



Rohr, Frances

A00411299

Last, First Middle

Student ID

DEGREES CONFERRED:

Bachelor of Arts

Awarded 10 Jun 2022

TRANSFER CREDIT:

Start	End	Credits	Title
09/2014	06/2017	90	Northwest Indian College

EVERGREEN UNDERGRADUATE CREDIT:

Start	End	Credits	Title
01/2018	03/2018	6	Native Pathways Program: Rebuilding Native Nations- Strategies for Governance and Development (Olympia) 2 - <i>Ethics</i> 2 - <i>Political Theory</i> 2 - <i>Native Studies: Tribal Governance</i>
09/2020	12/2020	12	Native Pathways Program: Settler Colonialism and Indigenous Knowledge - Ethics and Research (Tacoma) 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>
01/2021	03/2021	12	Native Pathways Program: Indigenous Feminisms and Gender Narratives (Tacoma) 4 - <i>Gender Studies</i> 4 - <i>Writing</i> 4 - <i>Native American and Indigenous Studies</i>
03/2021	06/2021	14	Native Pathways Program: Seascapes and Landscapes (Tacoma) 4 - <i>Environmental Humanities</i> 4 - <i>Native American and Indigenous Studies</i> 4 - <i>Environmental Science and Traditional Ecological Knowledge Systems</i> 2 - <i>Twulshootseed Language</i>
09/2021	12/2021	16	Native Pathways Program: Tribalography 4 - <i>History</i> 8 - <i>Native American and Indigenous Studies</i> 2 - <i>Indigenous Literature and Storytelling</i> 2 - <i>Research and Writing</i>
01/2022	03/2022	12	Native Pathways Program: Native North America: Global Influence and Belonging (Tacoma) 4 - <i>Native American and Indigenous Studies</i> 4 - <i>Global Studies</i> 2 - <i>Indigenous Literature and Storytelling</i> 2 - <i>Research and Writing</i>
01/2022	03/2022	4	World of Writing: Methodologies, Methods, and Imagination 2 - <i>Writing and Rhetoric</i> 2 - <i>Critical Indigenous Studies</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>
03/2022	06/2022	4	World of Writing: Thinking it Through - Intersectional Public Voice and Writing for Survivance <i>2 - Writing and Rhetoric</i> <i>2 - American Indian and Indigenous Studies</i>

Cumulative

182 Total Undergraduate Credits Earned



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The Evergreen State College

Frances Rohr Academic Statement

My passion is understanding life through a lens of overall health and wellness. Through my academic journey, I have focused on personal development and the understanding of other people, places, and things in my community, Indian Country generally, and global Indigenous consciousness and networks. I learned to collect knowledge and apply it to real world situations and understandings about the past, present, and future. One of the many impactful projects that I worked on was a community-composed letter of honoring to author Paulette Steeves, where I witnessed and worked with a team of leaders, creating a document that was more than the sum of its parts. As a leader, my cohort inspired me to both lead and follow in pursuit of excellence—that is what I bring to an organization as a result of my education so far.

I have strong presentation skills that combine writing and research, technology, public speaking, and visual elements to get a point across. I was able to find my voice in all its forms in the Native Pathways Program and develop my communication skills and style to benefit my education and those around me. I excel in verbal communication and have developed advanced skills in digital communications through my academic journey.

I've identified different ways of gaining knowledge and insights into the world through balanced approaches: scholarly work, oral history, language, literature, history, and professional networking. The role of storytelling is most important to me, and this has been reinforced on multiple levels—identifying history, envisioning the future based on observations about the past and present, strengthening the integrity of Indigenous cultures, and honoring elders all have a role to play. I have cultivated a unique ability to see things from multiple perspectives and make things work based on shared responsibilities and what is needed to execute processes, both independently and in community. For example, I have been working on the revitalization of my own language on my home reservation—this improves, elevates, and heals the whole community.

My experiences in the Native Pathways Program have given me many ways of thinking through project-based work, with multiple paths from point A to point B. The balance of working individually and working on teams has helped me to think critically in ways that expanded the foundations that I had built up through work and life experiences. I like to think expansively and enjoy attending to fine details. I can single things out and put concepts together to see the big picture. Through my education, I have developed the skills needed to identify, isolate, and web information within an Indigenous ethical framework. My ability to think critically extends to analysis of visual information.

I now have a fuller sense of how the world works and how Tribal, and other, communities work in the world. Within the realities of the world, problem solving is the ability to identify something that's not working, assessing threats and strengths, seeing ways to overcome, and in turn helping to bring more tools and information to solve the problems at hand—I've learned that intentional work brings more options than I might have originally thought. It is in problem solving that the better story is built in community and through overlapping systems that impact Tribal nations. At Evergreen, my community letter-writing work taught me to problem-solve in areas that really matter, even if those matters are disturbing or undesirable. With the model of Paulette Steeves, my team and I were able to think through problems beyond the horizon as well as close to home, taking history and knowledge and applying it to unexpected areas of study. We used real world realities and took them to have real world illumination and solutions, resurrecting the past to solidify the better future. My education has unified my understandings of how reality is shaped, sharpened my purpose in life, and given deeper meaning to my passion for human development and wholeness. Education itself has become part of my passion to help others.



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March 2022 - June 2022: World of Writing: Thinking it Through - Intersectional Public Voice and Writing for Survivance

4 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA

This course focused on research, self-expression, and public voice. It was a research-intensive writing course designed to develop effective persuasive essays (written and/or visual) in a public voice while at the same time interrogating the effectiveness of "persuasion." Projects included policy papers, lyric essays, autoethnographies, letters, manifestos, conventional research papers, and more. 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 misunderstanding. We practiced the navigation of rhetoric through both Indigenous/ist and cognitive lenses as we endeavored to address complex, and at times oppositional, audiences. Students expanded on skills and knowledge gained in one or both World of Writing (WoW) fall and winter courses; it was recommended that a student had earned full credit in at least one of the previous WoW courses. Elements of writing explored and practiced: Indigenous/ist research pedagogy, guided journaling, sustained proof of thought, storytelling, logical fallacies and cognitive biases, mechanics and effective style, research questions, thesis statements, project proposals, writing in community, community imagination, insider/outsider and cross-cultural communication, style guides (MLA, APA), and advanced editing and revision practices. This was a welcoming environment for any student wanting to strengthen their skills in self-expression, research, storytelling, argumentation, public rhetoric, and personal writing style.

EVALUATION:

Written by: Carmen Hoover, MFA

Frances Rohr demonstrated strategies for writing on demand, project planning, personal style, and public voice by keeping a journal, participating in opening sentences, creating strong writing habits, and participating in a writing team effectively. Frances provided energized leadership and produced a final project and final portfolio with an ability to think and write, both in community and as an individual. In the course of research and writing, the ability to assess and incorporate sources was skillful. Frances provided classroom leadership and supported peers as they completed their research projects and lyric essays as part of their writing team.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

2 - Writing and Rhetoric

2 - American Indian and Indigenous Studies



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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

Frances Rohr 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. Frances 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. Frances 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. Frances 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. Frances 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. Frances 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. Frances provided energized, welcoming leadership at Longhouse Gatherings throughout the quarter and shared her talents generously.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 12

4 - Native American and Indigenous Studies



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- 4 - Cultural Anthropology
- 2 - Decolonial Studies
- 2 - Research Methods and Writing



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January 2022 - March 2022: World of Writing: Methodologies, Methods, and Imagination
4 Credits

DESCRIPTION:

Faculty: Carmen Hoover, MFA

World of Writing: Methodologies, Methods, and Imagination: This course used Indigenous/ist theory and content to expand academic and creative writing through a community writing process, as well as comparing and contrasting Western content to gain multiple perspectives. We took stock of Indigenous, anti-colonial, and "post-colonial" imaginations and story-telling in relation to the academy and undergraduate writing demands. This course began with an overview of the writing process, elements of close reading and academic writing, then moved into research methodology and method through critical thinking. Three rhetorical modes guided research and self-expression: Definition, Persuasion, and First-Person Narration. With a strong focus on self-knowledge and personal writing style, this was an inclusive environment for students wanting to strengthen their academic writing, creative writing, critical thinking, and research skills.

EVALUATION:

Written by: Carmen Hoover, MFA

Frances Rohr developed effective strategies for writing on demand, project planning, editing, personal style, and writing in community. By keeping a journal and focusing on effective processes for document creation, Frances developed strong skills with close reading and introductory analysis as well as with central and subordinate ideas. The writing habits developed were strong in context of both Indigenous and Western rhetorical lenses and style guides. Frances often led the class with effective interrogation of the course materials. Working within a community writing team was a key component of the course, and Frances was a powerful and enthusiastic leader in this process, yielding an excellent final portfolio that addressed critical modes of thought in definition, narrative, and persuasion.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

2 - Writing and Rhetoric

2 - Critical Indigenous Studies



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

12 Credits

DESCRIPTION:

Faculty: Kendra Aguilar, MPA; Dawn Barron, MFA; Carmen Hoover, MFA; Corey Larson, Ph.D.; and Toby Sawyer, MPA

In *Native North America: Global Influence and Belonging*, 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 Heart song 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 and students were expected to critically analyze and synthesize material.

EVALUATION:

Written by: Kendra Aguilar, MPA

For this course, Frances expressed an excellent ability to engage with various course themes, objectives and outcomes and contribute to Tribalography verbally and in writing, especially academically and culturally. Students read weekly course resources and materials, submitted various assignments, and participating in weekly small and large classroom seminar discussions. They also had an incredibly profound learning exchange with special guest, Zaki Barak Hamid; a prolific Palestinian-American actor, writer, teacher, and public radio community engagement Director who has created and guided thought-provoking conversation around the Palestinian-American experience and reconciling an Indigenous identity in foreign places. By analyzing and synthesizing these works and activities, Frances was able to define key terms and concepts relating to Tribalography, colonialism, post-colonialism, and sustainability movements.

Frances exercised leadership and practiced relational-accountability in a variety of ways throughout the quarter such as participating in a cultural-based strand course focused on important Native American and Indigenous issues during the program-wide weekend gatherings at the campus Longhouse, where students absorbed lessons from valued speakers such as Coll Thrush, author of one of the quarter's



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texts titled Indigenous London, and practiced reciprocity through the making of cultural items used to honor guests during protocols and events. Students also attended the presentations by and completed evaluations for the final candidates for full-time tenured teaching positions with the program, actively participating in a community-determined hiring process with direct impacts on their educational journey. Through a series of weekly meditative medicine wheel journals, students displayed a deep understanding of individual self-reflection and mindfulness as part of community resilience and care. This led to a student-organized proposal, which was approved for funding by Native Pathways Program Student Governance, for a field trip to The Flaming Eggplant Cafe on campus, where they researched and prepared a traditional foods meal for one another; celebrating Indigenous fortitude, global culinary contributions, and the fostering of kinship and belonging during trying times. Lastly, Frances played an important leadership role in the Native Pathways Program student governance, as Site Representative, contributing to important decisions impacting the student body.

Students did a variety of assignments aimed at deepening an understanding of the experiences of Native and Indigenous peoples abroad, in order to discover determining factors that contribute to their influence and sense of belonging in those places. Frances joined a team of two other students in presenting a video of their interview with Sarai Flores, Founding Director of the National Trauma Awareness Initiative, on how her experiences as a Native American woman living and working in Japan influenced her life's work in community. For further exploration into Native American experiences, Frances wrote a series of incredibly compelling fictional letters from a Native mother to her son, who had been stolen and taken to an Indian boarding school. Frances's crowning work for the quarter was a demonstration of the cumulative knowledge of the course themes via a vibrant visual-based essay, effectively combining imagery with narrative and demonstrating proficient Indigenous and Western research methodologies and methods, in addition to visual literacy. Through this powerful presentation on the vast impacts of the work of Dennis Banks, co-founder of the American Indian Movement, Frances was able to report on specific Indigenous interactions with non-Indigenous and global Indigenous entities and communities on various scales through storytelling, cultural exchange, kinship, and intergenerational influence.

Frances was an incredible student who took the knowledge and experiences from this course to amplify the many gifts used to make positive contributions and impact on community. I appreciate and am excited about what I have learned from Frances through the journey of making connections to Indigenous global influence and human belonging in theory, practice, and consequence.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 12

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



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September 2021 - December 2021: Native Pathways Program: Tribalography

16 Credits

DESCRIPTION:

Faculty: Kendra Aguilar, MPA, Dawn Barron, MFA, Carmen Hoover, MFA, Corey Larson, PhD, Toby Sawyer, MPA

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: Kendra Aguilar, MPA

For this course, Frances succeeded in achieving all objectives and outcomes and expressed an excellent ability to engage with the course themes. By analyzing and synthesizing course resources and materials, submitting various assignments, and through participating in weekly small and large classroom seminar discussions, Frances was able to strongly articulate and define key terms and concepts relating to tribalography in theory, practice, and consequence as seen through Indigenous, Western, and other lenses.

As part of exercising leadership and relational-accountability, Frances contributed to a skillful and engaging student-lead group seminar discussion on the Jingle Dress Project, and posed critical-thinking questions to the class which inspired deeper engagement with course topics. Frances also reflected on the idea of America as a tapestry, with various fibers representing the different peoples, cultures, and communities that weave it together, and shared how they and their family, community, and ancestors fit into this tapestry.



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Frances's crowning work for the quarter was a demonstration of the cumulative knowledge of the course themes via a well researched paper titled "Decolonizing our Journey to Understanding Addiction and Recovery." Frances also presented a vibrant visual-based essay, effectively combining imagery with narrative and demonstrating proficiency in Indigenous and Western research methodologies and methods, in addition to visual literacy. Through this insightful and important paper, an informative independent project on Tribal employee rights, and other work throughout the course, Frances was able to report on Tribal and Indigenous impacts on North American culture and development, especially in the United States, and contribute to tribalography verbally and in writing, especially academically and culturally.

Frances was a valuable contributor to the learning community this quarter, and whom it was a pleasure learning with and from.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 16

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



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

14 Credits

DESCRIPTION:

Faculty: Kendra Aguilar, MPA

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 posited as an integral piece of Indigenous culture, not separate from the people who live on or from it. Focus was on the Pacific Northwest and work 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, Cultural Sovereignty, and the exploration of the book *Trace* by Lauret Savoy.

EVALUATION:

Written by: Kendra Aguilar, MPA

This quarter Frances succeeded in achieving all course objectives and outcomes and did an excellent job examining and reporting back on past and present environmental issues through political, economic, cultural and ecological lenses, from the various perspectives of Indigenous peoples locally, nationally, and globally.

Frances exercised leadership and relational accountability in multiple ways. She reached out to one of her peers at least once a week and participated in the monthly all-program virtual Longhouse gatherings, which helped maintain a robust, healthy, and culturally-supportive value-based learning community for all. She also contributed a deeply profound family story and powerful conclusion to a group presentation for Evergreen's third annual Equity Symposium, which appeared to have a profound and transformative impact on all who attended. Frances exhibited an increased awareness of and sensitivity to the diversity of Indigenous experiences, contexts, and perspectives concerning environmental issues by contributing to large and small group discussions of readings, films, and presentations on land and sea issues, including both Indigenous and non-Indigenous responses to climate change. She also displayed a complex understanding of and ability to discuss Indigenous rights and responsibilities concerning land and water by giving a superbly organized midterm report and presentation on a prolific Indigenous environmental rights activist, which incorporated Indigenous theories of land and sea stewardship. Frances demonstrated knowledge and use of both Indigenous and Western research methodologies and methods and contributed to bioregional intelligence by reporting on landscapes and seascapes in relationship to tribal sovereignty and Indigenous advancement through a brilliant policy brief outline on the impacts of power lines running through her reservation. Throughout the quarter, Frances spent time outdoors and produced a weekly nature log which confirmed an increased awareness and appreciation of Indigenous knowledge, ways of thinking, and kinship-based relationships with and responsibilities towards the natural world. Frances summed up her learning from the quarter with a strong demonstration of visual literacy, via a multi-image visual essay presentation.

Professionally, the competencies built into this program were intended to help prepare students to partner with or work for Indigenous nations or organizations, especially where lawmakers and civic leaders are advancing policies that impact our communities. In the context of Indigenous environmental issues, Frances has shown, through the excellent work described above, that she possess the



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advanced skills in critical listening, critical thinking, and applied learning to be an asset in any educational or work environment she chooses to contribute to in the future.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 14

- 4 - Environmental Humanities
- 4 - Native American and Indigenous Studies
- 4 - Environmental Science and Traditional Ecological Knowledge Systems
- 2 - Twulshootseed Language



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

12 Credits

DESCRIPTION:

Faculty: Kendra Aguilar, MPA

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 have attempted to erase, silence, and promote stereotypes and monoculturalism throughout Indigenous communities, but more importantly, what the current Indigenous change-makers and scholarly leaders are doing now. Students critically analyzed the intersections between western and Indigenous feminism, sought to understand and effectively communicate the imperative to value the Indigenous lens in academia, and report on a currently researched movement that illustrates praxis. Weekend Gatherings included panels, small group work, community building, and reflections.

EVALUATION:

Written by: Kendra Aguilar, MPA

Frances was an exceptional student throughout the quarter and succeeded in achieving all course objectives and outcomes. During this course, students examined traditional and contemporary perspectives on gender through poetry, film, music, art, and various other forms of academic and non-academic writing. They each contributed to Indigenous Feminist praxis by sharing thoughts and ideas through weekly journal reflections and class seminars. They also reflected on poetic and lyric form to consider how this way of thinking helps us understand gender narratives over time, and responded through both group-created and individual poetic contributions. After identifying and exploring mainstream and subaltern gender narratives across history, students created their own glossary of terms that included intersectional definitions of Indigenous feminism, feminism, gender, and other important terms. Students then analyzed their own intersectionality and created individually crafted pieces, using combinations of art and prose, to address what it would be like to walk a mile in their moccasins. They wove these stories together to present a brilliant and powerful submission for Evergreen's third annual Equity Symposium, which received considerable praise and had a transformative impact on all in attendance.

Frances studied and reported on Indigenous change-makers, writers, and scholars, especially those identifying as women and two-spirit, who are making profound contributions to the scholarship of Indigenous gender narratives and making great impact in their communities. Students welcomed guest speakers and participated in profound conversations with them around gender rolls and expectations in our communities, and how we can work together to build the future we want for forthcoming generations. Frances exercised leadership and relational accountability to their learning community by providing seminar leadership, participating in and giving support to a study team, and engaging and contributing to the program-wide virtual Longhouse gatherings, which focused on sharing community knowledge through a cultural lens. She modeled speaking from the heart and showed unyielding support of her peers, which fostered a sense of belonging and inspired confidence in those who needed it most.



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Frances's final work for the quarter was a powerful demonstration of visual literacy via a dynamic multi-image essay presentation on some of the most gripping historical photos from the Time Life archives, and their impacts on her. It was a pleasure to learn with and from Frances during this important quarter, and I look forward to seeing what gifts this phenomenal student will share with peers and the greater community in the future.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 12

4 - Gender Studies

4 - Writing

4 - Native American and Indigenous Studies



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

12 Credits

DESCRIPTION:

Faculty: Kendra Aguilar, MPA

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: Kendra Aguilar, MPA

This quarter Frances succeeded in achieving all course objectives and outcomes. She expressed an excellent ability to engage with Indigenous knowledge through critical thinking, reading and writing skills. She was able to define and articulate key terms and concepts relating to colonialism, settler colonialism, Indigenous knowledge, and research ethics by diligently synthesizing course materials via a team-created glossary, mindful weekly reflections, and engaging contributions to group discussions.

Frances thoroughly examined philosophical and ethical frameworks, as related to both western and Indigenous research methodologies and methods, and identified how to use them appropriately by envisioning her own ethical evaluation model for research. She responded to critical questions, regarding how our communities are mitigating the impacts of settler colonialism on Indigenous knowledge and ways of being, through robust conversation and preparation of a research essay. She also showed skills in practicing the application of an Indigenous style guide and building of an annotated bibliography, using rhetorical precis. Frances's final individual work for the quarter was a demonstration of visual literacy via a profoundly powerful presentation on decolonization of ourselves and our minds, to further support and express her essay topic to her peers, combining vibrant imagery with exceptional research and deep personal learning.

Frances exercised leadership and relationship accountability by participating in a study team, which delivered a brilliant student-lead seminar presentation and discussion, and by actively engaging in the program-wide virtual Longhouse gatherings, which focused on sharing community knowledge through a cultural lens. She was a valuable contributor to her learning community throughout the quarter and it was an honor to learn with and from her.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 12

4 - History: Indigenous and American

4 - Research Methodologies and Methods: Indigenous and Western

2 - Philosophy: Ethics



Rohr, Frances

A00411299

Last, First Middle

Student ID

2 - Critical Indigenous Studies



Rohr, Frances

A00411299

Last, First Middle

Student ID

**January 2018 - March 2018: Native Pathways Program: Rebuilding Native Nations-
Strategies for Governance and Development (Olympia)**

6 Credits

DESCRIPTION:

Faculty: Anthony Brave

Ethics for Indigenous Vitality was the core program for the Native Pathways Program and an exploration of major ethical theories and how to apply ethics through an indigenous lens. By examining ethics, in particular the standards for ethical research, we considered the systems of indigenous knowledge and the intersection of self-determination and way of life. What are ethical norms? Who or what creates the ethical underpinnings of our societies and communities? This program was designed to foster strong analytical and critical thinking skills by developing a framework for ethical decision making to ensure the vitality of tribes, nations, and communities. By gaining a basic understanding of the 6 major ethical theories (Plato's Absolutism, Aristotle's Eudemonism, St. Aquinas' Natural Law, Kant's Deontology, Mill's Utilitarianism, and Rawl's Contractarianism), then moving into more contemporary and indigenous platforms from Vine Deloria, Jr., Seven Grandfather Teachings, and more, we looked at how ethics shape and promote Indigenous survival and culture.

EVALUATION:

Written by: Anthony Brave

Frances was a pleasure to have in class. During class she put her entire self into the classroom activities content, often times sharing creative and deeply thoughtful comments and responses to the subjects under discussion. Unfortunately, Frances was unable to complete all the basic requirements of the class, completing one third of the required work concerning the reflections and the larger projects. She did successfully complete the group teaching to learn project, creatively showcasing how the philosophy of Bruce Lee can be applied in Indian Country. Attendance was an issue.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 6

2- Ethics

2- Political Theory

2- Native Studies: Tribal Governance



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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.