



Word, Jenny Lee

A00423147

Last, First Middle

Student ID

TRANSFER CREDIT:

Start	End	Credits	Title
09/2009	06/2012	135	SUNY - Fredonia

EVERGREEN UNDERGRADUATE CREDIT:

Start	End	Credits	Title
09/2019	12/2019	2	Native Pathways Program: Legacies of Resistance (Tacoma) <i>2 - Native and Indigenous Studies</i>
03/2020	06/2020	6	Native Pathways Program- Mediated: Indigenous Rhetoric, Identity Politics, and Public Spaces (Tacoma) <i>2 - Political Science</i> <i>2 - Critical Indigenous Studies</i> <i>2 - Writing</i>
09/2020	12/2020	4	Native Pathways Program: Settler Colonialism and Indigenous Knowledge - Ethics and Research (Tacoma) <i>2 - Research Methodologies and Methods: Indigenous and Western</i> <i>2 - Critical Indigenous Studies</i>
01/2021	03/2021	4	Native Pathways Program: Indigenous Feminisms and Gender Narratives (Tacoma) <i>1 - Gender Studies</i> <i>1 - Writing</i> <i>2 - Native American and Indigenous Studies</i>
03/2021	06/2021	4	Native Pathways Program: Seascapes and Landscapes (Tacoma) <i>1 - Environmental Humanities</i> <i>1 - Native American and Indigenous Studies</i> <i>2 - Environmental Science and Traditional Ecological Knowledge Systems</i>
09/2021	12/2021	4	Native Pathways Program: Tribalography <i>2 - Native American and Indigenous Studies</i> <i>2 - Indigenous Literature and Storytelling</i>
01/2022	03/2022	12	Native Pathways Program: Native North America: Global Influence and Belonging (Tacoma) <i>4 - Native American and Indigenous Studies</i> <i>4 - Global Studies</i> <i>2 - Indigenous Literature and Storytelling</i> <i>2 - Research and Writing</i>
01/2022	03/2022	4	Critical Indigenous Studies: Rooted: Food Players, Policy, and Power <i>2 - Critical Indigenous Studies</i> <i>2 - Food Policy</i>
03/2022	06/2022	4	Critical Indigenous Studies: Rooted: Food Sovereignty as Medicine <i>2 - Critical Indigenous Studies</i> <i>2 - Food Sovereignty</i>
03/2022	06/2022	2	Native Pathways Program: From Time Immemorial: Grounding in Places of Power (Tacoma) <i>2 - Native American and Indigenous Studies</i>



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Cumulative
181 Total Undergraduate Credits Earned



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My interest in joining the Native Pathway Program (NPP) is connected to my work at the Department of Ecology (Ecology). At Ecology, I am working as a member of a team that is focused on revising the process the agency follows to reach out to tribal communities to get comments about possible changes to environmental laws and regulations. It became increasingly evident that the way the agency approached tribal engagement needed to be reevaluated. Being naïve about the sovereign governments in Washington, I knew that the first step in my journey was to gain understanding about the Pacific Northwest indigenous peoples. A year of research led me to NPP. Throughout the many courses I took through NPP I learned about the dark history of the United States, the resilient spirit of the indigenous people and indigenous research methods.

The history of the establishment of the United States was a topic that I had to relearn through my courses. Each quarter allowed me to immerse myself in an aspect of the formation of the US from the perspective of indigenous peoples. The courses I took taught history starting from the first Spanish explorers to the current supreme court cases to rework unfair tribal treaties. Learning the history from the perspective of indigenous peoples caused me to reconsider everything I was taught in public schools growing up in California. Throughout the variety of courses, I studied the tactics that were implemented which allowed the US to shift from a society primarily made up of numerous indigenous nations to a country run by settler colonies. These tactics included the Removal Act of 1830 and Indian Child Welfare Act. One of the most shocking discoveries was the paradigm shift concerning the idea of race. Through environmental devastation and boarding schools, many customs were lost or restricted but that doesn't mean the fight is over.

Many indigenous scholars promote and cause environmental change. People like Grace Thorpe, Tara Houska, Quannah Chasinghorse, Winona LaDuke and Xiuhtezcatl Martinez have defended the destruction of natural resources on and off tribal reservations. From fighting against nuclear waste facilities on tribal lands to over taking the music scene, the presence of indigenous movers and shakers are strengthening environmental protections. After learning about the powerful influences already present within indigenous communities, I quickly realized that the best thing I could do is to amplify their voices.

To elevate the voices of indigenous activists, I need to understand how to ethically research the knowledge and viewpoints held by tribal nations. Introducing indigenous research methodology is one of the crucial topics covered in multiple quarters within NPP's curriculum. *Research is Ceremony: Indigenous Research Methods* by Shawn Wilson is used as a resource to understand the appropriate way to approach gathering information from indigenous peoples. One of the major highlights is understanding that respect, reciprocity, and relationality play pivotal roles in interpreting the knowledge shared with a researcher. I gained a lot of knowledge through the multiple classes taken at NPP, but I know I have more to learn.

NPP has provided the needed background to understand why indigenous tribes are systemically placed at a disadvantage and how to research ways to assist tribal nations in having a voice within the current system. I grew as a person and researcher through the many courses I completed at Evergreen. The workgroup I am a part of within Ecology has learned along with me as I was taught and has a clear path forward. I am eternally grateful for the knowledge that has been shared with me and will continue to build on that knowledge.

References

Wilson, S. (2008). *Research is Ceremony: Indigenous Research Methods*. Fernwood Publishing.



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

2 Credits

DESCRIPTION:

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

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 aimed at understanding 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." Students 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 also plotted journeys through time and space that converge on experiences of home. Texts included *The Indigenous Paleolithic*, *Wisdom Sits in Places*, and *Spirits of the Coast*.

EVALUATION:

Written By: Kendra Aguilar, MPA

Jenny succeeded in achieving all intended learning objectives and outcomes of this course while having a profound impact on the learning community through a grounded and gracious presence and insightful contributions. Jenny expressed an excellent ability to utilize critical thinking and powerful self-reflection to engage with Indigenous ways of being and knowing in relation to time and place. By synthesizing course materials, resources, and existing personal knowledge, and participating in small and large classroom seminar discussions, process work groups, and a field trip to the Tahoma Indian Center, Jenny was able to define and articulate key concepts relating to the theory, practice, relational accountability, and cultural understanding of the phrase "From Time Immemorial" as it applies to grounding in places of power. To further explore this idea, students contributed to the college's fourth annual Equity Symposium by submitting a profound group presentation on an Indigenous approach to community care titled "We are the Medicine We've Been Waiting For." By sharing stories, experiences, and various art-forms in a collective video, students showed how they draw upon cultural frameworks, ancestral strength and knowledge, and the power of relationality to guide and sustain them through these challenging times, by building supportive and thriving communities that use their collective gifts to promote healing, drive resources to address their needs, and create positive change in the world; embodying the good medicine we all need now and into the future.

Jenny's crowning work for the course was a highly informative and engaging demonstration of visual literacy via a wonderful presentation on common camas, which was shared with the learning community. Through this thoughtfully crafted senior project of researching and planting camas, implemented throughout the quarter, Jenny was able to contribute to Indigenous research methodologies and methods, academically and culturally. From the Nimiipuu creation story and camas' relationship with



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gophers, the history of Tribal food sovereignty and food justice issues around this traditional food, to harvesting and cooking techniques, Jenny displayed a deep cumulative knowledge of the course topics and themes.

Jenny was a brilliant, compassionate, and intuitive student with many gifts to share with the world. It was truly an honor to learn with and from Jenny throughout this course as we promoted the value of Indigenous science and made connections between land, culture, humans and non-human relatives, place, and space across time; deepening our understanding of what it means to experience and preserve a sense of home now and into the future.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 2

2 - Native American and Indigenous Studies



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March 2022 - June 2022: Critical Indigenous Studies: Rooted: Food Sovereignty as Medicine

4 Credits

DESCRIPTION:

Faculty: Kendra Aguilar, MPA

Critical Indigenous Studies (CIS): Rooted: Food Sovereignty as Medicine focused on health and well-being from an Indigenous lens and used plant teachings for social-emotional skills and a medicine wheel framework to explore how our food is part of a sacred circle which allows us to acknowledge relational accountability and address how the revitalization and reclamation of our food systems can help repair the circle and help restore all aspects of wellness for ourselves, our communities, and our planet.

It was part of a non-sequential series 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 intended to honor grassroots efforts (both Indigenous and Western, and collaborations between) to bring control over food production, distribution, and restore access to the peoples most impacted. 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. 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 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.

Book: *Plant Teachings for Growing Social-Emotional Skills, A Collaborative Project* by GRuB and Northwest Indian Treatment Center

EVALUATION:

Written by: Kendra Aguilar, MPA

Jenny succeeded in achieving all objectives and outcomes of this course while having a profound impact on the learning community through a light and gracious presence and heartfelt contributions, whether verbally or in writing. Jenny expressed a superb ability to utilize critical thinking, Indigenous research methodology, and powerful self-reflection to engage with Indigenous knowledge of local plants and how to protect and promote healthy plant communities and ecosystems through ethical harvesting and ecological restoration. By synthesizing course resources, materials, and personal knowledge and participating in small and large classroom seminar discussions and process work groups, Jenny was able to expertly articulate key concepts relating to how the acts of food sovereignty can help mend and restore balance on micro, mezzo, and macro levels. Jenny also displayed an increase in understanding individual and community resilience through a series of weekly meditative medicine wheel journals and other class activities that supported the building of social-emotional skills such as mindfulness, self-awareness, healthy relationships, and tolerating stress.

Jenny's final work for the quarter was a demonstration of the cumulative knowledge of the course themes via a vibrant plant monograph, which was shared with the learning community. Through this brilliantly and skillfully researched presentation on Camas, which this student just started growing, Jenny was able to promote the value and significance of Indigenous Science and Native ways of knowing, doing, and being, including intergenerational and experiential learning, the transmission of knowledge through stories, and recognizing and building reciprocal relationships.



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Jenny was a shining star with many valuable gifts to share with the world. It was truly an honor to learn with and from Jenny throughout this course as we made connections between land, culture, and community and built relationships between and among humans, nonhuman beings, and the environment.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

2- Critical Indigenous Studies

2- Food Sovereignty



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January 2022 - March 2022: Critical Indigenous Studies: Rooted: Food Players, Policy, and Power

4 Credits

DESCRIPTION:

Faculty: Kendra Aguilar, MPA

Critical Indigenous Studies (CIS): Rooted: Food Players, Policy, and Power was an intermediate course that moved from theory to practice and focused on the major players in our food systems and their often competing agendas, as well as how Indigenous communities and Tribes are informing policy and implementing change as part of a food revolution to benefit the planet and future generations. It was part of a non-sequential series 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 included chapters from books such as *Indigenous Food Sovereignty in the United States*, films such as "As Long as the River Runs," and recorded interviews and live presentations from Indigenous leaders, in order to honor the grassroots efforts of these visionaries to restore control over food production, distribution, and access back to their communities.

Discussions included critical reflection of Food Policy and Federal Indian Policy, and other historical events, that are foundational to understanding Native American social movements aimed at food justice and food security, locally and throughout the United States. Specific topics included local treaties, Native rights, colonization and decolonization, traditional and healthy foods, Tribal food sovereignty, local food production, food policy, and activism. The goal of this course was to add to a foundation of knowledge to support further academic work and create opportunities to put into practice some of the crucial tools, such as policy work, needed for civic engagement in the food sovereignty/food justice movements.

EVALUATION:

Written by: Kendra Aguilar, MPA

During this course Jenny succeeded in achieving all objectives and outcomes and expressed an excellent ability to engage with Indigenous knowledge and critical thinking and writing skills. Jenny was able to articulate key terms and concepts relating to policy as a powerful tool in Tribal foods sovereignty and Indigenous food justice movements by synthesizing a variety of course resources and materials and responding to questions and conversation during weekly seminars and small group discussions. Students also got the opportunity to take their learning from theory to practice and support food justice activism by participating in an online community action for saving the Yellowstone buffalo herds.

Jenny defined and practiced the criteria for effective food policies by constructing a policy brief outline on the brilliant idea of allowing students at a local school to earn STEM and other credits by working in a community garden, an important food justice issue that impacts Indigenous peoples, resulting in a thoughtful critique of such policies with respect to evidence-base, adequacy of implementation and impact, and forces which hinder or help their implementation. The brief was accompanied by a policy letter addressed to key stakeholders and decision makers, in order to introduce the issue while engaging with concise, skillful, and persuasive letter writing as part of a broader social justice initiative.

Jenny's final work for the quarter was a demonstration of the cumulative knowledge of the course themes via a compelling verbal essay that was shared with the class, combining lived experience with Indigenous and western research methodologies. Through this wonderful presentation on the policy proposal, which gained support from local parents who are taking it to the next stage, Jenny was able to identify an important Indigenous food justice related issue amenable to policy intervention, as well as the major players in food systems and their agendas, resulting in a powerful display of increased learning



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regarding the impacts of food system actors, agendas, and activities, especially on Tribal nations and Indigenous communities.

Jenny is a bright student and powerful community change maker, and was a valuable contributor to the learning community. It was a pleasure learning with and from Jenny regarding how our communities are mitigating the impacts of settler colonialism on Indigenous food systems, while promoting traditional ecological knowledge (TEK) and ways of being and knowing as the solution and way forward towards a more sustainable future for all.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

2 - Critical Indigenous Studies

2 - Food Policy



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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, Jenny 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, Jenny was able to define key terms and concepts relating to Tribalography, colonialism, post-colonialism, and sustainability movements.

Jenny exercised leadership and practiced relational-accountability in a variety of ways throughout the quarter. Through a series of weekly meditative medicine wheel journals, Jenny 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



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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.

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. Jenny 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. Jenny's crowning work for the quarter was a demonstration of the cumulative knowledge of the course themes via an individual food sovereignty project, conducted throughout the quarter, and 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 entertaining and informative presentation on the movement of the potato, Jenny was able to remind us that our plant relatives have journeyed in ways that has impacted their influence and belonging and 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.

Jenny 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 Jenny 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

4 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, Jenny 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, Jenny 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, Jenny contributed to several engaging student-lead seminar discussions and posed critical-thinking questions to the class which inspired deeper engagement with course topics. Students 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 families, communities, and ancestors fit into this tapestry.



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Jenny's crowning work for the quarter was a demonstration of the cumulative knowledge of the course themes via an important and well-researched 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 well-executed and extremely informative presentation on the Health, Economic Assistance, Liability Protection and Schools (HEALS) Act, Jenny 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.

Jenny was a bright and valuable contributor to the learning community, and it was a pleasure learning with and from this student.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

2 - Native American and Indigenous Studies

2 - Indigenous Literature and Storytelling



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

4 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 Jenny 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.

Jenny 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 to a group presentation for Evergreen's third annual Equity Symposium, which appeared to have a profound and transformative impact on all who attended.

Jenny 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 deep understanding of and ability to discuss Indigenous rights and responsibilities concerning land and water by giving a powerful midterm report on her experiences with the Environmental Justice Council. Jenny contributed to bioregional intelligence by reporting on landscapes and seascapes in relationship to tribal sovereignty and Indigenous advancement. Throughout the quarter, Jenny spent time outdoors and produced a weekly nature log. She summed up her learning from the quarter via a brilliant and beautifully written work of prose around her evolving identity, which confirmed an increased awareness and appreciation of Indigenous knowledge, ways of thinking, and kinship-based relationships with and responsibilities towards the natural world.

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 Jenny has shown, through the amazing work described above, that she possessed the 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.



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SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

- 1 - Environmental Humanities
- 1 - Native American and Indigenous Studies
- 2 - Environmental Science and Traditional Ecological Knowledge Systems



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

4 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

Jenny 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.

Jenny 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. Jenny exercised leadership and relational accountability to her 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.

Jenny's final work for the quarter was a powerful demonstration of visual literacy via a dynamic multi-image essay presentation. Jenny was a dedicated and enthusiastic learner. It was a pleasure to learn



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with and from her 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: 4

1 - Gender Studies

1 - Writing

2 - 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)

4 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 Jenny brilliantly succeeded in achieving all course objectives and outcomes. She expressed an impressive 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, vibrant and engaging weekly written reflections, and thought-provoking contributions to group discussions.

Jenny examined philosophical and ethical frameworks, as related to both western and Indigenous research methodologies and methods, and identified how to use them appropriately. She showed strong skills in how to apply an Indigenous style guide and produce an annotated bibliography, using rhetorical precis. She also exercised leadership and relational accountability by participating in a study team, which delivered a brilliant student-led seminar presentation and discussion, and by actively engaging in program-wide virtual Longhouse gatherings, which focused on sharing community knowledge through a cultural lens.

Jenny's final individual work for the quarter was a demonstration of visual literacy via a powerful and beautifully narrated presentation to her peers. By combining captivating imagery with thorough research and deep personal learning, she responded to critical questions regarding how our communities are mitigating the impacts of settler colonialism on Indigenous knowledge and ways of being by sharing strong Indigenous narratives via public art murals. Jenny was a gifted and dynamic student, and valuable contributor to her learning community.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 4

2 - Research Methodologies and Methods: Indigenous and Western

2 - Critical Indigenous Studies



Word, Jenny Lee

A00423147

Last, First Middle

Student ID

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

6 Credits

DESCRIPTION:

Faculty: Kendra Aguilar, MPA

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 have had the potential to inspire Indigenized communication patterns that bring desired effects in a multi-cultural world.

The author Sidner Larson says, "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. It posed questions such as: 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, and 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 presenting materials through an indigenous lens, and encouraging students to bring their own lenses. Students were expected to attend classes with their site faculty during the week and meet for remote gatherings on two Saturday/Sunday weekends. The common text was *Watchman's Rattle*.

EVALUATION:

Written by: Kendra Aguilar, MPA

Jenny was a strong student this quarter who successfully achieved all of the course objectives and outcomes via critical reading, thinking, and writing. She was able to clearly define and articulate key terms and concepts relating to Indigenous rhetoric, identity politics, and current events. She expressed an outstanding ability to synthesize course materials via thoughtful written reflections and engaging contributions to group discussions.

In order to address important challenges faced by Indigenous peoples today, students practiced creative inquiry which focused on Indigenous worldviews and ways of being and knowing, such as relationality, in order to explore real world solutions and be better equipped to navigate public spaces, command a seat at the table, and shape Indigenous futures in a multi-cultural world. Through application of Indigenous research methodology and axiology, Jenny showed her ability to Investigate and analyze multiple



Word, Jenny Lee

A00423147

Last, First Middle

Student ID

perspectives especially as they relate to public perceptions of Indigenous peoples throughout history and as stakeholders in contemporary society. Jenny co-created a brilliant and engaging project, in the form of a commercial, in order to help her peers more easily identify the use of Appeal to Ignorance logical fallacy in politicized conversation, rhetoric, and propaganda whether online, in person or through marketing campaigns. She also displayed considerable skill in learning across cultures and strengthening interdisciplinary, intersectional, and Indigenous thinking via a series of carefully constructed and intentionally crafted 100-word essays. Each student created one of the essay topics or questions for their peers to answer. Jenny expressed a considerable depth of understanding of the quarterly themes with her very relevant question around whether her peers feel that moving away from traditional medicine, healing rituals and food sovereignty is causing dominant society to reach its cognitive threshold.

Jenny's shining moment was when she demonstrated leadership and applied critical thinking to solve problems through a well thought out personal impact strategy, which she shared with her peers in order to help create a community-based social impact strategic plan together. Jenny also showed leadership through accountability of self and support of others by facilitating regular wellness checks with one of her peers and providing encouragement around completion of assignments. This was especially vital during this challenging and unprecedented time where students struggled with navigating a completely online teaching and learning model, some for the first time.

Jenny was a vibrant, caring, and inspiring student and a valued member of her learning community. It has been an absolute pleasure and honor to have learned with and from her and witnessed her powerful journey so far in this program.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 6

- 2 - Political Science
- 2 - Critical Indigenous Studies
- 2 - Writing



Word, Jenny Lee

A00423147

Last, First Middle

Student ID

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

2 Credits

DESCRIPTION:

Faculty: Kendra Aguilar, MPA

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 was 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). 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: Kendra Aguilar, MPA

Jenny had a successful quarter examining and presenting the concept of Indigenous ways of thriving via resisting colonization in the past, present, and future. Through regular seminar participation and written reflections, she expressed a strong ability to critically examine, synthesize, and articulate an understanding of key terms and concepts from texts, lectures, films, and activities relating to dissecting the binary of colonization and decolonization, especially in relation to resistance writers, thinkers, and artists. Jenny contributed relevant and thoughtful research and oration in regards to local Native legacies of resistance. She assessed the landscape of resistance to the challenges that Indigenous communities face in the contemporary world and used these ideas, along with robust research and personal learning, to create an Indigenous Research Proposal, showing an understanding and practice of elements critical to Indigenous Methodology and discourse needed to benefit Native communities and support thriving in a neo-colonial world.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 2

2 - Native and Indigenous Studies



The Evergreen State College • Olympia, WA 98505 • www.evergreen.edu

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.