some of these participants really took on the role of teacher and hoped to continue teaching others in their futures. One student at Fort Edmonton Park enthusiastically told about a typical day for her at the museum:

“One lady came up to me and was like ‘What’s this?’ and I’m like ‘Well, it’s the 1846 fort,’ and she was like ‘What’s that?’ and I explained that this was a mixture of European

and Indigenous, and just explained it to her... I really love history, it's kinda like my thing. I'm a brainiac, that's all I can say."

d. Participating in social action and practicing leadership

Two of the three programs in this study offered participants an opportunity to be a part of a social action movement by walking for a cause. In Vancouver, program participants joined a march in honor of the victims of the Trail of Tears. In Tucson, youth who participated in the Native Youth Water Summit came up with an idea to lead a walk for water, which the Arizona State Museum helped them fund.

One participant in Vancouver enjoyed having an opportunity to participate in a community walk. For her, the experience made social action seem more real and achievable:

"That kind of was my first time ever doing that kind of thing. And before that I don't think I could ever imagine myself going and just walking with everyone."

The participant in Tucson had a different reason to value her experience in the Water is Life walk. The walk offered her an opportunity to practice using art as a tool to get other people involved in social movements. She was one member of the small group of students who organized the walk, she made advertisements for the walk, and she participated in it:

"When we all said our ideas about what we could do, then I realized that I do have skills that I can offer. To help with programs and to help advertise the walk for water. Yeah, I helped set it up. I'm an artist and I made some art for it and passed out flyers. That was cool."

Her experience was not only about participating in an action event, but about having a chance to be one of the leaders. Other participants, one especially, emphasized their appreciation of the opportunities to lead that their programs provided. It was clear that for this one participant, leading tours and interpreting on his own in the museum gave him confidence to organize his

own events in the future. He said that setting up his objects, drawing people in and gaining their attention, and being trusted to work alone all contributed to an overall increase in confidence.

Chapter 5: Conclusions and Implications

The purpose of this study was to explore how collaborative, advocacy-focused museum programs impact the self-efficacy of Native teen participants in regard to social advocacy. More specifically, it looked at (1) how participants perceive the program's impact on their self-efficacy beliefs toward social change and (2) what aspects of these programs participants believe impacted those self-efficacy beliefs.

To accomplish this task, interviews and questionnaires were administered to nine participants from three unique museum-run programs for Native youth in North America. The perspectives of these Native youth participants contribute to the increasingly prominent discussion of how museums can collaboratively serve the Native – or source – communities that they often represent. This study also contributes to the lack of literature surrounding Native youth programs in museums, despite the fact that some have existed in museums for decades (Bronsdon Rowan, 2012).

Participants Perceived Increased Self-Efficacy Beliefs

Participants described having increased overall self-efficacy toward participating in social advocacy, as well as increased belief in their abilities to complete specific tasks that, together, lead to the larger goal of social change. Almost every participant acknowledged that their involvement in the program impacted them in two ways: (1) it helped them think of social change as something doable and attainable, and (2) it increased their efficacy beliefs toward specific advocacy-related tasks.

Participants believed that social change is attainable

Broadly speaking, participants expressed increased self-efficacy toward social change by frequently referring to how the program helped them discover that participating in social action is feasible. By getting a real life glimpse into the work of social activists who use their words, their skills, and their social networks to contribute to change, participants expressed having a more realistic, grounded view of what it takes to participate in social action.

This belief in the effectiveness of individual actions has been shown to be essential in regards to starting social movements. Although the desire to contribute to community actions is generally high amongst people of minority groups (US Congress, 1995; CNAY, 2011a), history has shown that disadvantaged communities do not protest or participate in collective action as often as we might expect (Osborne, Yogeeswaran & Sibley, 2015). Researchers have often attempted to explain this discrepancy by acknowledging that people need to believe in the *effectiveness* of their actions before they actually attempt to take action against inequality (Klandermans, 1997; Sturmer & Simon, 2004; van Zomeren, Leach, & Spears, 2010; van Zomeren, Postmes, & Spears, 2008; van Zomeren, Spears, Fischer, & Leach, 2004). By increasing participants' overall conception of their ability to contribute to social change, the programs in this study may have increased teens' self-efficacy beliefs and impacted their likelihood of creating change or initiating a movement in the future.

Participants feel efficacious toward a number of social-action tasks

Study participants also often spoke more specifically about the tasks that they feel more equipped to accomplish since participating in the teen program. Because an individual's self-efficacy is dependent on their belief in their ability to complete specific tasks that together contribute to a larger goal (Bandura, 1977), the open-ended responses that mention specific tasks

that they can successfully complete act as the strongest evidence for the programs' impacts on self-efficacy beliefs. Participants most often mentioned achievable tasks that fell into three categories: teaching and speaking out about issues, working with communities, and leading advocacy efforts. Each of these groups of tasks are said to be of importance according to various resources for youth that discuss the skills necessary for initiating social change. The National Sexual Violence Research Center, in its pamphlet titled *Becoming an agent of social change: A guide for youth activists*, recommends that teens use the power of their voices, use their interests and skills to educate others, connect with their communities, and plan out their advocacy goals in a step-by-step manner (Palumbo, 2014).

Programs contribute to participant's self-efficacy in two essential ways

There are four types of experiences that, according to Albert Bandura (1977), contribute to the development of an individual's self-efficacy beliefs toward a certain domain. These are enactive attainment, modeling, social persuasion, and physiological factors. The results of this study conclude that youth participants believe that the programs in which they participated provided them both enactive attainment and modeling experiences that contributed to their self-efficacy toward social change.

The importance of both modeling and enactive attainment as successful methods for promoting self-efficacy is also supported in the positive youth development literature. In particular, a review of 15 PYD programs focused on youth who were not exhibiting problem behaviors found that the most effective programs include caring adult-youth relationships and life skills development (Roth, Brooks-Gunn, Murray, & Foster, 1998). According to a longitudinal study of 4-H participants, programs that offer actual opportunities for civic participation and engagement – like participating in marches or giving a presentation about

social issues – can help teens align their current activities with their long-term desires to contribute to themselves, other people, and their communities (Hershberg et al., 2014).

Programs contribute to self-efficacy through modeling

In this study, participants strongly emphasized that interactions with adults and mentors were incredibly important in increasing their self-efficacy beliefs. This is in agreement with both self-efficacy literature and positive youth development literature that shapes teen programming today. Bandura's concept of modeling explains that individuals can feel more certain about their abilities to succeed at tasks when they have witnessed the success of their peers and role models (Zimmerman & Cleary, 2006). This explains why youth participants often cited their interaction with adults, mentors, and researchers, and professionals as the most valuable aspect of the program.

Intergenerational relationship building is also an essential component of PYD programming and best practice for creating programs for Native youth. In Benson's (1997) early conceptions of community programs that contribute to the positive development of youth, rather than focusing on minimizing risks, he argued that intergenerational approaches are essential to success. The William T. Grant Foundation later argued that youth need opportunities to have constructive contact with adults (Eccles & Gootman, 2002). Building long-term, trusting relationships between youth and staff is also one of the eleven essential characteristics of effective youth programs, according to the IMLS *Museums and Libraries Engaging America's Youth* study (Koke & Dierking, 2007).

Further support for the importance of offering intergenerational experiences when creating these programs can be found in research on programming for Native teens. Successful

programs have been shown to focus on the resilience of Native American cultures and the strengths that their cultures offer. Many Native cultural traditions bring together people of all ages and emphasize the importance of intergenerational knowledge sharing (Tlanusta Garrett et al., 2013). Programs for Native youth, according to the current study, seem to have a very good understanding of how to allow these adult-youth relationships to flourish and contribute to the well-being and self-efficacy of participants.

Programs contribute to self-efficacy through enactive attainment

Bandura (1977) argues that enactive attainment is another effective way of promoting self-efficacy. Enactive attainment experiences allow individuals to actually participate in the tasks necessary for success in the desired domain; for example, researching issues that one cares about and brainstorming how one's skills can contribute to social movements. Individuals then use the results of their participation to analyze how successful their actions might be in the future, and eventually develop mastery of the tasks.

According to participants in the current study, programs offer an abundance of enactive attainment experiences through which self-efficacy can be developed. They were able to participate in real instances of teaching others, particularly members of the public who visited the museum. Participants also appreciated that the programs offered many opportunities to practice research skills, ensuring that they can discover their own stance on social issues and stay informed about issues and current events. Programs also provided a space for teens to brainstorm the problems that need to be tackled and then assess how their skills and abilities can contribute to solutions. Another way that programs made social action seem doable was by allowing teens to participate in social action events such as the Water is Life Walk that participants planned during one of the Arizona State Museum youth programs.

These real, practical opportunities have been supported as essential across self-efficacy and youth programming literature. Self-efficacy researchers suggest that offering opportunities for personal mastery experiences has been shown to boost participant's confidence in their abilities over time (Zimmerman & Cleary, 2006). Furthermore, Roth & Brooks (2003) argue that skill building and broadening personal experiences are necessary aspects of positive youth development, while research on the *Youth ALIVE!* programs suggests that successful programs give teens an opportunity to act and to do things that they might not do if they were not involved with the program (Baum, Hein, & Solvay, 2000).

Implications

The results of this study have implications both on museum practice and further academic research. For museum professionals who create – or want to create – programs for Native Youth, this study provides support for their value, as well as guidelines for developing and evaluating those programs. For researchers, this study reveals that there is still much to be done. Future research will require the development of a valid and reliable measure of self-efficacy toward social change, as well as further studies that can support this one with quantitative and longitudinal data.

Implications for Practice

This research, in conjunction with past research on self-efficacy and activism, provides museum professionals with a strong argument for the value these programs can have on creating healthier communities where young people thrive, feel valued, and have opportunities to contribute. Building a sense of efficacy surrounding action for causes has already been established as an essential goal of educators who want to encourage activist behavior (Roser-Renouf et al., 2014). It has been argued that supporting public beliefs about the effectiveness and

feasibility of activism is central in creating a better future. Like the Room to Rise study (Linzer & Munley, 2015), this research supports the public value of teen programs because of their “enduring impact on participants” (p. 68). According to their study, this impact is multiplied when program alumni teach their families, peers, and work together toward common purposes. Participants in these Native Youth programs can also magnify the impact of the program by teaching others and involving themselves in external advocacy organizations. Knowing this impact, museum professionals can hopefully argue for the development of similar programs in their own institutions.

This current study also suggests that self-efficacy is a powerful asset and that museum professionals can think about using it as a desired outcome in their programs and exhibits. Self-efficacy is a flexible, sensitive measure that responds to changes in contexts, unlike other self-beliefs that are generally more stable across time and setting (Zimmerman, 2000). This flexibility means that it acts as an excellent measure for indicating change during programs, interventions, and other scenarios like the ones that these Native youth programs create. The participants in this study were confident, hopeful, and enthusiastic about their abilities to contribute to a better future. This could indicate that the programs in which they participated are helping them to envision a positive future for themselves and their communities (Smokowski, Evans, Cotter, & Webber, 2013; Chandler & LaLonde, 1998; Chandler & Proulx, 2006). From this study, it appears that using self-efficacy as a guideline for helping programs develop task-based enactive attainment and modeling experiences could be a meaningful practice for promoting youth involvement in advocacy and social change.

Additionally, a number of challenges faced during recruitment and data collection which led to a small sample size suggest that self-efficacy programs for Native Youth might benefit

from maintaining valid contact information of current and former participants. This would better allow for future research and evaluation of the impacts of these programs, especially over the long-term. Also, maintaining these records would allow program leads and participants to stay in touch with each other as participants leave the program and go on to do other things. This would in addition contribute greatly to the social aspects that participants appreciated in these programs. Keeping former students in touch with current students could providing an additional aspect of intergenerational, collaborative relationship building that has been shown to be so effective when working with youth and Native communities.

Implications for Future Research

While the concept of political efficacy has been validated empirically (Condon & Holleque, 2013), there is still a need for further research on a broader sense of self-efficacy toward social change that does not rely solely on political participation. Further research on these types of programs will require a better idea of the specific tasks that are required in the domain of social change so that a valid and reliable measure can be created and used to provide quantitative data for this research. While some researchers propose that a qualitative interview style works better to assess the self-efficacy of subjects (Tsang, Hui & Law, 2012), gaining funding and institutional support often necessitates hard, quantitative evidence. This study has taken a step toward developing a rich, qualitative understanding of program participant's self-efficacy beliefs and can be used to guide further qualitative and quantitative research

This research relied on retrospective data to get a glimpse at the way participants perceive program effects on their self-efficacy. Although other studies have also shown the long-term effects of teen programs using retrospective methods (Linzer & Munley, 2015), there is a need for longitudinal studies that investigate youth's perceptions of their self-efficacy over time as

they go through these programs. Again, these sorts of studies could have stronger implications on museum practice and funding for Native Youth programming.

Additionally, further studies such as this one could be conducted by Native researchers and practitioners, who have the ability to bring a non-western perspective to the forefront. As stated at the onset of this paper, the unique challenges and strengths of Native people and Native youth stem from historical trauma and cultural practice that no outsider could ever truly understand. This research acts as a conversation starter that necessitates further investigation coming from the standpoint of Native Americans themselves.

Final Thoughts

Native American youth face a wide range of disparities in comparison to the rest of the nation, from poor health coverage to increased unemployment rates (CNAY, 2011; Tlanusta Garrett et al., 2013). However, literature informing youth programming for Native teens argues that it is essential that non-profits, museums, and society as a whole think about them in terms of their *assets* and *abilities* rather than the risks they face (Mileviciute, Scott & Mousseau, 2014; Tlanusta Garrett et al., 2013). This study, revealing the potential self-efficacy benefits that museum programs can have on participants, sheds light on how museums can contribute to the improvement of conditions Native people face in an empowering, decentralized manner. Helping Native teens realize the strengths and assets that they and their communities already have, rather than trying to provide answers and solutions for them, can contribute to much needed social change and even potentially improve relationships that currently exist between native people and museums.

As positive youth development research has informed us for years, this study above all supports that Native youth are an essential, underutilized community asset that can make immense contributions to the betterment of the world around them (Benson, 1997; Lerner et al., 2005; US Administration for Children Families, 2007). Seeing teens, especially Native teens, as an accumulation of problems and risks does no good toward creating a more just and equitable society. The youth in this study have powerful beliefs in their own abilities to contribute to social change, and they attribute those beliefs to the ways that the programs let them be involved in their communities. Albert Bandura, in his earliest research on self-efficacy, proclaimed that it is one of the most pervasive mechanisms of human agency (2006). Instead of trying to fix things for the communities we serve, why not instead use our museum resources to ensure that groups like young Native Americans have this mechanism of human agency at their disposal so that they can create the change that they want to see in the world.

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Appendices

APPENDIX A: INTERVIEW GUIDE

In-Person Interview Guide

Impacts of Advocacy-Based Museum Programs on the Self-Efficacy of Youth

Melisa McChesney
Museology Graduate Program
University of Washington

Thank you so much for completing the survey. Your honest responses are greatly appreciated and will have a huge impact on the study. Your name will not be attributed to the questionnaire or anything said in the interview.

I am interested in learning more about the aspects of the program that have potentially changed how you feel about your abilities to contribute to social change. It looks like you indicated an increase in your confidence for (a few, some, many, most) of the activities listed. I am going to ask you to explain to me why you think those increases might have occurred.

1. Before we talk about any specific answers on your questionnaire, I'd like you to rank how much you think the teen program has impacted your confidence in your ability to contribute to social change, on a scale from 1 being not at all to 5 being very much.

1 (not at all) 2 3 4 5 (very much)

2. A) Were there any items on the questionnaire that struck you as more important or more significant than the others? If yes, which ones?

B) Why do you think that item/those items stand out? What is so important about it/them?

3. A) It looks like your confidence in your ability to accomplish this activity is the one that you think has increased the most since participating in the program, can you tell me more about why you think it has increased?

B) What parts of the program addressed this activity and made you feel more confident in doing it?

C) Do you have a particular memory that stands out from your time in the program that you think might have contributed to this increased confidence? Can you please tell me about it?

4. A) Next, I'd like you to think about item 15. Can you think of any particular aspects of the program that contributed to how well you believe you can assess the way your interests and skills can contribute to social change?

B) Do you have a particular memory from the program that you think might have contributed to your confidence in this ability?

5. A) Now I'd like you to think about item 24. Can you think of any particular aspects of the program that contributed to your belief in your ability to take part in organizing a community advocacy event?

B) Do you have a particular memory from the program that you think might have contributed to your confidence in this ability?

6. Overall, how did this program contribute to your desire to make change in the world?

7. How did this program contribute to your feelings about what you can change in the world?

APPENDIX B: QUESTIONNAIRE

Self-Efficacy Questionnaire

Impacts of Advocacy-Based Museum Programs on the Self-Efficacy of Youth

**Melisa McChesney
 Museology Graduate Program
 University of Washington**

Practice Scale: Please complete this practice item to familiarize yourself with the scale that this questionnaire will use.

The following example is asking you to **rate how certain you are of your ability to lift certain amounts of weight**. Please *rate your ability to lift each amount of weight right now/today*.

Rate your degree of confidence by recording a number from 0 to 100 using the scale given below:

0	1	2	3	4	5	6	7	8	9	10
<p>I am highly certain I cannot do it</p>				<p>I am not sure. Equally do and do not think I can do it</p>						<p>I am highly certain I can do it</p>

	Confidence (0-10)
Lift a 10 pound object	_____
Lift a 20 pound object	_____
Lift a 50 pound object	_____
Lift a 80 pound object	_____
Lift a 100 pound object	_____
Lift a 150 pound object	_____
Lift a 200 pound object	_____
Lift a 300 pound object	_____

The following form lists different activities/tasks. In the “Before Program” column, rate your ability to accomplish that activity/task **before** you started the teen program. In the next column, “After Program,” rate how confident you are that you could perform each activity or task as when you finished the program, or **after** the program.

Rate your degree of confidence by recording a number from 0 to 10 using the scale below:

0	1	2	3	4	5	6	7	8	9	100
I am highly certain I cannot do it				I am not sure. Equally do and do not think I can do it			I am highly certain I can do it			

Activity/task:	CONFIDENCE (0-10):	
	Before Program	After Program
1. Teach my peers about the causes that matter to me	_____	_____
2. Recruit friends to help out with causes that matter to me	_____	_____
3. Recruit strangers to help out with causes that matter to me	_____	_____
4. Inspire friends to get involved in social change	_____	_____
5. Inspire strangers to get involved in social change	_____	_____
6. Set realistic goals and objectives for the social change I’d like to see	_____	_____
7. Create an action plan for change	_____	_____
8. Learn from supportive adults who are making social change	_____	_____
9. Share my youth perspective on social issues with supportive adults	_____	_____
10. Partner with supportive adults to make social change	_____	_____

Activity/task:	CONFIDENCE (0-10):	
	Before Program	After Program
11. Find resources in the community to help with my cause	_____	_____
12. Find other programs that are already working on the cause I care about	_____	_____
13. Incorporate my interests and skills into my social advocacy efforts	_____	_____
14. Use my interests and skills to educate and inspire others	_____	_____
15. Assess how my interests and skills can contribute to social change	_____	_____
16. Approach challenges as an opportunity to problem solve and learn	_____	_____
17. Make my voice heard by decision makers	_____	_____
18. Confidently speak with adult experts and decision makers	_____	_____
19. Research social issues that concern me	_____	_____
20. Understand the multiple factors that contribute to social issues	_____	_____
21. Stay positive in the face of pessimism	_____	_____
22. Stay positive in the face of opposition	_____	_____
23. Stay positive in the face of confrontation or aggression	_____	_____
24. Take part in organizing a community advocacy event	_____	_____
25. Participate in a community advocacy event	_____	_____

APPENDIX C: CONSENT TALKING POINTS

**DESCRIPTION OF CONSENT
TALKING POINTS FOR WRITTEN QUESTIONNAIRE AND IN-PERSON INTERVIEWS****Impacts of Advocacy-Based Museum Programs on the Self-Efficacy of Youth**

**Melisa McChesney
Museology Graduate Program
University of Washington**

Consent talking points will include the following:

- Data collector's name and affiliation
- Purpose of the study
- Voluntary nature of participation, there are no consequences for choosing not to participate
- Your participation includes: written questionnaire and in-person interview.
- The survey will take approximately 5 to 10 minutes. The interview will last no longer than half an hour.
- You can choose to not answer a question if you do not want to
- The interview will be audio recorded
- Responses are confidential; your name will not be linked to data: you may be quoted, but the quote will not be attributed to you.
- Some questions may feel uncomfortable or embarrassing if you feel like your level of ability is not as high as it should be. Please be as honest as possible with these questions and know that you can skip questions that you are not comfortable answering.
- Contact information of researcher and committee chair
- Do you have any questions?
- Do you agree to participate in this questionnaire and interview?

APPENDIX D: INTERVIEW ANALYSIS GUIDE

Category	Description	Examples
Overall Impact	Participant speaks about the overall impact the program had on their self-efficacy, either by providing them with new perspectives or revealing to them that social change is doable.	<p>“I feel like it was one of those stepping stones in the path of life where like things came together in such a way, including the Water is Life event as well as other outside influences, that its like ‘Well, yeah, these issues <i>are</i> important and they aren’t going away any time soon.”</p> <p>“After that it didn’t seem so foreign, I guess. It seemed, like, doable.”</p>
Achievable Advocacy-Related Tasks	Participant speaks about an increase in ability to complete specific tasks necessary for contributing to the larger goal of social change.	<p>“In the movie I saw how she helped her community and it made me think about how filmmaking could be such a great educational tool and how I had the skills to do it.”</p> <p>“I think after that I started to see myself talking more in school and in my community. I did go to a community meeting after that and I did say something. And that’s the first time I’ve done something like that. It gave me motivation and showed that I can use my voice and I shouldn’t be afraid of that.”</p>
Program Activities	Participant speaks about specific activities or parts of the program that impacted them, that were important, or that stood out.	<p>“Actually going out and participating in the March was pretty big”</p> <p>“This one time in the program where I had to interpret by myself so I had to do a bunch of stuff. Setting up the traps, setting up signs to get people talking, drawing people into what I was doing.”</p>

Overall Impact		
	Description	Examples
NEW PERSPECTIVE		
Awareness of issues	Participants came away from the program with awareness of issues/histories that they did not know about before.	“Because I was already pretty active as far as social issues, but it opened my eyes to other issues and things that I now find important. ”
Importance of issues	Participants come away from the program with a better understanding of the importance of issues that they were already aware of.	“Because I didn’t really see... I knew it was serious but I didn’t really take it serious, it didn’t really matter to me. But I found out how many people were affected by it. And it just really opened my eyes. ”
FEELING THAT SOCIAL CHANGE IS ACHIEVABLE	Participants refer broadly to how the program made social change seem more achievable.	“It made me realize that as long as you get together with other people and you ask questions from people that are experienced then it makes it less daunting to work together.”

		“[it]really show[ed] that you can use your degree in science for environmental purposes.”
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Achievable Advocacy-Related Tasks		
	Description	Examples
Teaching and speaking out	Participants believe that they can successfully teach others and speak out about issues.	“If I really want to I could probably write a blog, and write about different issues and basically help others broaden their knowledge base as well.”
Leading Advocacy Efforts	Participants believe they can successfully organize and run a community advocacy event	“I realized that I do have skills that I can offer; to help with programs and to help advertise the walk for water. I helped set it up.”
Working in the community	Participants believe they can reach out to, include, and join community members in advocacy efforts.	“...the whole confidence thing; like having more confidence to talk to people, work with people, share my ideas, and feel more comfortable sharing my ideas when working with people.” “It gave me motivation and showed that I can use my voice and I shouldn’t be afraid of that.”

Program Activities		
	Description	Examples
SOCIAL INTERACTIONS	Participants acknowledge the value of a variety of social interactions and relationships developed through the program.	
Adults and mentors	Participants acknowledge the importance of interactions with adult mentors, elders, and experts.	“Just having young native people inter-dispersed with experts in fields relating to all the environmental concerns of water issues and indigenous lands was really powerful.”
Like-minded people	Participants acknowledge the importance of interactions with like-minded people who have the same concerns that they do.	“I think one of the things that would influence me most to do such a thing is kind of seeing all the people that were there and networking basically. Knowing that there are people with similar interests. ”
Community connections	Participants acknowledge the importance of interactions with the community at large.	“Most people that went really saw me talk for the first time, from the school... And I think after that I started to see myself talking more in school and in my community. I did go to a community meeting after that and I did say something. And that’s the first time I’ve done something like that. It gave me motivation and showed that I can use my voice and I shouldn’t be afraid of that, you know we’re all just Native American and I’m OK”
Museum visitors	Participants acknowledge the importance of interactions with museum visitors.	“Public speaking skills was definitely a big thing. When we were doing tours in the

		museum we had to come up with what we were going to say and kind of structure it, so that would be a big part I think. Not being afraid to inform the strangers that we were touring around the museum. Because there wasn't always like a controlled environment"
Performers and speakers	Participants acknowledge the importance of interactions with performers and speakers.	"he had great information... [that] had to do with water testing and water quality control, and really showing that you can use your degree in science for like environmental purposes."
PRACTICING SOCIAL ACTION	Participants acknowledge the value of participating in activities that allow them to practice advocacy.	
Learning to conducting research	Participants acknowledge the value of learning to conduct research and form opinions based on research.	"From the start we were given access to the era manuals, and in the manuals there's tons you need to know about the different times in history and gives you a historical perspective. And the program also told me about the Edmonton Archives, which is another history resource."
Brainstorming and sharing ideas	Participants acknowledge the value of brainstorming ideas and sharing thoughts about social issues.	"Everyone got to go to different tables and think 'We can do this' or 'We can do that.' Actually having a space to be able to come up with something like that, I would say is very unique"
Teaching	Participants acknowledge the value of teaching others, most often museum guests.	"Since I've started doing this program I've been able to tell people the right way of doing stuff and teaching people the proper way of looking at culture."
Participating in social action and practicing leadership	Participants acknowledge the value of participating in real social action events, like a walk.	"That kind of was my first time ever doing that kind of thing. And before that I don't think I could ever imagine myself going and just walking with everyone."

APPENDIX E: INTERVIEW QUESTIONS BY RESEARCH QUESTION

	Interview Question
<p>Research Question 1: How do teens perceive the influence the program had on their self-efficacy beliefs</p>	<p>1. Before we talk about any specific answers on your questionnaire, I'd like you to rank how much you think the teen program has impacted your confidence in your ability to contribute to social change, on a scale from 1 being not at all to 5 being very much.</p> <p>2. A) Were there any items on the questionnaire that struck you as more important or more significant than the others? If yes, which ones?</p> <p>2. B) Why do you think that item/those items stand out? What is so important about it/them?</p> <p>6. Over all, how did this program contribute to your desire to make change in the world?</p> <p>7. How did this program contribute to your feelings about what you can change in the world?</p>
<p>Research Question 2: In what ways do programs contribute to teen's self-efficacy beliefs?</p>	<p>3. A) It looks like your confidence in your ability to accomplish this activity is the one that you think has increased the most since participating in the program, can you tell me more about why you think it has increased?</p> <p>3. B) What parts of the program addressed this activity and made you feel more confident in doing it?</p> <p>3. C) Do you have a particular memory that stands out from your time in the program that you think might have contributed to this increased confidence? Can you please tell me about it?</p> <p>4. A) Next, I'd like you to think about item 15. Can you think of any particular aspects of the program that contributed to how well you believe you can assess the way your interests and skills can contribute to social change?</p> <p>4. B) Do you have a particular memory from the program that you think might have contributed to your confidence in this ability?</p> <p>5. A) Now I'd like you to think about item 24. Can you think of any particular aspects of the program that contributed to your belief in your ability to take part in organizing a community advocacy event?</p> <p>5. B) Do you have a particular memory from the program that you think might have contributed to your confidence in this ability?</p>