



DeMiero, Nakia J

A00422978

Last, First Middle

Student ID

Former Name(s): Demiero, Nakia J;

DEGREES CONFERRED:

Bachelor of Arts

Awarded 10 Jun 2022

TRANSFER CREDIT:

Start	End	Credits	Title
03/1999	03/2018	35	Olympic College
03/1999	03/2018	15	Olympic College

EVERGREEN UNDERGRADUATE CREDIT:

Start	End	Credits	Title
09/2019	12/2019	12	Native Pathways Program: Legacies of Resistance (Olympia) 4 - <i>Indigenous and Native Studies</i> 4 - <i>Writing and Research</i> 4 - <i>History</i>
09/2019	12/2019	2	Drums and Painting 2 - <i>Drums and Painting</i>
01/2020	03/2020	12	Native Pathways Program - Speaking from the Heart: What Stories Mean (Olympia) 2 - <i>Critical Indigenous and Native Studies</i> 4 - <i>Writing</i> 4 - <i>Literature</i> 2 - <i>Oral History</i>
01/2020	03/2020	2	The Cedar's Instruction 2 - <i>Cultural Studies</i>
03/2020	06/2020	12	Native Pathways Program- Mediated: Indigenous Rhetoric, Identity Politics, and Public Spaces (Olympia) 4 - <i>Political Science</i> 4 - <i>Critical Indigenous Studies</i> 4 - <i>Writing</i>
03/2020	06/2020	4	Creative Writing: "Savage Conversations" 2 - <i>Creative Writing</i> 2 - <i>Native American Literature</i>
09/2020	12/2020	12	Native Pathways Program: Settler Colonialism and Indigenous Knowledge - Ethics and Research (Olympia) 4 - <i>History: Indigenous and American</i> 4 - <i>Research Methodologies and Methods: Indigenous and Western</i> 2 - <i>Philosophy: Ethics</i> 2 - <i>Critical Indigenous Studies</i>



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EVERGREEN UNDERGRADUATE CREDIT:

Start	End	Credits	Title
09/2020	12/2020	4	Critical Indigenous Studies: Writing Foundations 2 - <i>Writing and Rhetoric</i> 2 - <i>Critical Indigenous Studies</i>
01/2021	03/2021	9	Native Pathways Program: Indigenous Feminisms and Gender Narratives (Olympia) 3 - <i>Gender Studies</i> 3 - <i>Writing</i> 3 - <i>Native American and Indigenous Studies</i>
01/2021	03/2021	4	Critical Indigenous Studies: Research Methodologies and Methods 2 - <i>Writing</i> 2 - <i>Critical Indigenous Studies</i>
03/2021	06/2021	12	Native Pathways Program: Seascapes and Landscapes (Olympia) 4 - <i>Environmental Humanities</i> 4 - <i>Native American and Indigenous Studies</i> 4 - <i>Environmental Science and Traditional Ecological Knowledge Systems</i>
03/2021	06/2021	4	Critical Indigenous Studies: Research Methodologies and Methods 2 - <i>Writing and Rhetoric</i> 2 - <i>American Indian and Indigenous Studies</i>
06/2021	09/2021	6	Lifestyle Medicine 4 - <i>Psychology of Lifestyle Medicine</i> 2 - <i>Integrative Health Practices</i>
09/2021	12/2021	12	Native Pathways Program: Tribalography 4 - <i>Native American and Indigenous Studies</i> 4 - <i>History</i> 2 - <i>Indigenous Literature and Storytelling</i> 2 - <i>Research and Writing</i>
09/2021	12/2021	4	Critical Indigenous Studies: Rooted, Legacies of Food Justice 2 - <i>Critical Indigenous Studies</i> 2 - <i>Food Justice</i>
01/2022	03/2022	8	Native Pathways Program: Native North America: Global Influence and Belonging (Olympia) 3 - <i>Native American and Indigenous Studies</i> 3 - <i>Global Studies</i> 1 - <i>Indigenous Literature and Storytelling</i> 1 - <i>Research and Writing</i>
01/2022	03/2022	4	Statistics I 4 - <i>Statistics</i>



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EVERGREEN UNDERGRADUATE CREDIT:

Start	End	Credits	Title
03/2022	06/2022	12	Native Pathways Program:From Time Immemorial: Grounding in Places of Power (Olympia) <i>4 - Native American and Indigenous Studies</i> <i>4 - Cultural Anthropology</i> <i>2 - Decolonial Studies</i> <i>2 - Research Methods and Writing</i>

Cumulative

185 Total Undergraduate Credits Earned



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“I dream of a world guided by a lens of stories rooted in the revelations of science and framed with an Indigenous worldview – stories in which matter and spirit are both given voice.” — Robin Wall Kimmerer

My commitment to uplift Tribal communities is what led me to the Native Pathways Program at The Evergreen State College. With my extensive work experience and training as an herbalist, Indigenous culture coordinator, and recovery coach in the drug and alcohol arena that is centered in trauma, I have had the opportunity to bring my own perspective into my education. My purpose is to help individuals connect to culture and to discover the abundant gifts that Mother Earth provides for all of us. But to do this, I believe it is important for people to recognize the importance of reciprocity. Reciprocity can be woven into some parts of life without a person knowing. It is the building block to grow relationships and maintain a healthy state of balance. Change is a consistent process in life and tending to our relations creates lasting bonds. Reciprocity may be the path to more authentic relationships and thriving communities. Once this is understood, we can all begin to connect to culture, the environment, and one another through weaving reciprocity into our daily lives.

During my time at Evergreen, I had the opportunity to be a Teacher's Assistant for the course “Critical Indigenous Studies: Rooted: Food Sovereignty as Medicine” during the spring 2022 term, which focused on health and well-being from an Indigenous perspective explore the importance of food and plant medicine and the impact of restoring these ecosystems that can help heal all aspects of wellness for ourselves, our communities, and our planet. Through weekly lectures, seminar discussions, and worksheet activities, I introduced a curriculum created by myself and a team of educators that is rooted in Coast Salish lands and culture of the Pacific Northwest. The objectives of this curriculum included:

- Increase individual and community resilience through building social-emotional skills including mindfulness, self-awareness, healthy relationships, and stress management.
- Increase participant knowledge of local plants and ecosystems.
- Increase a sense of community, seasons, and place – promote connections between land, culture, and community; build relationships between and among humans, nonhuman beings, and the environment.
- Protect and promote healthy plant communities and ecosystems through education, ethical harvesting, and ecological restoration.
- Promote the value and significance of Indigenous Science and Native ways of knowing, doing and being, including intergenerational experiential learning, the transmission of knowledge through stories, and recognizing and building reciprocal relationships.

Through the Native Pathways Program, I was able to investigate the Indigenous Peoples of Native America from a humanistic and comprehensive perspective by focusing on Tribal histories, cultures, and contemporary traditions. Western and Indigenous worldviews were compared to understand human affinity and contrasted in order to promote the advancement of improved interchanges and multifaceted connections that encompass all peoples. Indigenous and Western research methodologies and methods were implemented in one important project by incorporating Tribalography, the concept of using Indigenous stories to transform and make connections across time, in curriculum design to improve classroom experience by encouraging and empowering the student perspective. By implementing culturally inclusive teaching strategies, Indigenous and non-Indigenous students create a community in the classroom where diversity is accepted and respected which breaks barriers when exploring cross-cultural differences and creating relationships through commonalities.

By weaving together core theoretical frameworks of relational accountability and empathy rhetoric, I was able to play a leadership role in peer engagement and writing teams that led to strong planning within the framework of the academic writing process and served as a mentor to new students.

As an Indigenous woman, it is important to acknowledge that in today's society, encouraging Indigenous Peoples to find their own inner truth to create meaningful ways of being is vital to our success. Evergreen has created a unique platform for all students to excel in the academic world. By enrolling in the Native Pathways Program, I created lifelong connections with a community peers and educators. These interpersonal connections allowed me to be open to new perspectives without judgment and have flexibility to find solutions to real world issues all people face



ACADEMIC STATEMENT

The Evergreen State College - Olympia, Washington 98505

OFFICIAL TRANSCRIPT DOCUMENT

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so we can come together in unity. With this incredible sense of belonging, I have a newfound confidence in which I feel capable of moving mountains with my education. I am now able to step outside my comfort zone to take risks and try new avenues.



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March 2022 - June 2022: Native Pathways Program: From Time Immemorial: Grounding in Places of Power (Olympia)

12 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA; Corey Larson, Ph.D.; Kendra Aguilar, MPA; and Kyle Pittman, BA

From Time Immemorial: Grounding in Places of Power explored how being in relationship with place engages communities across time and cultural memory. How does the passage of time manifest in particular locations? How has ancestral knowledge co-evolved with landscapes and languages of place? By considering the memory of place, material culture and artifacts, storytelling (oral and documented), and examining the vast expanse of time (big picture), and ending with narrowed, specific pictures of place, students came to understand how important language and landscape, the humanities, Native sciences, Indigenous Epistemologies and Methodologies, and the fluidity of culture serve to enhance our knowledge of time, space, and place. In the words of Annie Peaches, "The land is always stalking people. The land makes people live right. The land looks after us." Similarly, the land also teaches and many find healing through its lessons. The transformative power of knowledge was evident in course materials. As Paulette F. C. Steeves states, there is a need for "focus on relinking Indigenous peoples to their homelands in deep time."

We investigated new research into the foundations of ancient knowledge embedded in the Western hemisphere that looks beyond Clovis sites, extending Indigenous presence to 60,000 years or more. Also included was a narrowing of space and time: the study of localities and rooted cultures. Students plotted journeys through time and space that converged on experiences of home.

EVALUATION:

Written by: Carmen Hoover, MFA and Kyle Pittman, BA

Nakia DeMiero, who goes by Kia, actively participated in discussions and class activities during the seminar classes, demonstrating a high capacity to be communicative and a strong ability to articulate advanced concepts in the field of Native American and Indigenous Studies. Kia was regularly present for class and was thoroughly engaged in the course materials, providing both concise verbal explanations and comprehensive commentary of the main concepts being explored this quarter that focused on studying the deep past of Indigenous peoples in the Americas, how contemporary understandings of the origins of Indigenous peoples are complicated by biases in Western academia, and how Indigenous peoples have developed a strong sense of "place" tying them to their traditional territories. Kia effectively described how theories in anthropology and archaeology have been used to both support and refute notions of Indigeneity while artfully exposing the problematic interpretations put forth by Western scholars birthed from their own epistemological worldviews. Kia successfully engaged in thought provoking and active dialogue during seminar with both me and the rest of the class, often directly invoking the terms and lessons being taught as part of the curriculum. Kia also excelled in both large and small group discussion, reflecting excellent leadership ability by providing lively discussion and guiding other students to make relevant connections to the course material and synthesizing multiple viewpoints into collective conclusions. Kia played an important role in a writing team that produced a letter of honoring addressed to the author of the core text this quarter. The organizing, writing, editing, and technology skills were integral to the group's success. Kia provided inspired, welcoming leadership at Longhouse Gatherings throughout the quarter and shared her talents generously. Her leadership—cultural and academic—helped to drive the content of the program.



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SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 12

- 4 - Native American and Indigenous Studies
- 4 - Cultural Anthropology
- 2 - Decolonial Studies
- 2 - Research Methods and Writing



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January 2022 - March 2022: Statistics I

4 Credits

DESCRIPTION:

Faculty: Alvin Josephy, MES

Students in Statistics One learned the basics of descriptive and inferential statistics. Statistical concepts covered in depth included central tendency, variance, spread and shape of distributions; other concepts included the normal distribution, standardizing scores, correlation, regression, experimental design, confidence intervals, and hypothesis testing. Understanding of these concepts was reinforced and evaluated through four Excel labs, homework assignments, midterm and final exams, and individual presentations by students of popular media articles that utilized statistics. In addition, students chose a study that was of interest to them and presented it in class to the group. This was augmented by a written discussion of the same study. The combination of these exercises was ultimately intended to provide students with an appreciation of the use of data in making informed decisions in the real world.

EVALUATION:

Written by: Alvin Josephy, MES

Nakia (Kia) Demiero completed the requirements of this introductory statistics course, doing consistently very good work. Her work on the class exams was well done. She was a strong participant in this class. Her homework and labs were all done very clearly and completely. Kia presented an article from *Visual Capitalist* that, in Kia's words, provided an excellent way to summarize an important issue, that of national debt levels in various countries. This is often measured in a ratio between debt and national GDP. Based on this association, Japan has the highest ratio of debt to GDP among major world economies. These ratios have increased significantly during the Covid pandemic as countries have borrowed expensively to keep their economies strong. This includes the U.S. For her assignment, Analyzing a Study, Kia chose a study published by *Dove Press* entitled "Nightmares in People with COVID-19: Did Coronavirus Infect Our Dreams? This study, entitled International COVID-19 Sleep Study, was conducted in 14 countries, mostly in Europe and the US, and sought to establish an association between people who have had Covid and nightmares. Kia explained the study, methods used and outcomes including the descriptive statistics in her presentation. As evidenced by her great work in this class, Kia is well prepared to do more advanced work in statistics.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

4 - Statistics



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January 2022 - March 2022: Native Pathways Program: Native North America: Global Influence and Belonging (Olympia)

8 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA; Corey Larson, Ph.D.; Kendra Aguilar, MPA; and Kyle Pittman, BA

Native North America: Global Influence and Belonging, in this program we examined the reach of the North American Indigenous Peoples by looking at historical accounts, contemporary representations, and ways in which Native Americans have inspired and built relationships with other Indigenous Peoples and non-Indigenous people around the world. We explored the role of Native North American influence and power in sustainability movements and practices.

Did Indigenous Peoples from North America travel beyond their kin, communities, homelands? Yes, and in this program we expanded our understanding of the lasting impacts, the triumphs and tribulations, and students critically analyzed sustainable movements and practices in areas such as education, health, food sovereignty, arts, tribal/Indigenous economies, and social and environmental justice. We looked closely at, and into, the question: What is belonging and how is it created, fostered, continued? Is the concept or practice of belonging universal? By focusing on storytelling and literature (prose and poetry), visual rhetoric, and academic analysis, students critically observed and acknowledged the complexities and lasting impacts of colonization, resistance, and Tribalography.

Studying through multiple perspectives and lenses, including the required texts of *Indigenous London* by Coll Thrush, *The Heartsong of Charging Elk* by James Welch, and excerpts from philosophers, change-makers, leaders, and scholars such as James Baldwin, John Trudell, Vine Deloria Jr., Elizabeth Cook-Lynn, Billy Frank Jr., Hank Adams, Taiaiake Alfred, and Leslie Marmon Silko, among others, students expanded their critical analysis skills by creating a research project based on the themes explored within the quarter. By analyzing the challenges Tribal/Indigenous communities face and how they have implemented measures to prevent continual climate change, students were able to think through how post-colonial prosperity revolved around the environmental protection of ancestral lands and resources. This program was writing and research intensive. Students were expected to critically analyze and synthesize material.

EVALUATION:

Written by: Carmen Hoover, MFA and Kyle Pittman, BA

Nakia DeMiero, who goes by Kia, actively participated in discussions and class activities during the seminar classes, demonstrating a high capacity to be communicative and a strong ability to articulate advanced concepts within Native American and Indigenous Studies. Kia provided both concise verbal explanations and comprehensively voluble discussions of the main concept being explored this quarter, that being the notion of "belonging," and expanded on its definition by relating personal experiences and cultural values that shaped our understanding of what it means to "belong" somewhere through the perception of being place-based. Kia also thoroughly described the global influence of Indigenous Peoples from North America, reporting accurately on the lasting impacts, triumphs, and tribulations of Indigenous travelers, critically observing how Indigenous Peoples have both contributed to the modern legacies of colonial nations while simultaneously resisting them through acts of diplomacy, persistence, and survivance. Kia successfully engaged in thought provoking and active dialogue during seminar with both me and the rest of the class, often directly invoking the terms and lessons being taught as part of the curriculum. Kia also excelled in both large and small group discussion, reflecting excellent leadership ability by providing lively discussion and guiding other students to make relevant connections to the course material and synthesizing multiple viewpoints into collective conclusions.



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Kia participated in a sustained writing process during the quarter. Work processes and products included definitions of Indigenous global influence and human belonging in theory, practice, and consequence (including Tribalography, colonialism, post-colonialism, and sustainability movements) as seen through both Indigenous and Western lenses. By examining the role of travel and return, coursework gravitated toward the role of belonging and impact. By reporting on Tribal and Indigenous impacts on North American culture and development, especially in the USA, connections were made with synthesis writings that included specific Indigenous interactions with non-Indigenous and global Indigenous entities and communities on various scales through storytelling, cultural exchange, kinship, and intergenerational influence. Through this work, connections were also made between a research project and sweeping ideas about belonging and the influence that derives from it. Demonstration of visual literacy was a highly valued outcome of the course, including rhetorical diagrams and a well-conceived visual essay. By employing strong visual thinking, the final portfolio was various and comprehensive. Through participation within a writing group, the written work produced was skillful. Kia participated and provided leadership at regional Longhouse Gatherings and successfully completed a weekend strand course.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 8

- 3- Native American and Indigenous Studies
- 3- Global Studies
- 1- Indigenous Literature and Storytelling
- 1- Research and Writing



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September 2021 - December 2021: Critical Indigenous Studies: Rooted, Legacies of Food Justice

4 Credits

DESCRIPTION:

Faculty: Kendra Aguilar, MPA

This course was designed as an exploratory course that examined historical injustices responsible for the complex and inequitable food systems we experience today, from an Indigenous lens and critical analyses. The course materials and structure sought to honor grassroots efforts (both Indigenous and Western, and collaborations between) to bring control over food production and distribution, and restore access to the peoples most impacted.

Seminar discussions included critical reflection of historical events and the current debates around food, agricultural systems and human rights in a local and global context, with an emphasis on social movements aimed at food justice and food security locally and throughout the United States. Other topics included human rights, equity, food deserts, food scarcity, colonization and decolonization, traditional and healthy foods, Tribal food sovereignty, local food production, and activism. The main goal of this course was to create a foundation of knowledge to support further academic work and civic engagement in the food sovereignty and food justice movements.

The main text used was *Indigenous Food Sovereignty in the United States*, with additional readings, videos and film.

EVALUATION:

Written by: Kendra Aguilar, MPA

For this course, Nakia, who goes by Kia, succeeded in achieving all objectives and outcomes and expressed a superb ability to engage with Indigenous knowledge through critical thinking and writing skills. Kia was able to expertly articulate key terms and concepts relating to Tribal food sovereignty and food justice by synthesizing course resources, materials, and existing personal and professional knowledge, and gifting that knowledge in small and large classroom seminar discussions.

As part of community-building exercises, students shared powerfully crafted personal stories around their relationship with food and how it has impacted them personally, which contributed to a deeper understanding of how food connects us all and the importance of supporting just food systems. In order to display learning regarding the impacts of food system actors, agendas, and activities, especially on Tribal nations and Indigenous communities, students chose a food that was an ancestral or cultural representation of them and mapped it out for their peers; addressing questions around how to restore control over food production, distribution, and access to the peoples most impacted. Kia's presentation on Black Cottonwood, as an important ancestral medicine and teacher, was beautiful and profound.

Kia's final work for the quarter was a demonstration of the cumulative knowledge of the course themes via a vibrant visual-based essay, combining imagery with Indigenous and western research methodologies. Through this brilliant and engaging presentation on Native traditional and medicinal gardens, Kia was able to respond to critical questions regarding how our communities are mitigating the impacts of settler colonialism on Indigenous food systems, traditional ecological knowledge (TEK), and ways of being and knowing.

Kia was a valuable leader and contributor to the learning community, and whom it was a pleasure learning with and from.



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SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

2 - Critical Indigenous Studies

2 - Food Justice



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September 2021 - December 2021: Native Pathways Program: Tribalography

12 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA; Corey Larson, PhD; Kendra Aguilar, MPA; Kyle Pittman, BA

Tribalography: Tribalography was a program designed to closely examine, in LeAnne Howe's (Choctaw) words "the ability of Native American stories to transform and connect people, land, and any characters across time," while also opposing a linear view of time. By approaching story as a spider web, we examined the works of, and learned from, preeminent Indigenous and Western scholars, thinkers, and activists who have created frameworks for understanding the peoples living in the American landscape--the Indigenous and the settlers. With a focus on viewing history and continuance through an Indigenous lens, students viewed self-determination through the lenses of Tribalography, as well as historiography and survivance. As such, students reflected on the role of framing in the imagining of the Native and Indigenous past, present, and future: how is culture transformed into "history"? How do we discuss the continuing social, economic, and political issues that are a direct result of, and often ignored by, mainstream histories of settler-colonization? How does Tribalography inform the long game? What is the role of non-Indigenous allied thought in the academy? What is an Indigenous/ist analysis? This program presented these questions and more to learn across a spectrum of Indigenous thought and strengthen interdisciplinary, intersectional, and academic thinking.

Students were introduced to Indigenous Research Methodologies and methods, particularly methods of Tribalography, and how these ways of knowing and being are a practice of grounding the program in Indigenous research, storytelling, and histories. We considered and applied the concepts of transformation, reciprocity, and relationality within what Howe describes as "...the eloquent act of unification that explains how America was created from a story. Native people created narratives that were histories and stories with the power to transform. I call this rhetorical space 'tribalography.'" Stories hold space and time for understanding the world around us, and students investigated circular and linear space and time as concepts in relation to disrupting the Western settler-colonial framework of Indigenous narratives. Students engaged with Gerald Vizenor's definition of survivance--"as an act of resistance and repudiation of dominance, obtrusive themes of tragedy, nihilism, and victimry. The practices of survivance create an active presence...native stories are the sources of survivance"--and developed their own strategies through the lens of storytelling to craft and continued their own survivance narratives.

EVALUATION:

Written by: Carmen Hoover, MFA and Kyle Pittman, BA

Nakia Demiero, who goes by Kia, regularly participated in discussions and class activities during the seminar classes, demonstrating a high capacity to be communicative and an excellent ability to articulate advanced concepts within Native American and Indigenous Studies. Kia provided concise verbal explanations of the main concept that was explored during this quarter known as "tribalography," correctly using it to report on Indigenous impacts on North American culture and identity while also identifying how it functions as an epistemological process in several key areas: Indigenous storytelling, language development, philosophical pragmatism, and historiography and historical thinking. Kia successfully engaged in thought provoking and active dialogue during seminar with faculty and the rest of the class, often directly invoking the terms and lessons being taught as part of the curriculum. As an example, Kia made strong connections between the theme and the need to understand the relationship human have to their natural environment and dietary needs as it is the narratives that guide this relationship to wellbeing that also impact our ability to connect to other people, the land, and nonhuman beings. Kia effectively contributed to and expanded upon the definition of tribalography both academically and culturally and participated well in both large and small group discussions.



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Kia participated in a rigorous writing process during the quarter. Work processes and products included definitions of tribalography as seen through both Indigenous and Western lenses. A good example of this was through the perspective of the philosophical tradition connected to American pragmatism. By reporting on Tribal and Indigenous impacts on North American culture and development, especially in the USA, Kia was able to make connections and create synthesis writings that included storytelling, traditional narratives, current events, travel logs, and fictional illuminations. Alongside tribalography, the concepts of survivance, time, and historiography were defined and deployed as lenses to individual and community research. Through this work, Kia was able to connect a research project to sweeping ideas about the impacts of storytelling on the past, present and future.

Demonstration of visual literacy was a highly valued outcome of the course, and Kia excelled with rhetorical diagrams and a very well-conceived visual essay. By employing strong visual thinking, the final portfolio was various and comprehensive. Through participation within a writing group, Kia produced skillful written work. Kia participated and provided leadership at Longhouse gatherings and successfully completed a weekend strand course.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 12

- 4 - Native American and Indigenous Studies
- 4 - History
- 2 - Indigenous Literature and Storytelling
- 2 - Research and Writing



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June 2021 - September 2021: Lifestyle Medicine

6 Credits

DESCRIPTION:

Faculty: Mukti Khanna, Ph.D.

The Lifestyle Medicine program emphasized both experiential and theoretical studies of how world medical systems can promote health, mental clarity and stress reduction to promote a culture of prevention and wellness. World medical systems that were studied included Ayurveda, the oldest medical system in the world, Medical Qigong, the oldest branch of Traditional Chinese Medicine and Jin Shin Jyutsu self help, a Japanese physio-philosophical health care practice. Students developed a Dinacharya, a concept in Ayurvedic medicine that looks at the cycles of nature and bases daily activities around these cycles. The course explored how these applied world medical practices are being implemented in health care and psychology practice.

The class included experiential movement sequences to strengthen and balance the physical body as well as the more subtle energies of emotions, mind and spirit. Students wrote reflective papers, conceptual questions and created a Dinacharya plan to promote wellness for either oneself, a family system or a community group. Students were introduced to APA style social science writing.

Program work included integrative health labs, dialogue, seminar and practice support groups. The following evaluation is based on achievement of program work.

EVALUATION:

Written by: Mukti Khanna, Ph.D.

Nakia completed many program requirements. Nakia participated in program labs and discussions when present. Nakia submitted five of five weekly deepening reflections using images and words reflecting personal engagement with learning. Nakia's synthesis paper, Dinacharya paper and Ayurvedic clock designs reflected capabilities in interdisciplinary learning, applying theory to practice, and personal engagement with learning. Parts of the Dinacharya plan writing could have used more development. Nakia had a strong personal writing voice and was supported in continuing to develop APA style writing.

Overall, Nakia's committed work was foundational for future studies in integrative health and psychology.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 6

4 - Psychology of Lifestyle Medicine

2 - Integrative Health Practices



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March 2021 - June 2021: Critical Indigenous Studies: Research Methodologies and Methods

4 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA

Critical Indigenous Studies: Rhetoric in a Complex World. This class focused on public rhetoric. This was an intensive research and writing course designed to develop effective persuasive essays in a public voice (written and visual). Students expanded on skills and knowledge gained in either or both Critical Indigenous Studies (CIS) fall and winter courses--and required a student to have earned full credit in at least one of the previous CIS courses. The rise of technology and social media as modes of communication have brought rhetoric more prominently into our lives, creating complex structures of understanding and disseminating information. We practiced how to navigate rhetoric in our lives and academic works through both an Indigenous lens and cognitive lens. This was an inclusive environment for any student wanting to strengthen their skills in research, writing and rhetoric, and personal writing style.

EVALUATION:

Written by: Carmen Hoover, MFA

Nakia Demiero wrote a consistently strong journal that grew in depth over the during the quarter. The low-stakes writing became a place for rapid growth when it came to idea development, writing on demand, and grappling with the exploratory demands of rhetoric in a complex world. This led to the development of effective, efficient writing habits and applied effective strategies for writing in community and careful project planning as well as effective participation in reading seminars.

Nakia Demiero played a leadership role in an assigned writing team and this led to strong planning within the framework of the writing process with an eye toward problem-solving and the resolution of rhetorical dilemmas. The resulting essay was sturdy in structure, expressive in voice, and complex in design. The critical foundations of thesis, purpose, audience, and voice were well-matched. The growth in planning, research, and voice created a powerful address in response to the variety of composition modes assigned. By weaving together the core theoretical frameworks of the course (Relational Accountability and Empathy Rhetoric) detailed planning was achieved.

The resulting portfolio demonstrated the exploration of public rhetoric through Indigenous research praxis and critical thinking as well as the application of Indigenous rhetorical analysis when considering the framework of Empathy Rhetoric. The Indigenous Style Guide was well-applied. While pursuing research in the area of problem-solving, Nakia Demiero excelled in flexible thinking, team work, and course leadership while engaged in composition for personal style and writing in a public voice for the purpose of sustainable change.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

2 - Writing and Rhetoric

2 - American Indian and Indigenous Studies



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March 2021 - June 2021: Native Pathways Program: Seascapes and Landscapes (Olympia)

12 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA

Native Pathways Program: Seascapes and Landscapes was a program designed to examine the sea and land in relationship to Indigenous communities. By exploring the historical and current usages and issues, including Federal, state, and Tribal laws and policies, treaty rights, and Tribal Sovereignty, the natural environment was posited as an integral piece of Indigenous culture, not separate from the people who live on or from it. We focused on the Pacific Northwest and worked from a place-based framework, studying the impacts of settler-colonialism and the Hudson Bay Trading Company on the land and its original peoples. By comparing archival and contemporary documents, oral stories, origin stories, and case studies, students were exposed to a myriad of perspectives and ways of knowing. Topics included: Food Sovereignty, Environmental History, and Cultural Sovereignty.

EVALUATION:

Written by: Carmen Hoover, MFA

Nakia Demiero participated in all aspects of this program and contributed to individual and community investigations into landscapes and seascapes in relation to tribal sovereignty and climate change. A range of methodologies were used, including both Western and Indigenous, to investigate issues and practices related to land and sea stewardship.

One of the central activities of the course was to participate in weekly seminar with both a mentorship group and a core investigative group that posted weekly deliverables as a team. Contributing to bioregional intelligence verbally and in writing, Nakia Demiero was a powerful site mentor, and provided caring leadership with additions of summaries, annotations, diagrams, and written responses to the assigned course authors and films.

In addition, everyone met with a core writing group each week to advance and support each other's substantial research paper production. This collection of writing was a blend of formal research and lyric work that tapped into the experience of living on the land and contemplating personal and tribal relationships with water, especially oceanic and river systems. Approaching this work with clarity was a strong outcome.

Demonstration of visual literacy was strong. The presentation of a final visual essay attended to the learning outcomes for every student at the site and contributed to the bonds of academic and tribal exchange in the context of the Pacific Northwest region. This work was detailed, expressive, and inspirational.

One of the central program outcomes was to exercise Leadership and Relational Accountability. To this end, students in the program contributed not only to weekly seminars and writing groups but also to canvas discussions and the Native Pathways Program regional weekend gathering. In this regard, Nakia Demiero found expressive footing and provided inspired community leadership.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 12

4 - Environmental Humanities

4 - Native American and Indigenous Studies



DeMiero, Nakia J

A00422978

Last, First Middle

Student ID

4 - Environmental Science and Traditional Ecological Knowledge Systems



DeMiero, Nakia J

A00422978

Last, First Middle

Student ID

January 2021 - March 2021: Critical Indigenous Studies: Research Methodologies and Methods

4 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA

Aileen Moreton-Robinson states in the introductory essay of the anthology, *Critical Indigenous Studies*: "...critical indigenous studies is flourishing and transitioning into a discipline, a knowledge/power domain where distinct work is produced, taught, researched, and disseminated by Indigenous scholars." We used Indigenous content to expand our academic and creative writing through the writing process, as well as comparing and contrasting western content to gain multi-perspectives, in order to understand and use Indigenous and Western research methodologies and methods in our academic work. This course began with an overview of the writing process and elements of close reading and academic writing then moved into research methodologies and methods. This was an inclusive environment for any student wanting to strengthen their writing, critical thinking, and research skills.

EVALUATION:

Written by: Carmen Hoover, MFA

Nakia Demiero, who prefers to go by Kia, wrote a consistently strong journal that grew in depth over the course of the quarter. The low-stakes writing became a place for rapid growth when it came to idea development, writing on demand, and grappling with the exploratory demands of research. This led to the development of effective, efficient writing habits and applied effective strategies for writing on demand and project planning.

Kia played a leadership role in an assigned writing team and this led to strong planning within the framework of the writing process. The resulting essays were sturdy in structure, expressive in voice, and complex in design. The critical foundations of thesis, purpose, audience, and voice were well-matched. The growth in planning, research, and voice created a powerful address in response to the variety of composition modes assigned.

The resulting portfolio demonstrated the exploration of methods and methodologies through Indigenous research praxis and critical thinking. While pursuing research in the area of problem-solving, Kia excelled in flexible thinking, team work, and course leadership while engaged in composition for personal style and writing in community.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

2 - Writing

2 - Critical Indigenous Studies



DeMiero, Nakia J

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Last, First Middle

Student ID

January 2021 - March 2021: Native Pathways Program: Indigenous Feminisms and Gender Narratives (Olympia)

9 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA

Indigenous Feminisms and Gender Narratives was a program designed to explore the traditional and contemporary intersectional theories that focus on decolonization, self-determination, cultural sovereignty, and human rights. Indigenous Feminist Scholar Leanne Betasamosake Simpson wrote, "I think it's in all of our best interests to take on gender violence as a core resurgence project, a core of any Indigenous mobilization...This begins for me by looking at how gender is conceptualized and actualized within Indigenous thought because it is colonialism that has imposed an artificial gender binary in my community." We examined how generations of genocide, racism, and settler colonialism attempted to erase, silence, and promote stereotypes and monoculturalism throughout Indigenous communities, but more importantly, what the current Indigenous change-makers and scholarly leaders have been doing. Students critically analyzed the intersections between Western and Indigenous feminism, understood and effectively communicated the imperative to value the Indigenous lens in academia, and reported on a current researched movement that illustrated praxis. Weekend Gatherings included panels, small group work, community building, and reflections.

EVALUATION:

Written by: Carmen Hoover, MFA

Through active participation in seminar, Nakia Demiero, who prefers to go by Kia, reported on Indigenous change-makers, writers, and scholars. Deliverables that flowed from the seminar were excellent: weekly canvas discussion posts, reading/viewing summaries, poems, visual diagrams, and a research project that examined traditional and contemporary perspectives on gender and created intersectional definitions of Feminism and Gender through the primary lenses of the course: decolonization, self-determination, cultural sovereignty, and human rights.

Kia was successful in contributing to Indigenous Feminist praxis verbally and in writing: definition of key terms based engagement with multiple diverse voices in the course texts was excellent. Keen listening skills also enhanced the ability to exercise leadership and relational accountability. Kia's service as a program mentor for new students was outstanding.

The presentation of a visual essay confirmed and enhanced strengths in visual literacy. The ten captioned images spoke to the heart of the course, and considered Indigenous feminism and gender in context of both personal and tribal bodies of knowledge.

Kia participated consistently in regional weekend gatherings and provided site and program leadership. Always willing to support and advise others, Kia played an important role in site and program team-building.

Kia's engagement with scholarship in this course was thoughtful, professional, and empathetic. She was a powerful leader throughout the quarter.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 9

3- Gender Studies

3- Writing



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Student ID

3- Native American and Indigenous Studies



DeMiero, Nakia J

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Last, First Middle

Student ID

September 2020 - December 2020: Critical Indigenous Studies: Writing Foundations
4 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA

Critical Indigenous Studies (CIS): Writing Foundations was designed to explore and critically examine writing through an inclusive Indigenous lens, and was for students who wanted to improve their critical thinking skills, expand their communication and problem-solving skills, and develop knowledge and skills in academic writing. This course reviewed and taught the writing process by hands-on activities and assignments to encourage well-developed writing habits.

Elements of writing explored and practiced: brainstorming, pre-writing, outlining, thesis statements and research questions, primary and secondary sources, rhetoric, grammar and mechanics, format (MLA, APA) drafting, editing and revision techniques. This was an inclusive environment for any student wanting to strengthen their writing, close reading, and critical thinking skills.

EVALUATION:

Written by: Carmen Hoover, MFA

Nakia Demiero was successful in this class for a number of reasons, starting with a strong journal that was sustained over the quarter—the low-stakes writing created was various, exploratory, risk-taking, and, at times, profound. The foundational tools of analysis (including annotation) were present and put to effective use. The productive writing habits that emerged were proficient/strong.

Additionally, excellent work in the assigned writing team led to strong planning and application of a uniform writing process, imaginative rhetoric, clear and actionable thesis statements, detailed and actionable outlines, and idea-generating pre-writing and journal entries. Use of standard written English, as well as the *Elements of Indigenous Style* handbook and other outsider style guides, was met with curiosity, attention, and intentional application to formal and informal written work.

The foundational tools of writing were applied effectively, and consideration was given to the holistic view of mapping thesis, purpose, audience, and voice. The resulting portfolio demonstrated the exploration of close reading, analysis, project planning, and the introductory principles of critical thinking and critical theory. Participation in a writing team was proficient/strong and contributed to highly effective invention, writing, and editing during class workshop time.

Nakia Demiero excelled in leadership, making guesses, and asking questions; everyone in the class benefitted from her ability to take responsibility for her own learning, and she was very generous in her support of others' writing.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

2 - Writing and Rhetoric

2 - Critical Indigenous Studies



DeMiero, Nakia J

A00422978

Last, First Middle

Student ID

September 2020 - December 2020: Native Pathways Program: Settler Colonialism and Indigenous Knowledge - Ethics and Research (Olympia)

12 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA

Settler Colonialism and Indigenous Knowledge: Ethics and Research was a program designed for students to explore and critically analyze the concept, practice and impact of settler colonialism on Indigenous Knowledge. Examining philosophical and ethical frameworks, as related to both Western and Indigenous Research Methodologies and Methods, served to guide students as they created their own ethical evaluation models for research. The effects of settler colonialism on Indigenous peoples were examined through investigating research projects from non-Indigenous as well as Indigenous researchers, such as Edward Curtis, Brian Brayboy, Kim Tallbear, Cecelia Svynt Carpenter, among others. The fall quarter NPP program was writing and research intensive, with a focus on history, philosophy/ethics, and research methodologies/methods. Students prepared a timeline of settler colonialism, developed an ethical evaluation model, completed a critical research project, constructed a final visual essay, and kept a well-organized portfolio of work. Weekend Gatherings, through speaker presentations and workshops, focused on Sovereignty, leadership, and regional Tribal connectivity.

EVALUATION:

Written by: Carmen Hoover, MFA

Nakia Demiero was successful in this class for a number of reasons, starting with the ability to define the terminology of the course and apply those definitions across all deliverable elements of the program, including a glossary (part of which was independent work, and part of which was team-based). In addition, the definitions of colonialism, settler colonialism, Indigenous knowledge, and research ethics were addressed in a lengthy written argument in the form of a research paper. By using the organizing tools of the course (such as rhetorical precis, researcher's log, and visual diagraming), the accompanying annotated bibliography was also well-conceived.

Coursework was further deepened by identification of, use of, and reflection on research ethics, both individually and in and seminar: the *Elements of Indigenous Style* handbook was applied and definitions of ontology, epistemology, axiology, and methodology were incorporated into written, verbal, and group work. The research project reflected strong work while engaging with Indigenous knowledge by applying both Indigenous and Western methodologies and methods.

Visual literacy was demonstrated in an excellent way with the presentation of a visual essay. This essay was built on ten captioned images to create a visual and oral argument related to settler colonialism and its impacts, whether personal, tribal, or national. The use of diagrams and other holistic academic tools to convey main points of weekly reading also showcased intersectional intellectual strengths and visual literacy. Ms. Demiero was a powerful visual literacy and creativity leader in the program.

Participation in the verbal culture of the course was also strong: weekly seminars, program meetings, regional weekend gatherings, and site meetings all gave ample opportunity to plan, participate, and lead in this program. By reading, annotating, and responding to weekly readings in both written and spoken language, the intersections of verbal and print culture were highlighted and maximized.

Nakia Demiero worked hard to succeed and turned in beautiful work, especially when it came to writing, visual information, and peer leadership. She kept going even when things were difficult, and consistently gave encouragement to her peers. She shared generously with her plant medicine work.



DeMiero, Nakia J

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Student ID

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 12

- 4 - History: Indigenous and American
- 4 - Research Methodologies and Methods: Indigenous and Western
- 2 - Philosophy: Ethics
- 2 - Critical Indigenous Studies



DeMiero, Nakia J

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Student ID

March 2020 - June 2020: Creative Writing: "Savage Conversations"

4 Credits

DESCRIPTION:

Faculty: Dawn Barron, MFA

Designed around LeAnne Howe's *Savage Conversations* that explores Mary Todd Lincoln's addiction and madness through the ever-present backdrop of President Lincoln's mass hanging of the Dakota 38, *Creative Writing: "Savage Conversations"* provided students an opportunity to analyze historically based creative writing from an Indigenous lens. Author Philip J. Deloria wrote that the book "...explodes with the stench of guilt and insanity that undergirds the American story...." Students wrote in their chosen genre (prose, poetry, lyric essay, hybrid forms), weaving a time or event in the historical or current American story into their own creative works. Having conversations about almost anything today can lead to controversy, conflict, and confusion; but creative writers have the ability to present information in storied packages, bringing readers into conversations they may not otherwise have. This course explored the kaleidoscope perspectives when approaching and choosing topics and themes to write about. Participation included student-led seminars, daily journal writing, writing prompts and assignments, and a final creative writing project. The course focused on writing with a purpose, from beginner to advanced, and how to use creative writing as an artistic form of activism, and a platform to share untold stories. We interrogated our own worldviews along with our time and place in America/the world in order to create compelling works with integrity and power.

EVALUATION:

Written by: Dawn Barron, MFA

In Creative Writing: "Savage Conversations," Nakia (prefers Kia) engaged the text, videos, and discussions with an open-mind, shared perspectives, asked questions, and actively listened to others. Kia's written analysis of LeAnne Howe's *Savage Conversations* showed strong skills in close reading, critical thinking, and learning across cultures. She gave thoughtful feedback and actively participated in student-led seminars and small group work. Kia wrote in her chosen genre (poetry and prose), weaving historical events, into the present and beyond. Her valuable insights, such as this line: "People that created communities survived," showed what it takes to thrive as a people. Dealing with the U.S. Census from a Native lens, Kia crafted an American story into her final project, "Native America," clearly demonstrating an understanding of multiple perspectives and excellent skills in writing by use of elements such as organization, vivid descriptive writing, and strong research skills. The opening of Kia's final project illustrated a clear and compelling opening:

Numbers Count

The Constitution of the United States has been the supreme law of the land. It was ratified in 1787. The Constitution mandates that the population of the United States be counted every 10 years known as the U.S. Census. The census is conducted by the U.S. Census Bureau which is part of the U.S. Department of Commerce. The first official census occurred in 1790 and had just 6 questions.

Kia engaged in student-led seminars, weekly Discussion Forums, and completed in-class writing prompts and assignments, and successfully met all requirements for the course.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

2 - Creative Writing

2 - Native American Literature



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Student ID

March 2020 - June 2020: Native Pathways Program- Mediated: Indigenous Rhetoric, Identity Politics, and Public Spaces (Olympia)

12 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA

Native Pathways Program (NPP) - Mediated: Indigenous Rhetoric, Identity Politics, and Public Spaces was designed to explore and act on contemporary political/politicized speech through Indigenous lenses, with a focus on rhetoric, social media, and productive and healthy communications. This course built on real-world examples of conversations, in person, over time, online, and/or memorialized, that had the potential to inspire Indigenized communication patterns and bring desired effects in a multi-cultural world.

The author Sidner Larson stated, "It is one thing to thoroughly analyze a conversation, but it is another to put it into historical context, identify the current manifestations of the issues, and synthesize effective action for the future."

In this hands-on exploration, students investigated public conversations in real time, with an eye to communicators such as scholars, politicians, experts, activists, healers, pundits, and artists. The program considered representation, power, and tradition in order to make positive contributions to Indigenized futures: "How can we be more effective in using words and images to meet goals? Are there political answers to pressing issues such as climate change, MMIW, violence, and poverty? How do Traditioneity and Indigenous Futurisms coincide? Should you be on social media? What is an Indigenous/ist analysis?" This program presented these questions and more to learn across cultures and strengthen interdisciplinary, intersectional, and Indigenous thinking.

This program was grounded in storytelling, critical and contextual analysis, and foundational skills in Western academics even as we sought to deepen and empower the academy through decolonization. Students were expected to participate in seminar and longhouse gatherings, write reflections (formal and informal), annotate readings, analyze, think freely, submit an academic statement, work with visual images, and craft research analysis essays that were driven by Indigenous research methods, in most cases, students were able to choose the best formats for their particular investigations.

NPP facilitated learning by using Western and Indigenous pedagogies and presented materials through an Indigenous lens (and encouraged students to bring their own lenses). Students were expected to attend classes with their site faculty during the week and meet at the Evergreen Longhouse on two Saturday and Sunday weekends (April 18 and 19, and May 30 and 31) and a closing Saturday (June 13 Graduation).

Common Text: *Watchman's Rattle*

EVALUATION:

Written By: Carmen Hoover, MFA

Leadership was a core component of the course, and Nakia Demiero demonstrated leadership in seminar discussion, weekend gathering groups both large and small, and by taking intellectual responsibility for individual and community work. Writing weekly reflections that synthesized course texts and activities, Nakia Demiero was skilled at integrating ideas from the course materials into her own work, and, when encouraged, was skillful in her questioning and challenging the core texts.

Nakia Demiero was able to articulate definitions of relevant terms such as "Black Swan," and situated complex systems such as pandemics, structural racism, and economic collapse as viewed through an



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Indigenous lens. During the quarter, Nakia Demiero was able to contextualize, broaden, and deepen definitions of key terms through outstanding participation in seminar, investigation, written work, and visual work. Nakia Demiero showed a strong aptitude for academic work and made consistent improvements to an already-strong body of work throughout the quarter. Key concepts were explored across multiple course requirements, especially in writing and visual information. Every single assignment turned in throughout the quarter was outstanding.

In order to understand and act on key elements and practices of Indigenous voices in public spaces, Nakia Demiero consistently imagined answers to questions such as "What is the long game?" and "What might be an actionable 10-point plan for America?" in consideration of Indigenization, especially in terms of public participation. To these ends, this student's participation in seminar discussion was insightful and outstanding.

Nakia Demiero synthesized course materials in weekly reflections, through conversation, in short arguments, in zoom meetings, in canvas discussions, in presentations, in visual expressions, in logical fallacy examples, in cognitive bias examples, in a daily journal, and in beautifully crafted 100-word essays. Nakia Demiero's work was especially interesting in the areas of trauma, healing, and plant knowledge.

In service of critical thinking to solve public problems, Nakia Demiero wrote short arguments, tracked current events, and used the context of events on the ground to fine-tune a foregrounded Indigeneity. Insight into current events was outstanding.

The visual essay presented in seminar was inspiring. Nakia Demiero curated an important body of images that reflected key concepts in identity, academics, healing, and public voice. Creative inquiry was demonstrated by presenting a visual literacy project, by diagramming major concepts, by keeping a sketchbook-journal, by combining aesthetics and academics, by observing the media, by exploring the ideas of others as useful tools, and by creating short arguments. Nakia Demiero was a natural and dynamic leader throughout the quarter.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 12

- 4 - Political Science
- 4 - Critical Indigenous Studies
- 4 - Writing



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Student ID

January 2020 - March 2020: The Cedar's Instruction

2 Credits

DESCRIPTION:

Faculty: Samantha A. Della-DeVoney, BA

The Cedar's Instruction was an interactive applied course. Students explored the Pacific Northwest Red Cedar including many aspects of Makah Indigenous practices of sustainable gathering, reciprocity, and working with cedar bark. Students learned to split bark naturally, how to properly care for cedar, and to make cultural items such as mats, baskets, roses, and rope.

EVALUATION:

Written by: Samantha A. Della-DeVoney, BA

Nakia learned what time of the year to gather cedar bark and how to prepare it for utilizing in basket weaving, rope making, and to create cedar roses. She learned to split bark naturally which is a diminishing practice. She learned Makah Indigenous practices of sustainable gathering, reciprocity, and medicinal uses of cedar. She came to class prepared. Nakia has made baskets, medallions, and ornaments in this class. She prepared all materials herself. She was an advanced student being able to assist in teaching. She has great respect for the cedar tree and the teachings that come with it. She spent many more hours than expected working with cedar.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 2

2- Cultural Studies



DeMiero, Nakia J

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Last, First Middle

Student ID

January 2020 - March 2020: Native Pathways Program - Speaking from the Heart: What Stories Mean (Olympia)

12 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA

Native Pathways Program (NPP): Speaking from the Heart: What Stories Mean was designed to investigate Indigenous Literature and its role in decolonization and Indigenization, with a focus on viewing literature--storytelling in multiple forms and transmissions--through an Indigenous lens, expanding academic work to include emotion and spirituality. Students investigated contemporary thinking by Indigenous scholars and artists.

The author Daniel Heath Justice stated, "Our literatures are just one more vital way that we have countered those forces of erasure and given shape to our own ways of being in the world. Our mindful stories, in all their forms and functions--and whether vocalized, embodied, or inscribed--honour the sacrifices of those who came before us and who made it possible for us to continue the struggle today as specific people in relation with the world. They help us bridge the gap of human imagination between one another, between other human communities, and between us and other-than-human beings. Fundamentally, they affirm Indigenous presence--and our present. That our nations do indeed have a vibrant present gives us hope that we'll have a future, too."

In light of these ideas, students reflected on the artful, engaged, useful communications among and between Indigenous people as well as connections with others globally: "How does creative thinking transform meaning? How do we grapple with historical--and continuing--trauma? What is the long game? Will decolonization ever be complete?" As Daniel Heath Justice asked, "How do we learn to be human? How do we behave as good relatives? How do we become good ancestors? How do we learn to live together? What is an Indigenous/ist analysis?" This program presented these questions and more to learn across cultures and strengthen interdisciplinary, intersectional, and Indigenous thinking.

This program was grounded in storytelling, critical and contextual analysis, aesthetics, and foundational skills in Western academics even as we sought to deepen and enrich the academy through decolonization. Students were expected to participate in seminar, write reflections (formal and informal), annotate readings, analyze, submit an academic statement, create a visual essay, and craft a research analysis essay that was driven by Indigenous research methods--in most cases, students were able to choose the best formats for their particular investigations.

NPP facilitated learning by using Western and Indigenous pedagogies and presented materials through an Indigenous lens (and encouraged students to bring their own lenses). Students were expected to attend classes with their site faculty during the week and meet at the Evergreen Longhouse on two Saturday and Sunday weekends and a closing Saturday to earn full credit.

Texts: *Indigenous Literatures Matter* by Daniel Heath Justice, *Trickster* by Matt Dembiki, and *As I Remember It* by Elsie Paul (digital).

EVALUATION:

Written by: Carmen Hoover, MFA

Nakia (Kia) Demiero stood out in the ability to articulate definitions of relevant terms such as "Tribalography," and was, throughout the quarter, able to elaborate on definitions of key terms through outstanding participation in seminar, formal and informal writing, and visual presentation. Kia showed an



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Student ID

aptitude for academic work and made consistent improvements to an already-strong body of work throughout the quarter.

Writing weekly reflections that synthesized course texts and activities, Kia was skilled at integrating ideas about what it means to be human into individual and group work, and, when appropriate, was productive in questioning and challenging classroom materials and processes.

When reflecting on the meaning of stories, Kia consistently engaged in individual writing and group communication. Two writing projects were submitted during the quarter: a lyric essay and a research meditation answering the questions posed by course materials. Using Indigenous Research Protocols, Standard Written English (where appropriate), the Elements of Indigenous Style guide, with correct and utilitarian citations, Kia prepared professional documents appropriate for their selected audiences.

Kia practiced the value of leadership and knowledge-sharing by preparing a group site project for the final Longhouse Gathering. This gift-giving and teaching project was beautiful and informative. In addition, Kia demonstrated extraordinary leadership at weekend gatherings as a model for a welcoming environment, Indigenized academic work, and building strong community bonds across the region.

The well-organized portfolio presented at the end of the quarter contained a full accounting of work from the quarter: writing, both formal and informal, was from the heart and true to the demands of the academy.

The Visual Essay presented in Seminar was a revelation. Kia curated an important body of images that reflected key concepts in identity, academics, story-telling, and decolonization/Indigenization in the context of Tribalography.

Kia's leadership was profound and optimistic. She shared incredibly useful knowledge as well as a realistic yet hopeful attitude with all. Her growth as a student was wide and deep.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 12

- 2- Critical Indigenous and Native Studies
- 4- Writing
- 4- Literature
- 2- Oral History



DeMiero, Nakia J

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Student ID

September 2019 - December 2019: Drums and Painting

2 Credits

DESCRIPTION:

Faculty: Gary Bigbear.

In Drums and Painting class, through lecture presentations, discussions, and personal reflections, students explored personal identity through art making. Using the sketchbook as the primary tool for exploring art-making skills and writing about the ideas and questions that arise through artistic dialogue and assignments, students created a sketchbook as an artifact with specific pages designated for sharing, while other pages were dedicated to the more private art making process and idea creation. The course culminated in making drums that expressed students' stories and dedications.

EVALUATION:

Written by: Gary Bigbear.

Nakia (Kia) Demiero demonstrated mastery in her sketchbook explorations, painting assignments connected to personal identity, and her cultural expression through imagery and storytelling. Kia's culminating drum project and presentation showed skillful expression and story-telling. Kia actively contributed to the discussions in the course, attended all the workshops, and demonstrated masterful dedication to the course.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 2

2- Drums and Painting



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Student ID

September 2019 - December 2019: Native Pathways Program: Legacies of Resistance (Olympia)

12 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA

Legacies of Resistance was designed to remember, honor, and learn from some of the Indigenous people and peoples who have resisted colonization in all its forms, with a focus on viewing history and academics through an Indigenous lens. Students dissected the binary of colonization and decolonization in relation to resistance writers, thinkers, activists, and artists--especially from the past, and with connections to the present.

The author Leanne Howe says, "Native stories are power. They create people. They author tribes. America is a tribal creation story."

As such, students reflected on the role of story in the imagining of the Native and Indigenous past, present, and future: How can we transform and transmit culture and tradition? How do we discuss the continuing social, economic, and political issues that are a direct result of, and often ignored by, mainstream histories of settler-colonization? How do we grapple with historical--and continuing--trauma? How can we reconcile diversity within Indian Country? What is the long game? What is the role of allies? Will decolonization ever be complete? What is an Indigenous/ist analysis? This program presented these questions and more to learn across cultures and strengthen interdisciplinary, intersectional, and Indigenous thinking.

This program was grounded in storytelling, critical and contextual analysis, aesthetics, and foundational skills in academics. Students were expected to participate in seminar, write reflections, annotate readings, critically analyze, create a visual essay, and craft a Research Analysis Essay that is driven by Indigenous research methods and multiple perspectives--in most cases, students were able to choose the best formats for their particular investigations.

NPP facilitates learning by incorporating Western and Indigenous pedagogies while presenting materials through an indigenous lens (and encouraging students to bring and develop their own lenses). Students were expected to attend classes with their site faculty during the week and meet at the Evergreen Longhouse on the first Saturday Orientation (October 5), plus two Saturday and Sunday weekends (November 2-3 and December 7-8) to earn full credit.

Common Texts: *Our History is the Future* by Nick Estes, *Research Is Ceremony* by Shawn Wilson, and *From Sand Creek* by Simon Ortiz.

EVALUATION:

Written by: Carmen Hoover, MFA

Nakia Demiero, who often goes by Kia, was able to articulate definitions of relevant terms and define key terms and concepts by creating a glossary as part of a research proposal. These carefully selected glossary terms, including both Indigenous and English concepts, were a perfect fit for her own research into healing, plant medicine, drawing, and writing. Ms. Demiero skillfully displayed an array of relevant words that informed her extensive research proposal. Within the course context of *Legacies of Resistance*, Ms. Demiero was a natural leader who learned both quickly and with depth.

Ms. Demiero spoke thoughtfully and insightfully in course seminar; she was always willing to share her work, encourage the work of others, and took the risks necessary to both lead and grow as a thinker,



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writer, researcher, problem-solver, speaker, and singer. For the Longhouse Gathering site presentation that included supportive “healing kits” for other program sites as well as learning and singing the Raymond Yellow Thunder song, Ms. Demiero was a key leader for her site at the Longhouse Gathering end-of-quarter site presentation. She brought generous guidance and leadership to the making of the gifts, and also provided leadership in learning and singing this song.

Able to explore the synthesis of course materials (readings, seminars, field trips, Longhouse Gatherings, classroom guests, films, writing projects, visual literacy projects, and research), Ms. Demiero brought a strong lens to course projects. By taking intellectual responsibility to work with difficult sources and tools, and by engaging in advanced levels of critical and creative inquiry, Ms. Demiero grew immensely in her application of foundational academic skills such as reading, annotation, diagraming, summarizing, visualizing, and expressing insight into the work of others—every time she learned something new, she put it into use, revised it, shared it, and improved. Just as she was able to refine and improve upon foundational academic skills, Ms. Demiero was able to combine academics, the arts, and poetics, and she was able to explore new modes of thinking and share them respectfully with others.

Ms. Demiero was able to investigate and analyze multiple perspectives across and within cultural differences through careful analysis and synthesis of course materials. She was particularly skilled at offering her own experience and determination—she was a site leader in this regard.

She practiced critical reading, thinking, and writing by contributing ideas in response to course materials, especially in writing, and by presenting her own written and visual work products both formally and informally. By applying critical thinking, Ms. Demiero was able to solve problems presented by working within a Research Proposal outline by drafting key sections, and by helping to lead, plan, rehearse, and perform tasks as part of the quarterly Longhouse Gathering site project. Ms. Demiero generously shared her skills with a humble, fully engaged attitude all quarter—she was always willing to lend a hand, think things through, provide comfort and encouragement to other students, and represent herself with dignity and compassion.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 12

- 4 - Indigenous and Native Studies
- 4 - Writing and Research
- 4 - History



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EVERGREEN TRANSCRIPT GUIDE

Accreditation: The Evergreen State College is fully accredited by the Northwest Commission on Colleges and Universities.

Degrees Awarded: The Evergreen State College awards the following degrees: Bachelor of Arts, Bachelor of Science, Master of Environmental Studies, Master of Public Administration and Master In Teaching. Degree awards are listed on the Record of Academic Achievement.

Educational Philosophy:

Our curriculum places high value on these modes of learning and teaching objectives:

- Interdisciplinary Learning
- Collaborative Learning
- Learning Across Significant Differences
- Personal Engagement
- Linking Theory with Practical Applications

Our expectations of Evergreen Graduates are that during their time at Evergreen they will:

- Articulate and assume responsibility for their own work
- Participate collaboratively and responsibly in our diverse society
- Communicate creatively and effectively
- Demonstrate integrative, independent, critical thinking
- Apply qualitative, quantitative and creative modes of inquiry appropriately to practical and theoretical problems across disciplines, and,
- As a culmination of their education, demonstrate depth, breadth and synthesis of learning and the ability to reflect on the personal and social significance of that learning.

Our students have the opportunity to participate in frequent, mutual evaluation of academic programs, faculty and students. In collaboration with faculty and advisors, students develop individual academic concentrations.

Academic Program

Modes of Learning: Evergreen's curriculum is primarily team-taught and interdisciplinary. Students may choose from among several modes of study:

- **Programs:** Faculty members from different disciplines work together with students on a unifying question or theme. Programs may be up to three quarters long.
- **Individual Learning Contract:** Working closely with a faculty member, a student may design a one-quarter-long, full-time or part-time research or creative project. The contract document outlines both the activities of the contract and the criteria for evaluation. Most students are at upper division standing.
- **Internship Learning Contract:** Internships provide opportunities for students to link theory and practice in areas related to their interests. These full- or part-time opportunities involve close supervision by a field supervisor and a faculty sponsor.
- **Courses:** Courses are 2-6 credit offerings centered on a specific theme or discipline.

The numerical and alpha characters listed as Course Reference Numbers designate modes of learning and are in a random order.

Evaluation and Credit Award:

Our transcript consists of narrative evaluations. Narrative evaluations tell a rich and detailed story of the multiple facets involved in a student's academic work. A close reading of the narratives and attention to the course equivalencies will provide extensive information about student's abilities and experiences. Students are not awarded credit for work considered not passing. Evergreen will not translate our narrative transcript into letter or numeric grades.

Transcript Structure and Contents: The Record of Academic Achievement summarizes credit awarded, expressed in quarter credit hours. Transcript materials are presented in inverse chronological order so that the most recent evaluation(s) appears first.

Credit is recorded by:

Quarter Credit Hours: Fall 1979 to present

Evergreen Units: 1 Evergreen Unit (1971 through Summer 1973) equals 5 quarter credit hours

1 Evergreen Unit (Fall 1973 through Summer 1979) equals 4 quarter credit hours

Each academic entry in the transcript is accompanied by (unless noted otherwise):

- The Program Description, Individual Contract or Internship Contract which explains learning objectives, activities and content of the program, course or contract.
- The Faculty Evaluation of Student Achievement provides information on specific work the student completed and about how well the student performed in the program or contract.
- The Student's Own Evaluation of Personal Achievement is a reflective document written by the student evaluating his or her learning experiences. Students are encouraged but not required to include these documents in their official transcript, unless specified by faculty.
- The Student's Summative Self Evaluation is an optional evaluation summarizing a student's education and may be included as a separate document or as a part of the student's final self- evaluation.

Transfer credit for Evergreen programs, courses and individual study should be awarded based upon a careful review of the transcript document including the course equivalencies which are designed to make it easier for others to clearly interpret our interdisciplinary curriculum. These course equivalencies can be found at the conclusion of each of the Faculty Evaluation of Student Achievement.

The college academic calendar consists of four-eleven week quarters. Refer to the college website (www.evergreen.edu) for specific dates.

This record is authentic and official when the Record of Academic Achievement page is marked and dated with the school seal.

All information contained herein is confidential and its release is governed by the Family Educational Rights and Privacy Act of 1974 as amended.

If, after a thorough review of this transcript, you still have questions, please contact Registration and Records: (360) 867-6180.