



PERSONNEL DATA SHEET (PDS)

Name: [REDACTED]

Date: August 18, 2022

At what rank were you first employed at Humboldt? Assistant Professor

Date of initial appointment: August 19, 2019

Present Rank: Assistant Professor

Effective date of appointment or promotion to present rank: August 19, 2019

Have you been awarded tenure? Yes _____ No X

Terminal degree received? Yes X No _____

If No, Expected completion date: _____

OR Date equivalency or compensatory strengths approved: _____

I. EDUCATION AND EMPLOYMENT BACKGROUND

a. Education (in reverse chronological order)

Name of Institution/Location	Dates Attended	Major Emphasis	Degree and Date
University of California, [REDACTED]	2014-2019	[REDACTED]	Ph.D. (2019) M.A. (2016)
[REDACTED]	2010-2014	[REDACTED]	B.A. (2014)

b. Employment (in reverse chronological order)

Employer (Institution) or Organization/Location	Nature of Employment	Position/Rank	Dates
Humboldt State University (Arcata, CA)	Tenure Track/Full Time	Assistant Professor [REDACTED]	August 2019 – Current
University of California, Davis (Davis, CA)	Part Time	Associate Instructor [REDACTED]	2016-2018

I. EFFECTIVENESS (Appendix J, Section IX, B.1.)**a. Teaching Effectiveness**

1. List and describe courses taught, by course number and title, and assigned time for which WTUs were given. Use a table format to summarize WTUs, name/number of course, semester taught, enrollment.

Course	Title	Format	WTU	Enrollment
Spring 2022				
NAS 104	Introduction to Native American Studies	Lecture	3	45
NAS 104	Introduction to Native American Studies	Lecture	3	42
NAS 104	Introduction to Native American Studies	Lecture	3	44
TOTAL			9	
Assigned Time: Polytechnic/TEK			3	
Fall 2021				
NAS 104	Introduction to Native American Studies	Lecture	3	48
NAS 104	Introduction to Native American Studies	Lecture	3	50
NAS 104	Introduction to Native American Studies	Lecture	3	52
TOTAL			9	
Assigned Time: PBLCs			3	
Spring 2021				
NAS 104	Introduction to Native American Studies	Lecture	3	45
NAS 104	Introduction to Native American Studies	Lecture	3	45
NAS 200	Indigenous People in US History	Lecture	3	35
	New Faculty Course Release		3	
TOTAL			12	
Fall 2020				
NAS 104	Introduction to Native American Studies	Lecture	3	31
NAS 104	Introduction to Native American Studies	Lecture	3	41
NAS 104	Introduction to Native American Studies	Lecture	3	36
	New Faculty Course Release		3	
TOTAL			12	
Spring 2020				
NAS 104	Introduction to Native American Studies	Lecture	3	40
NAS 104	Introduction to Native American Studies	Lecture	3	48
NAS 104	Introduction to Native American Studies	Lecture	3	25
	New Faculty Course Release		3	
TOTAL			12	
Fall 2019				
NAS 104	Introduction to Native American Studies	Lecture	3	46
NAS 200	Indigenous People in US History	Lecture	3	35
NAS 200	Indigenous People in US History	Lecture	3	33
	New Faculty Course Release		3	
TOTAL			12	

I teach Native American Studies (NAS) for two primary reasons: NAS curricula rectifies the historical amnesia perpetuated in public education and illuminates the continuation of settler colonialism in contemporary American society while also demonstrating importance of Indigenous knowledges. Second, NAS curricula benefits Native American communities by prioritizing Indigenous experiences and knowledges while protecting tribal sovereignty. My responsibility as an educator is to equip students with the knowledge, tools, and confidence to negotiate and transform historical structures of inequality in the academy and beyond.

NAS 200: Indigenous People in US History

The NAS 200 course is a Diversity & Common Ground and an American Institutions GE. I taught two sections of NAS 200 during the Fall 2019 semester. The course was organized around two key texts the students read for the course: *An Indigenous Peoples' History of the United States* Roxanne Dunbar-Ortiz and *As Long As Grass Grows: The Indigenous Fight for Environmental Justice, From Colonization to Standing Rock* by Dina Gilio-Whitaker. Because this course included many Place Based Learning Community (PBL) students and a majority of the student were STEM majors, I adapted the readings for this semester to bring in a historical focus on environmental justice movements because I wanted the curriculum to speak to the students in the course. The course provides foundational Indigenous perspectives and critiques of American historiography. Through this course, students are introduced to archival and historical research, while developing the ability to critically examine master narratives employed in American history telling and identify the logics of settler colonialism within American empire making. The culminating assignment for the course is an individual research paper that examines a specific Federal Indian Policy and how it impacted a particular tribal nation. Throughout the semester, students developed these projects by having two class sessions in the HSU library with the CAHSS Librarian and Special Collections Instruction Librarian to practice research skills using both secondary and primary sources. Students, through written assignments, then exercise their analytical abilities on the primary and secondary sources they identify in the HSU library. Students then extend this skill to maps and images. The research and analysis compiled throughout the semester is then developed into a final research essay.

Student evaluations in for NAS 200 were positive. The average instructor rating for both sections was [REDACTED] (out of 5.0). Student commentary on the course emphasized the unforeseen relevance of my course to their own fields of study, the engaging course atmosphere, and recommendations of additional academic resources. Students write that I “fostered an environment where students could share books, campus events, and personal networking opportunities relevant to our course,” that I provided “thoughtful responses to written work,” and the course “is always in the back of my mind now.” Students also remarked on my ability to create a safe learning environment where disagreements could still take place. A student wrote that I “promoted healthy discussion and allowed us to respond to and challenge each other’s statements and opinions. These discussions allowed for a better understanding, as you develop your own opinion when hearing those of others regardless of whether or not you agree with each other.” Another student commended that I fostered “an extremely safe learning environment while at the same time encouraging us to check our own privileges. Every lecture I learned something new, and walked away from each class wanting to make change.” Part of my educational philosophy is that it is paramount to create such a class atmosphere to effectively talk about settler colonialism and white supremacy. Additionally, the goal of these class conversations is allyship and action. Student [REDACTED] (self-identified herself in the course evaluation form) wrote: “One of the best professors I have had... I am always engaged in [REDACTED] class, the way she would look at each student as individuals with hope, she made me feel I could oppressive systems and even change the world. She changed my life.”

Suggested improvements on my course evaluations included lessening the quantity of reading and assignments. As a Professor I value teaching students how to manage reading large quantities of material though I acknowledge this is an acquired skill and one that takes practice. However, considering this was my first semester teaching NAS 200, I intend to make additional modifications to course assignments in ways that streamline student workload. Another common suggestion from students focused on the speed at which I speak. I am well aware of this issue and am consciously trying to speak slower for my students. I frequently tell my students that I speak quickly and request that they ask me to slow down (or use the demonstrated “slow down” gesture) if necessary. Students rarely make this request. The last comment I will address here is the following: “it seems like a major foundation of NAS is challenging dominant narratives, I support this cause, but offer that there may be value too in

critical analysis of NAS narratives, or alternatively attention given to the possible value of dominant narratives.” While the student in question does not clarify which narrative, specifically, they are referring to, this course is designed to introduce students to how the “value” of dominant narratives has been ingrained within public curricula throughout the United States (e.g., “Manifest Destiny,” memorialization of California Gold Rush, Columbus discovered America, etc.). This comment speaks to the difficulty of exposing students to the historical inaccuracies presented to them about Native peoples as it often elicits reluctance to accept accurate information (e.g. disavowal) and emotional responses (often denial/anger, frequently directed at the Professor). I make it a point in my class to encourage student critique and engagement with course and lecture materials and have led a number of generative conversations with students about their responses to readings or concerns about the ideas presented in class.

Teaching courses like NAS 200 is about helping students to revise the history they have always been taught as being objective or factual. Because many of these students were not given the opportunity to critically engage with texts or primary sources that represent Native American perspectives in elementary, junior high, or high school, my course becomes one of the first places that they are challenged to think beyond an oversimplified and sanitized history that is designed to support white supremacy. The textbooks that I used this semester were peer-reviewed and widely acclaimed books published by Beacon Press, including: *An Indigenous People’s History of the United States* by Roxanne Dunbar-Ortiz and *As Long as Grass Grows: The Indigenous Fight for Environmental Justice, from Colonization to Standing Rock*. In addition, the information in the textbook, as well as that used in class, come from primary source documents and peer reviewed journal articles or books.

I taught NAS 200 again in Spring 2021 as a virtual asynchronous/synchronous course. The first class was offered as an asynchronous class session, with a synchronous option for students that preferred additional structure during the semester. These class sessions consisted of a sixty-minute lecture that students could attend live if they wished, with a twenty-minute period for questions. These lectures were recorded and posted to Canvas for students to watch asynchronously, if preferred, before the second-class session of the week, which was always synchronous. This class structure was designed to maximize flexibility for students with diverse learning styles during the pandemic. The synchronous class session was reserved for questions, discussions, and participation-based activities. The organization of the course material was revised from Fall 2019 and, instead, course content was presented thematically through three modules: Module 1: California Indian History, Module 2: Native History & Settler Colonialism, and Module 3: Native History & Environmental Justice. In response to student feedback from Fall 2019 and the transition to virtual education, I modified the assignment structure of the course. I relied on weekly in-class assignments to encourage participation and consistent attendance. This then allowed me to lessen the quantity of other written assignments in the course. Students were required to produce a midterm essay that engaged with specific authors and readings. For the final assignment of the course, groups of students created podcast episodes about the history of the Klamath River Basin. The focus of each episode, and the order in which they should appear in the podcast series, was determined through class discussion.

Student evaluations in for NAS 200 in Spring 2021 were positive. The average instructor rating for both sections was ■ (out of 5.0). Student commentary emphasized informative lectures, thought provoking and insightful readings, and engaging class discussions. Critical comments primarily pertained to course structure (preferring both sessions be synchronous only), the quantity of required readings, and the desire for additional emotional support as the class tackles many difficult topics (e.g., violence, racism, etc.). There is one comment in particular that I feel compelled to respond to. One student wrote: ““The class frequently feels propagandish rather than educational. A better approach would be to show different perspectives. Why are the disagreements of these issues and what are they, rather than this is what the natives scholars said and that’s the word.” This comment ideological aligns with another

student comment I received in NAS 104 during Spring 2020: “make [the course] less than a propaganda class.” I find the use of the term propaganda here particularly troubling, but unfortunately, not particularly surprising. The reference to Native American perspectives and fights for justice in a settler state are often relegated to “propaganda” as a means to delegitimize critiques of settler colonial narratives of history and conquest. To be clear, this course employs peer-reviewed readings written by renowned Indigenous scholars and lectures are based on up-to-date research and presents factual information about Native American experiences in United States history. This comment speaks to the hidden difficulties of exposing students to the historical inaccuracies presented to them about Native peoples as it often elicits reluctance to accept accurate information and emotional responses (often denial/anger) that are frequently directed at the Professor.

NAS 104: Introduction to Native American Studies

The NAS 104 course is a Lower Division Area D (Social Sciences) or Lower Division Area F (Ethnic Studies) and Diversity & Common Ground GE. The course provides the foundation in concepts and methodologies that are cutting edge and promote a decolonized future. Through this course students are introduced to best practices for working with Indigenous communities, building environmentally sustainable and informed programs, and utilizing methodologies of Native American Studies to benefit of our shared futures. The work they do is centered around five modules: Unlearning/Settler Colonialism, Native Knowledges, Tribal Sovereignty, Survivance, and Self-Determination/Decolonization.

As part of this introductory course, I have used small seminar-style discussion groups as a pedagogical tool. This allows students to build connections with their colleagues and provide students who may not otherwise feel comfortable to speak or engage in large classroom settings an opportunity to contribute to a smaller classroom discussion. There are 4-5 days on the syllabus which are identified as “Small Group Discussion” days. On these days only the selected group of students (approximately 10) need to attend the class. Throughout the semester, each student will attend at one small group discussion. During the discussion we review key terms, write reflections about reading assignments, ask each other questions about the developing themes and provide time to reflect on the personal impact the course is having on students. This has proven to be effective at fostering positive relationships with and between students, as well as helping students to understand and master course material.

In Fall 2019, the course culminated in a group project where students created podcasts that connected course themes to contemporary issues in Indian Country. Podcast topics included Missing & Murdered Indigenous Women & Girls, protests at Standing Rock over the Dakota Access Pipeline, Two-Spirit identity and issues of cultural appropriation within LGBTQ communities, environmental impacts of uranium mining in Indian Country, the use of racist mascots, and the incorporation of traditional ecological knowledge by the National Park Service. Student evaluations for NAS 104 in Fall 2019 were positive, with an average instructor rating was [REDACTED] (out of 5.0). Numerous students commented on the course atmosphere and ability to participate in a large introductory course. One student stated they felt “inclined to participate in every class meeting because [Prof. [REDACTED]] gave us the courage and opportunity” and another said they felt “encouraged and motivated to speak up in class.” The vast majority of suggested improvement pertained to technological/administrative issues that I experienced during my first semester of teaching, including organizing Canvas in a more intuitive way, making deadlines clearly posted on the homepage of Canvas, and regularly posting lecture slides to the Canvas site. Many of these technological/administrative issues I experienced during my first iteration of NAS 104 has been resolved in subsequent sections.

In Spring 2020, my three sections of NAS 104 were set-aside for the “Among Giants” and “Klamath Connections” Place Based Learning Communities (PBLCs). These PBLCs are composed of students from various STEM majors including Biology, Botany, Zoology (Among Giants) and Environmental

Resource Engineering, Environmental Science and Management, Fisheries Biology, Forestry, Wildlife (Klamath Connections). PBLCs at Humboldt State University are STEM and natural resource-based cohorts of incoming freshmen. Students live and study together as a community. PBLC curricula is designed so that students take a combination of their chosen science courses alongside Native American Studies courses. The intention of this course schedule is to get students thinking about the integration of Western science and Indigenous knowledges early on in their education, and approach contemporary environmental problems with multiple ways of knowing. My involvement in the PBLCs made it so that I had previously met many of the students during their summer immersion where they were introduced to the Wiyot Tribe on campus and the Yurok Tribe at Prairie Creek State Park. I am very happy to be a part of a program that introduces approximately 70% of the incoming College of Natural Resources & Sciences students to Native American Studies content early on in their education; however, instructing a Native American Studies course composed of predominantly STEM freshmen presents its own unique challenges. Because public education in the United States censors the ways in which racism served as an ideological foundation for Western sciences, many of my students were exposed to this information for the first time in my course and went through a predictable set of emotions – the most disruptive of which, in Spring 2020, were denial and anger, unfortunately, often directed at me. I am conscious of the challenges faced by faculty, like myself, that address systemic racism, white supremacy and settler colonialism in the classroom. However, I am proud of the way I handled this course, and numerous students informally told me they were impressed at my ability to facilitate our class despite disruptions. My ability to educate students about systemic racism, white supremacy, and settler colonialism – all while maintaining, in the opinion of the vast majority of students, a friendly and open class atmosphere – speak to my strengths as an educator.

Additionally, in Spring 2020, there was an unprecedented global health crisis and all courses at Humboldt State University transitioned to an online modality mid-semester. I strived to approach this transition with empathy, all while providing access to educational resources that could most help students succeed. I have included both pre-COVID and post-COVID versions of my syllabus of NAS 104 (Spring 2020) in Supplemental Folder A to illustrate how I modified the course. I recorded and posted lectures online to be viewed asynchronously and held seminar groups (described in Paragraph 2) virtually at the conclusion of the semester. I also eliminated the final project (podcast), relaxed late work policies, and provided numerous extra credit opportunities for students. Lastly, I filed CARES reports for numerous students of concern during the pandemic.

In spite of the unique challenges of the Spring 2020 semester, my course evaluations for my three sections of NAS 104 were positive (although the response rate for all three sections were significantly lower than my face-to-face courses in Fall 2020 – likely due to the global health pandemic and abrupt transition to online education). My average instructor rating for the three sections were 4.1, 4.4, and 4.5. Numerous students provided positive written feedback including: “This course changed my life! I loved being a part of this class and learning about the history of the Native people and land we are on. I always felt excited and I always wanted to engage. Every topic was as intense but interesting to learn about it and I’m excited to pass my knowledge down to others” and “This course has changed my view on the world for the best.” Another student commented that “Dr. [REDACTED] is an amazing powerhouse! She brings history alive in this class and I would recommend this be a required class for all incoming students. It is a powerful history that has been buried and ignored by the American educational system.” I received three negative comments that I believe to be ideologically connected to each other and particularly heightened this semester (in comparison to Fall 2020). The three comments include: “diversity of opinion is unwelcome,” “you seem more aggressive than necessary,” and “make [the course] less than a propaganda class.” My response to the underlying critique here – that students felt uncomfortable learning about white supremacy, systemic racism, and settler colonial violence – is that some students require more time to emotionally process course content and, unfortunately, are still in a state of denial and/or anger at the conclusion of the course. To specifically respond to each comment, I

explicitly state to the class that diverse opinions and perspectives are encouraged and I provide students explicit discussion guidelines that include ‘be respectful’ and ‘attack ideas, not people.’ In regards to the second comment, the student does not provide a specific example of when they felt I was being aggressive¹ but many students have commented on the safe and friendly atmosphere I have created in the classroom. Additionally, many students when exposed to course content about white supremacy and settler colonialism conflate critiques of systemic structures and individual identities. Lastly, the final comment suggests my course is propaganda. Teaching courses like Introduction to Native American Studies is about helping students revise the narratives they have always been taught as being “objective” or “factual. Because many of these students were not given the opportunity to critically engage with primary sources or Native perspectives in elementary, junior high, or high school, my course becomes one of the first places that they are challenged to think beyond an oversimplified and sanitized history that is designed to support white supremacy. The course utilized a peer-reviewed, widely acclaimed book, *All the Real Indians Died Off: And 20 Other Myths About Native Americans* by Roxanne Dunbar-Ortiz and Dina Gilio-Whitaker, as well as numerous peer-reviewed journal articles and excerpts of academic books.

In Fall 2020, I taught three sections of NAS 104 set-aside for the “Among Giants” and “Representing Realities” Place Based Learning Communities students from STEM majors including Biology, Botany, Zoology (Among Giants) and Mathematics, Computer Science (Representing Realities). The course was offered as a virtual synchronous course and my pedagogical strategy for virtual education is to offer a “flipped classroom.” This classroom model includes pre-recording lectures to post to Canvas and using the synchronously scheduled time together to engage in questions, discussion, and activities. Half of the course was be asked to attend the first session of the week and half will be asked to attend the second – this will allow smaller groups to create relationships in the course and facilitate discussion, even in a large introductory course. This semester, I introduced a new assignment that I have been further developing and using in my NAS 104 courses ever since. Students are asked to conduct independent research on the Indigenous peoples whose territory they grew up on and write an extended land acknowledgement. This continues important conversations that began during the summer immersion experience that PBLC students engaged with the week prior to the start of the Fall 2020 semester. I scaffolded out various steps of the assignment to help students complete their land acknowledgement by mid-semester. Additionally, in response to the events of 2020, I added two additional Special Topics, in addition to the five modules explained in Paragraph 1. First, I created a short unit on “COVID-19 & Indian Country” that will examine the relationships between disease, health, colonialism, and sovereignty. Second, I created a short unit on “Indigeneity & Black Lives Matter” that will examine African-Native identity in the United States and the relationship between settler colonialism and policing.

Course evaluations for Fall 2020 semester were largely positive. The average instructor rating for the three sections ranged from ■■■ (out of 5.0). Students praised the knowledgeable and engaging lectures and the diversity of pedagogical practices (text, video/film, discussion, lecture, writing). Some students commended the Professor’s skill in creating an organized online course and accompanying Canvas site. One student wrote that they “really liked the way canvas was laid out. Other canvas pages were hard to navigate but with this page I was able to find everything I need to without getting lost or confused.” There is one critical comment that I would like to respond to in full. The student wrote:

¹ I was particularly interested in their use of the word “aggressive,” as much of the research identifying gender bias present within course evaluations identify “aggressive” as a comment primarily associated with male faculty. However, research indicates that more hostility is displayed toward female faculty and faculty of color. See: Sprague, J. & K. Massoni (2005) Student Evaluations and Gendered Expectations: What We Can’t Count Can Hurt Us *Sex Roles* 53(11/12), 779-793.

The instructor did not promote discussion with students of different opinions and backgrounds. When having a class discussion, the instructor dominated and did not create an atmosphere that was respectful of students who had different opinions. Class meetings were uncomfortable because students were not encouraged to share how they actually felt about a topic. The instructor would frequently make generalized statements about the class. For example, "In elementary school no one was taught about the 1972 elephant incident." This is a frustrating misrepresentation about students and their personal past. This instructor also would bring her personal extreme opinions into class discussions. For example, she would make degrading remarks about all history teachers in the United States and government officials. She would also make assumptions about the political views of her students. The instructor also made it difficult to ask for assistance and feedback because there was not a set time for office hours.

Three distinct critiques emerge from this comment (1) uncomfortable class atmosphere, (2) inaccurate generalizations & extreme personal opinions (3) unavailable outside of class. I'd like to respond to each of these three critiques. First, while each student, of course, is entitled to their own opinion, I'd like to point out that an overwhelming theme for others students' evaluations is the creation of a comfortable class environment that encouraged all students to engage in discussion.

- "She was incredibly professional, even when dealing with controversial or inflammatory subject matter."
- "Honestly, throughout this whole semester I have felt supported and encouraged to learn... She shows such passion for everything she teaches in a way that makes her students excited to learn. I am incredibly grateful for how well this class was taught as well as her kindness and understanding during these unprecedented times."
- "Moments in this course when I was the most engaged was reaching each of my classmate's opinions and voices to each of the weekly discussions and implementing what we learned to formulate our opinions on different issues."
- "I am not a person that really talks a lot in class but Dr. [REDACTED] makes me feel comfortable enough to be able to speak up once in a while."

Additionally, I would like to point out the Inclusivity Statement available on my course syllabus and we discuss as a class on the first day of the semester. It reads: "Students in this class are encouraged to speak up and participate online and during synchronous sessions. Each of us must show respect for each other because our class represents a diversity of beliefs, backgrounds, and experiences. I believe that this is what will enrich all of our experiences together. I recognize that our individual differences can deepen our understanding of one another and the world around us, rather than divide us. In this class, people of all ethnicities, genders and gender identities, religions, ages, sexual orientations, disabilities, socioeconomic backgrounds, regions, and nationalities are strongly encouraged to share their rich array of perspectives and experiences. If you feel your differences may in some way isolate you from our classroom community or if you have a specific need, please speak with me early in the semester so that we can work together to help you become an active and engaged member of our class and community." The student that commented that they felt uncomfortable in my course chose not to discuss it with me.

In response to their second point (inaccurate generalizations & extreme personal opinions), a large focus of the class is "unlearning" the inaccuracies and settler colonial bias we experience as products of public educations. Many concepts required to be taught in public schools in the United States, such as Manifest Destiny, are not neutral or value-free but have embedded biases against Indigenous peoples. In Module 1 ("Settler Colonialism"), we discuss narratives such as Columbus, Thanksgiving, and Pocahontas. I frequently make use of the Zoom poll feature to ask students if they learned about a particular concept or event. Often, the vast majority of students would be learning about said concept or

event for the first time. I believe that it is important to point out to students that many of them, but certainly not all, learned about Native peoples in a particular way, one that emphasizes their historicism or disappearance, rather than their presents or futures. Moreover, I repeatedly stress to students that engagement with settler colonialism requires us to understand it as a structure, as opposed to a collection of individual actors. In the context of education, we discuss how the creation and approval of state-wide or national-wide curricula that mandates teaching children about Manifest Destiny works to protect settler colonial ideologies, rather than the individual educator required to meet curricular standards. In response to the students claim that I bring extreme personal beliefs into the classroom, I inform students at the outset that the purpose of this class is to expose them to Indigenous perspectives and, at times, this may feel uncomfortable because it is unfamiliar. I am clear with students that they need not agree with every scholarly argument posed in the course, but that they are expected to be able to understand and engage with them.

The final point this student made is that I am unavailable outside of class. This semester I instituted an appointment-only office hours policy. This decision was made because students were not taking advantage of drop-in office hours and I hoped that an appointment-only structure would provide additional flexibility for students' busy schedules that did not accommodate my drop-in office hours. The office hours policy in my syllabus reads as follows: This semester I will hold all office hours by appointment on Zoom. To schedule an appointment, please email the Professor with three potential 15-minute time slots that are on Monday-Friday between 8am to 4pm. Please include a brief description of what will be discussed during your appointment. The confirmation of your office hours appointment will be a Google Calendar invite sent to you from the Professor." I frequently met with students throughout the duration of the semester (often in excess of the two hours set aside for drop-in hours). This student chose not to schedule an appointment with me. Other students shared in their evaluations that they were appreciative of my availability outside of class. One student wrote: "She was also always available for help, and I met with her to work on my essay and ask further questions. This extra help allowed me to reach my full potential in her class."

Due to the success of this online course format, I continued this structure for NAS 104 for Spring 2021 and Fall 2021. Course evaluations continued to be positive. During Fall 2021, the average instructor rating for the three sections ranged from [redacted]-[redacted] (out of 5.0). During Spring 2021, the average instructor rating for the two sections ranged from [redacted]-[redacted] (out of 5.0). Students commented were similar to previous semesters; students praised the lectures, readings, assignments and discussions as valuable and useful for their chosen major and/or career path. I received two comments during Fall 2021 about classroom atmosphere and inclusivity that I would like to respond to.

- "The biggest changes I would recommend are a slower pace and more openness. Some moments that left a bad taste for students were when material was rushed through and then students were asked to share their thoughts about the subject. Upon sharing of those thoughts, if they had not been 100% correct or misunderstood something, sometimes they'd be met with a snarky response and slight mocking with a smile. Humor at the expense of someone's learning abilities and pace make for a hostile learning environment. After receiving such treatment, one doesn't wish to contribute much more of their thoughts, out of fear of more cruelty. To better accommodate all learning skill levels, paces and neurodiversity, the following should be considered; slower pace so that all may follow and grasp the content and kinder tone with the removal of any mean humor. If this is done it'll be a more inclusive and safe space."
- "I would like if Prof. [redacted] were to make more BIPOC students feel validated in the class. As a POC I didn't feel like prof [redacted] acknowledged that other groups of people also faced discrimination and acts of genocide... although I'm aware this is a NAS class it didn't feel like

other BIPOC were even allowed to talk about their own hardships or feel like they related to the struggles Native Americans face. Prof. [REDACTED] (understandably) was hard on students when we couldn't pronounce certain tribal names but it felt like we were being more so punished instead of receiving help. I think that if Prof. [REDACTED] took a less aggressive and opinionated approach in her teaching, students wouldn't be so terrified of speaking up in class because I know most if not all of her students felt like they weren't allowed to have even slightly differing opinions.”

These two comments are much more difficult for me to read and respond to than the typical run-of-mill “propaganda” comments as I deliberately and intentionally try to foster a comfortable classroom environment that prioritizes kindness above all else. While several other student comments speak to the comfortable and respectful classroom atmosphere, it is disheartening to me that these two students did not experience that in my classroom. I frequently rely on humor in my classroom to make students feel comfortable engaging with topics that they may find difficult to discuss (e.g., racism, abuse, genocide, etc.). This humor includes interpersonal jokes, as well as the incorporation of humorous memes, gifs, stand-up comedy, skit comedy, and other videos. It is never my intention to use humor to belittle students and I regret that any jokes I made were interpreted as such. Regarding my pacing – an issue I have addressed above – this semester, all of my lectures were recorded and could be paused and rewound if necessary. In this comment, the student mentions being rushed to share thoughts in class; however, students were expected to have watched the lecture and completed the assigned readings *prior* to our synchronous class session. As part of the “flipped” classroom structure, students were expected to come to class ready to engage in discussion. The second comment, regarding the invalidation of BIPOC students, is also disheartening. Nothing I say here will change the experience this student had in my classroom, but I will point out that there are numerous moments throughout the semester where we liken the experiences of Indigenous Americans to other communities of color; examples include the creation of the blood quantum system alongside the one-drop rule, the comparison of missions/ and reservations to concentration camps, plantations, and Japanese internment camps, the paralleled experiences of slavery of California Indians and Black Americans in other parts of the nation, parallel struggles of Native American activists in the 1960s and 1970s to those of civil rights movements led by Black Americans, comparisons between the Dakota Access Pipeline and the current situation in Flint, MI, and the role of Indigenous groups within the contemporary Black Lives Matter movement. While many parallels do exist, I stress to students that it is also important to understand the uniqueness of Native Americans as sovereign nations. Additionally, other BIPOC students in the classroom frequently shared their own experiences in class discussions. While it is stated in my syllabus, in the future I will be more explicit that the personal experiences and reflections of all students are welcomed and encouraged in my classroom.

In Spring 2022, I resumed teaching NAS 104 face-to-face. In lieu of the synchronous “flipped” classroom, I resumed the integration of lecture, discussion, activities, and assignments within class sessions. To accommodate ongoing COVID-19 policies and the potential quarantining of students, I took advantage of the smart classroom features available to me, to allow quarantining students to watch lectures via Zoom. I also recorded all class sessions and posted them to the Canvas site. This helped accommodate complications with COVID-19 policies, but also provided additional flexibility and accommodations that had to miss class for other reasons (e.g., family emergencies). This helped keep students on track in the course and prevented them from falling behind. Key assignments, such as the extended land acknowledgement essay, were assigned in this course as well. I reinstated the seminar groups that I employed in NAS 104 in Fall 2019 (see above). Course evaluations in Spring 2022 were positive, with the average instructor rating ranging from 4.7-4.8 (out of 5.0). Students praised the safe classroom atmosphere, lectures, discussions, in-class activities, assignments, seminar groups, and use of multimedia in the classroom (e.g., music videos, video clips, films, gifs, etc.).

2. Include a teaching philosophy that illustrates your efforts to create an inclusive learning environment and employ effective educational practices for a diverse student population.

As an educator, I strive to equip students with the knowledge, tools, and confidence to negotiate and transform historical structures of inequality in the academy and beyond. In Native American Studies courses, students are asked to reframe the way they understand the legacies of colonialism, race, and white supremacy. I believe that educators should embolden students to ask questions and foster a classroom where it is safe to engage in thoughtful criticism and response to texts, research, and contemporary issues. In every course I teach, we honor Indigenous peoples by gaining deep understandings for whose land our classroom occupies – a pedagogical value that aligns directly with a place-based pedagogy. In all of my classes I begin each semester by grounding students in local tribal history and tribal cultures. Students in my classes learn the Wiyot names for Arcata, Eureka, Humboldt Bay and “Indian Island.” This helps students to understand how vibrant Indigenous communities are to our local area, but also to the areas where they are from. I focus on helping students understand how Native knowledge is ecologically based and grounded in place and how important it is to understand Native American Studies in a local context as well as a global context. Readings, lectures, activities, and assignments elevate student’s understanding of Native histories, cultures, and knowledges.

I teach my courses with a student-centered approach that inspires lively and meaningful discussion and active participation in the classroom. My classroom is a place for students to build partnerships across disciplines and to learn from each other and their diverse ways of seeing the world. To facilitate respectful and intellectually rigorous dialogue, I take numerous approaches to guiding class discussions. First, I frequently have students complete “free writes.” These are informal in-class writing assignments where students are asked to respond to a prompt. Students are typically allowed fifteen to twenty minutes to reflect and they are welcome to review the day’s readings or their notes if necessary. While multiple styles of writing are encouraged (prose, poetry, bullet journaling, etc.), students are asked to continue writing for the entire session. Frequent writing exercises provide students the necessary skills to complete longer writing assignments. Second, I have students participate in “pair shares.” In this activity, students are asked to partner with a neighbor and either respond directly to a discussion prompt that I have provided or share their free write response and the thinking behind it. This activity either transitions into a small group discussion activity where two to three pairs join together or directly into a large group discussion amongst the entire class. Sometimes I request students to volunteer their own ideas; other times, I ask students to explain what a classmate they’ve interacted with was thinking about or wrote. These series of activities ease students into discussion and work to provide a conversational and respectful atmosphere, but simultaneously affirms the importance of listening and that their colleagues are intellectual resources.

I employ writing as an evaluative measure in every course I teach. Writing is an essential skill and mastering the ability to express thought and opinions in writing will prepare students for whatever career or educational path they choose. I emphasize to students that writing is a process – meaning, writing is never complete. I stress to students that the real intellectual labor of writing largely occurs during the revision stage – *not* the drafting stage. Moreover, the artificial time constraints imposed by the academic calendar are not conducive to producing thoughtful and “slow” scholarship. As such, I allow students to revise and resubmit any essay in my course. To do so, students must engage in four revision activities that aim to get students to think reflectively about the different types of revision needed within their essay. First, students are requested to review and incorporate, to the best of their ability, the feedback provided to them on the initial assignment. Second, students must schedule an appointment at the Writing Studio located in the HSU Library. At this stage, writing consultants are able to help the student with technical components of their work. Third, students are encouraged to come to my office hours to discuss their analysis and argumentation in the essay. This informal and low-stakes conversation about the material being analyzed often leads students to new and more interesting argumentation and conclusions. Lastly, students are asked to write a cover letter wherein they reflection upon the revision process, the major changes they made during this process, and how this helped the student better understand course material.

Another pedagogical tool I routinely depend on is lecturing. When lecturing, I utilize humor and storytelling to engage students – this is especially important for NAS, as our courses must uncover violent

histories. I bring Indigenous scholars into the classroom to demonstrate to students that Native peoples are not homogenous, and our communities are diverse. My lectures frequently make use of a wide variety of material – an overview of a law and/or Supreme Court case, a YouTube video, images, excerpts of primary/secondary sources, and memes/gifs. To help students understand material, I draw numerous connections to their own lives and accommodate multiple types of learners. I intentionally use a strategic combination of scholarly sources they are likely unfamiliar with and sources of information that they come into contact with everyday (e.g. YouTube, Facebook, Google, etc.) to teach them, but also show them how they can begin to teach themselves. Additionally, in every course session I play a music video created by a Native American/Indigenous artist in the five minutes leading up to class. Whenever possible, I seek to align the content of the video to the class session. This provides students an additional source of information in a, perhaps, more attractive format, exposing them to contemporary Native Indigenous people, and incentivizing students to arrive to class early.

Lastly, my goal as an educator is not for a student to get a good grade, but to learn, and more ambitious yet, take ownership and joy in their learning. I do not believe that good grades necessarily align with learning; rather, I find grading systems often align with discipline-based Western education models. Instead, I try to deemphasize grades to create space for learning and risk taking. I want to help students become active learners, not for a grade, but for themselves. But grades are the way of the institution. As such, I provide numerous extra credit opportunities (on-campus lectures, virtual webinars, additional readings, etc.) to incentivize and encourage student to learn outside the classroom. I encourage students to continue to engage in and be a part of the intellectual community on this campus, to take advantage of the opportunities to listen to world renowned scholars and read groundbreaking texts. It is my sincere hope that I help students find ownership and joy in their learning that leads to action.

3. Include additional information which relates to teaching effectiveness. This may include methods you use to improve your effectiveness, such as attendance at conferences/ meetings which promote professional development.

I have attended numerous workshops and presentations at the Center for Teaching and Learning to help frame my classes in a way that supports student learning. The courses I have taken include:

- January 13, 2022. “Panopto – What, Why, and How” (Zoom Session). Facilitated by [REDACTED], Humboldt State University (Arcata, CA).
- August 20, 2021. “Repopulating Humboldt: COVID-19 Capacity Considerations” (Zoom Session). Facilitated by [REDACTED] & [REDACTED], Humboldt State University (Arcata, CA).
- August 20, 2021. “Decolonizing the Syllabus” (Zoom Session). Facilitated by [REDACTED], Humboldt State University (Arcata, CA).
- August 20, 2021. “Engaging All Students: Practical Strategies for Inclusive Teaching” (Zoom Session). Facilitated by [REDACTED], [REDACTED], and [REDACTED], Humboldt State University (Arcata, CA).
- November 4, 2020. “CARE Services & Connecting Students to Support” (Zoom Session), Dean of Students Office, Humboldt State University (Arcata, CA).
- October 14, 2020. “Wait You Did What? Understanding the Student Conduct Process” (Zoom Session). Dean of Students Office, Humboldt State University (Arcata, CA).
- April 7, 2020. “What Professors Need to Know about Online Hate and Harassment” (Zoom Session). PEN America’s Campus Free Speech Program (New York, NY).
- March 24, 2020. “Student Engagement and Collaboration in Canvas” (Zoom Session). Center for Teaching & Learning, Humboldt State University (Arcata, CA).
- March 24, 2020. “Collecting Assignments and Delivering Tests in Canvas” (Zoom Session). Center for Teaching & Learning, Humboldt State University (Arcata, CA).
- March 24, 2020. “Engaged Learning with a Toolkit of Technologies” (Zoom Session). Center for Teaching & Learning, Humboldt State University (Arcata, CA).

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- March 24, 2020. “Creating Pre-Recorded Lectures Using Zoom” (Zoom Session). Center for Teaching & Learning, Humboldt State University (Arcata, CA).
- March 24, 2020. “Get Started Strategies for Teaching Through Disruption” (Recorded Session). Center for Teaching & Learning, Humboldt State University (Arcata, CA).
- March 11, 2020. “Facilitating Equity” (Part 1). Office of Diversity, Equity, and Inclusion, Humboldt State University (Arcata, CA).
- February 14, 2020. “Equitable Teaching Strategies” (Part 2). Center for Teaching & Learning, Humboldt State University (Arcata, CA).
- February 7, 2020. “Equitable Teaching Strategies” (Part 1). Center for Teaching & Learning, Humboldt State University (Arcata, CA).
- January 16, 2020. Professional Development Day – “Stewards of the Future: How HSU and Humboldt County Contribute to Student Success.” Center for Teaching & Learning, Humboldt State University (Arcata, CA).
- September 12, 2019. “New Faculty Academy.” Center for Teaching & Learning, Humboldt State University (Arcata, CA).
- August 20, 2019. Professional Development Day – “Stories of Belonging.” Academic Affairs & the Center for Teaching & Learning, Humboldt State University (Arcata, CA).

II. SCHOLARLY/CREATIVE ACTIVITIES (Appendix J, Section IX.B.2.)

- a. List all scholarly/creative activities, such as publications, professional presentations, exhibitions, recitals, demonstrations, etc. Indicate where and when publications appeared or presentations were made, and indicate if peer-reviewed. Include complete bibliographic citations. Specify the intended audience, for example, the general public and/or members of your profession.

My long-term research aspirations are to develop and contribute to the emerging transdisciplinary field of Indigenous Environmental Studies. Amidst rapid environmental destruction it is becoming paramount to find new ways of relating to the environment and develop new land ethics in the United States.² Indigenous Environmental Studies “centers on Indigenous peoples’ historical heritages and living intellectual traditions” including moral and responsible relationships to/with land. Contemporary Western environmental research, however, predominately conceptualizes land based on a settler-colonial value system that separates human beings from nature wherein natural resources exist for the material consumption of humans. Western environmental practices are rooted in extraction and exploitation; this mirrors Western research practices, specifically in indigenous communities. Responsible practices require trust, consent, and reciprocity.³ This is true of both research and land stewardship. Extractive relationships – in environmental policy and Indigenous research – must be reconfigured; engagement with lands and waters must be built on morality, responsibility and reciprocity. Therefore, I conduct environmental research *for* and *by* Indigenous communities that de-centers settler colonial worldviews and methodologies that is fundamentally tied to self-determination, Indigenous rights and sovereignty.⁴ My work bridges the field of Native American Studies with Environmental Studies discourses such as political ecology and environmental justice. I build off of the innovate scholarship happening at these intersections, such as ideological linkages between settler colonialism and environmental injustice,⁵ the integration of Indigenous knowledges and environmental sciences,⁶ and traditional ecological knowledge as an alternative paradigm to environmental conservation and/or exploitation.⁷ My work contributes to the emerging field of Indigenous Environmental Studies by continuing to theorize and develop the relationship between settler colonialism and environmental justice. Because settler colonialism is tied to the accumulation of wealth via natural resources, environmental injustices in Indigenous communities must always be viewed through the lens of settler colonialism. Conceptualizing settler colonialism as an environmental injustice places newfound significance on decolonization as a tenet of environmental justice activism and discourse.⁸ Moreover, the reclamation of Indigenous lands and stewardship practices becomes increasingly important as the impacts of late stage capitalism and climate change materialize.

My current research project is a book manuscript titled [REDACTED]

[REDACTED]. My book offers a Native American/Indigenous Studies critique of settler colonial resource extraction in California through an analysis of the cannabis industry. The surge in cannabis production has been dubbed the “Green Rush,” an apt reference to a Gold Rush-era ideology of manifest destiny, resource extraction, and wealth accumulation. This book aims to connect the historical and ecological dots between the California Gold Rush and the contemporary Green Rush. I argue that the rush mentality is a settler colonial pattern of resource extraction that must be repeatedly played out -- first gold, then timber, then fish, and now

² Echo-Hawk, W. R. (2013). *In the Light of Justice: The Rise of Human Rights in Native America and the UN Declaration on the Rights of Indigenous Peoples*. Golden, CO: Fulcrum Press.

³ Whyte, K. P. (2018). Critical Investigations of Resilience: A Brief Introduction to Indigenous Environmental Studies & Sciences. *Daedalus*, 147(2), 136-147.

⁴ Smith, L. T. (2012). *Decolonizing Methodologies: Research and Indigenous Peoples (2nd Ed.)* New York: Zed Books.

⁵ Whyte, K. P. (2017). Indigenous Experience, Environmental Justice and Settler Colonialism. In B. E. Bannon (Ed.), *Nature and Experience: Phenomenology and the Environment* (pp. 157-173). London: Rowman & Littlefield International.

⁶ Kimmerer, R. W. (2015). *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. Minneapolis: Milkweed Editions.

⁷ Pierotti, R. & Wildcat, D. (2000). Traditional Ecological Knowledge: The Third Alternative. *Ecological Applications*, 10(5), 1333-1320.

⁸ Voyles, T. B. (2015). *Wastelanding: Legacies of Uranium Mining in Navajo Country*. Minneapolis: University of Minnesota Press.

cannabis. Through this analysis, I provide a theoretically rigorous discussion of the intersections between settler colonialism and environmental justice. This project will be the first book-length manuscript that solely focuses on the experiences of California Indians within the context of cannabis studies and ongoing discourses of capitalism and settler colonialism. In July 2020, I was offered an advanced book contract with the University of Washington Press. In November 2021, I submitted my manuscript between November 2021– April 2022 my manuscript was peer reviewed. I revised my manuscript and resubmitted in July 2022. Currently, I am working with the University of Washington Press to obtain permissions for images, create an index, and format references. I hope my manuscript is available for use for the 2023-2024 academic year.

Our NAS Department Criteria and Standards for Retention, Tenure and Promotion expects a candidate to demonstrate how their work is “inter and trans-disciplinary.” The RTP Standards are grouped into categories 1 and 2 and I have organized this document to reflect those categories below.

Category 1:

Publishing a peer reviewed publication, such as a journal article or a scholarly book chapter

██████████ “██████████” In *██████████* (eds. ██████████ and ██████████) Routledge: New York, ██████████. Routledge: New York, 2022: ██████████.

This book chapter makes a case for the importance of centering tribal sovereignty and settler colonialism broader cannabis discourse in California. I juxtapose the experiences of tribal nations that, on the one hand, experience ecological violence from trespass cultivation and tribal nations that, on the other hand, are systematically excluded from participating in California’s state cannabis industry without waiving their sovereign immunity. In both cases, tribal nations do not see the benefits of the green rush in the way the settler state does. Therefore, I argue, California’s cannabis industry must more deeply engage with tribal sovereignty and the ecological harms of settler colonialism.

██████████ “██████████”

This peer-reviewed article was written for a special issue of the *Humboldt Journal of Social Relations* on California genocide and healing. This special issue that examines the long-term ramifications of genocide and the historical, contemporary, and theoretical implications of worldview collision in California. My article examines the interconnections between settler colonialism and genocide, with an explicit focus on land dispossession and environmental destruction. Ultimately, I argue that to heal from the genocide that occurred in California, both land reparations and ecological restoration must occur. Because all contemporary social problems (poverty, trauma, health disparities, etc.) can be traced back to land – and its dispossession or contamination – the state must engage with decolonization to rectify impacts of the California Indian genocide.

██████████ & ██████████. “██████████” in *██████████* (ed. ██████████) ██████████: ██████████, ██████████.

This book provides an entry point to the field of environmental justice through scholarship, methodology, and activism. A collection of 18 essays document the disproportionate share of

environmental risks by vulnerable populations, include incarcerated peoples, undocumented workers, rural populations, and racial and ethnic minorities. The chapter we submitted, *Becoming Storms*, examines Native American/Indigenous water protection and activism as it relates to environmental justice. The chapter foregrounds Indigenous epistemologies of water, Indigenous resistance to settler colonialism as expressed through water management, and creative Indigenous-led transformations of state and federal policy might look like to restore the health of people and waterways.

[REDACTED]
[REDACTED]” [REDACTED] 39.1 (2019): [REDACTED]
[REDACTED].

This peer-reviewed article was published by the *Stanford Environmental Law Review* on the Yurok Tribe’s forest carbon offset project. The Yurok Tribe incorporated management of the forest to sequester carbon into its own cultural stewardship framework, and did so in a way that changed the terms of the California carbon offset program to enable tribal participation. The Tribe has exercised its status as a sovereign entity to influence natural resource policy in the state, create international diplomatic relations with Indigenous peoples in other nations considering cap-and-trade, and to insert Indigenous values into climate change policy. Focusing on the Yurok forest carbon offsets, this article highlights the possibilities of using the sale of carbon offsets for assertions of Indigenous traditional knowledge, self-governance, and the reclamation of ancestral territory. *Stanford Environmental Law Review* is a highly regarded peer-reviewed journal published by Stanford University. In 2016, this journal was rated the second-highest impactful journal on rated environmental, natural resources, and land use, according to the Washington and Lee University Law Journal Rankings.

[REDACTED]; [REDACTED]; [REDACTED]; [REDACTED]; [REDACTED]
[REDACTED]; [REDACTED]. “ [REDACTED]
[REDACTED]” [REDACTED]
[REDACTED].

This peer-reviewed article was published by the *International Journal of Environmental Research and Public Health*. This collaborative article emerged from a research partnership between the Yurok Tribe and the University of California, Davis Superfund Research Program aimed at identifying and addressing contaminants in the Klamath watershed that may be impairing human and ecosystem health. This research partnership used a community-based participatory research approach that began with community concerns, as well as a framework of bi-directional learned that included Yurok-led river sampling, Yurok traditional ecological knowledge, university lab analysis, and collaborative interpretation of results. This research is framed within a larger question of how to best build university-Tribal collaboration to address contamination and associated human health impacts. The *International Journal of Environmental Research and Public Health* is a peer-reviewed open access scientific journal published by the Multidisciplinary Digital Publishing Institute. Listed authors include university faculty and Yurok tribal members/employees.

Presenting original work at external national or regional conferences, workshops, and forums as an individual or as part of a panel

March 16, 2021. Invited Panelist: Legal and Policy Contexts for Stewarding Indigenous Land and Sacred Sites, Religion & Ecology Summit, California Institute of Integral Studies (Zoom). Presented my paper “[REDACTED]

[REDACTED]”
[REDACTED]

March 5, 2020. Invited Presenter: “ [REDACTED]
[REDACTED]” Native American/Indigenous Studies Research Now Winter Series,
University of California Davis. Davis, CA. [REDACTED]
[REDACTED]

October, 11, 2019. Invited Presenter: “ [REDACTED]
[REDACTED]” School of Geography and Development Colloquium, University of Arizona.
Tucson, AZ.

Organizing a scholarly conference or curating a creative activity to HSU at which original research is presented

Spring 2020. Native American Studies Speaker Series.

In honor of the 25th anniversary of the Native American Studies department at Humboldt State University, I applied for funds to organize an NAS speaker series, entitled “ [REDACTED]
[REDACTED]” I received \$3,000 from the College Support for Undergraduate Research/Creative Activities Partnerships with Faculty fund and \$1,000 from Dean [REDACTED]. This speaker series was designed to be student directed and I received input from Native American Studies majors and Native American students in ITEPP Club on topics and speakers. While the initial intent of the series was to host an influential Native American Studies scholar each month of spring semester, our series was, unfortunately, cut short due to the COVID-19 pandemic. However, the two speakers we were able to physically host at Humboldt State provided educational and meaningful experiences for our students.

- February 10, 2020. [REDACTED] Native American Forum, Humboldt State University (Arcata, CA).
[REDACTED] is the Tribal Policy Advisor for the California Department of Water Resources. In her talk, she argued for the demystification and decolonization of the language used in water governance and acknowledge our current modern perversion with water: to control, consume, and commodify it. [REDACTED] examined strategies that Tribal Nations employ to protect their water resources/relatives, reflected on the challenges state agencies face when implementing state and federal policies upon Tribal Nations, and recommended best practices for Tribal consultation and engagement. Afterward, Agustinez joined several HSU students over dinner to discuss internship and career opportunities in the field of tribal law and water policy.
- March 5, 2020. [REDACTED], “ [REDACTED]” Native American Forum, Humboldt State University (Arcata, CA).
Dr. [REDACTED] is an Associate Professor of Sociology and Environmental Studies at the University of Oregon. [REDACTED] is a traditional Karuk dipnet fishermen and ceremonial leader, as well as a cultural biologist for the Karuk Tribe of California. In this presentation, [REDACTED] discussed her new book [REDACTED]. [REDACTED] with community research partner [REDACTED]. The presentation examined Karuk experiences on the Klamath River to illustrate how the ecological dynamics of settler colonialism are essential for theorizing the relationships between health and environmental justice.

Category 2:

Publishing a book review, review essay, encyclopedia entry, scholarly Web-based commentary in Native American Studies or cognate discipline

[REDACTED] (2020) [REDACTED]” In: [REDACTED] (eds)
[REDACTED]. [REDACTED]
[REDACTED]

[REDACTED] (2020) [REDACTED]. In: [REDACTED] (eds) [REDACTED]
[REDACTED]. [REDACTED]

Participating in academic conferences, workshops and forums, or example by giving a talk, presenting a paper, or acting as a discussant on a panel

June 3, 2022. Panelist: Bad Indians: California Indian Studies and Settler Violence. Still Bad Indians: 10 Years Later Symposium. University of California, Riverside. Riverside, CA.

April 22, 2022. Panelist. Cannabis and Post-Prohibition: A Panel Discussion with the authors of [REDACTED]
[REDACTED]. Cal Poly Humboldt. Arcata, CA.

April 9, 2022. Panelist. Indigenous Communities & Water Management. California Water Law Symposium. University of California, Davis. Davis, CA.

April 7, 2021. Panel Chair: Indigenous Resurgence, Revitalization, and Resource Management in the Klamath River Basin. American Association of Geographers Annual Conference (Zoom). Presented my paper

“ [REDACTED]
[REDACTED].

May 5-7, 2019. (Accepted) Roundtable: “ [REDACTED]
[REDACTED],” Native American and Indigenous Studies Association. Toronto, Canada.

Due to the COVID-19 pandemic, this conference was cancelled and I was unable to attend. In this roundtable session, we were planning to discuss contemporary struggles of California Indians for eco-cultural sovereignty, environmental and social justice, and Indigenous epistemological approaches to land, water and cultural reclamation in historic context of struggle with the settler state.

April 16, 2020. Panelist: “ [REDACTED]
[REDACTED]” Sustainable Futures Speaker Series, Humboldt State University (Zoom).
[REDACTED]

April 8, 2020. (Accepted) Paper Presentation: “ [REDACTED]
[REDACTED]” American Association of Geographers. Denver, CO.

Due to the COVID-19 pandemic, this conference was cancelled. My paper presentation was accepted to be a part of a panel titled “ [REDACTED]
[REDACTED],” sponsored by the Indigenous Peoples Specialty Group and the Water Resources Specialty Group. Despite the cancellation of AAG, my panel met informally via Zoom to exchange our

research on April 8, 2020. We have been holding monthly meetings since April to continue discussions of Indigenous place-based research in the Klamath Basin.

November 15, 2019. Paper Presentation: [REDACTED]
[REDACTED] "California Indian Conference.

Sonoma State University. Rohnert Park, CA.

This presentation was an opportunity to gather feedback from a community of California Indian scholars on a forthcoming journal article, to be published in the *Humboldt Journal of Social Relations*. Part of a panel entitled "[REDACTED]," this talk analyzed on recent attention on California Indian genocide, specifically Governor Newsom's apology on June 18, 2019, historicizes genocide while neglecting its contemporary manifestations. In this presentation, I argue that healing from the California Indian genocide necessarily requires the state to engage in decolonization.

Additionally, this conference was notable and significant for me because the ITEPP (Indian Teacher and Educational Personnel Program) at HSU provided funding for several Native American HSU students to attend the California Indian Conference. I was afforded the opportunity to host a community dinner, sponsored by the Native American Studies department, for the students. As a first-year professor, this was an invaluable opportunity to socialize and build community with students.

Submitted an/or manuscripts under consideration by peer reviewed journals, anthologies or edited collections

[REDACTED] (2023). [REDACTED]
[REDACTED]. University of Washington Press: Seattle.

This book manuscript was submitted to the University of Washington Press on November 17, 2021. The manuscript then went out for peer review. I received both anonymous peer reviews on April 28, 2022. The final manuscript was submitted to the University of Washington Press on July 25, 2022. Currently, I am working the University of Washington Press to obtain permissions for images, indexing and references. I hope the book will be available for classroom use by AY 2023-2024. Please refer to the book proposal enclosed in Section 8G (In-Progress Work).

[REDACTED] (2023). [REDACTED]
[REDACTED] a. [REDACTED] (ed. [REDACTED])
[REDACTED] i). De Gruyter Publishing House.

This book chapter, originally published as a journal article in the *Humboldt Journal of Social Relations*, examines the interconnections between settler colonialism and genocide, with an explicit focus on land dispossession and environmental destruction. Ultimately, I argue that to heal from the genocide that occurred in California, both land reparations and ecological restoration must occur. Because all contemporary social problems (poverty, trauma, health disparities, etc.) can be traced back to land – and its dispossession or contamination – the state must engage with decolonization to rectify impacts of the California Indian genocide.

[REDACTED]. [REDACTED]. *Humboldt Journal of Social Relations*. [REDACTED] (2023).

It is clear from Cal Poly Humboldt's Polytechnic Prospectus that Traditional Ecological Knowledge (TEK) and Indigenous communities are key parts of what elevates Humboldt's development of a polytechnic university for the next century. There are many considerations when engaging with TEK,

especially around sustainable use. It is also important that engagement with TEK and Indigenous science not only center knowledge sharing, but also how departments, programs, and colleges are dedicated to upholding sovereignty and self-determination and working to empower Indigenous students, communities, and ongoing projects of land return, environmental justice, and education. This article will discuss the role of Native American Studies in building decolonial frameworks for a new polytechnic – polytech to PolyTEK. The article explores the history of cultural knowledge exploitation, Humboldt Native programs and initiatives; the resurgence of Indigenous science and knowledges, and new interdisciplinary initiatives at Humboldt that value NAS as a partner to building polytechnic programming.

Receiving funded internal grants for research and scholarly activities (except for travel grants)

May 24, 2020. “[REDACTED],” HSU Emeritus and Retired Faculty and Staff Association, \$1,000.

October 18, 2019. “[REDACTED],” HSU Research, Scholarship and Creative Activities (RSCA) AY 19-20, \$4,400.

This grant was used to hire a research assistant ([REDACTED], Native American Studies, HSU, graduated 2020) for Spring 2020 and Summer 2020 to conduct archival research on the creation of water rights in California. This research will be used in a chapter of my in-progress book that demonstrates how the control and codification of water rights in California are central to the settler colonial project. Research primarily took place in the Humboldt State University Special Collections Archive and, following the COVID-19 pandemic, transitioned to digitized archive material available electronically from numerous state and federal archives. In addition to completing necessary research for my book project, I created a research opportunity for an undergraduate Native American Studies major and aided in the development of research skills and experience. [REDACTED], currently a graduate student at Northern Arizona University in the Sustainable Communities M.A. program, and I are co-authoring the chapter on water rights in California for my in-progress book.

III. SERVICE (Appendix J, Section IX.B.3.)

- a. Describe service responsibilities for which “assigned time” was given (see definition of assigned time in Directions above). Indicate type/level of service (university, profession, community), the period of service, amount of time spent on the activity (e.g., hours per week or total time devoted to a project or activity), and leadership position(s) held, if applicable.

During Spring 2022, I received 3.00 WTUs of assigned time for Polytechnic/TEK (Traditional Ecological Knowledge) work.

I was involved in the Polytechnic Working Groups, specifically the Polytechnic Interdisciplinary Group. Our group was tasked with (1) inventorying pre-existing interdisciplinary programs at Humboldt State University, (2) examine other polytechnic institutions within the California State University system and beyond, and (3) document aspirational future interdisciplinary programs at Humboldt State University. As a member of this working group, I regularly attended meetings, promptly corresponded with other group members via email, and provided feedback on documents produced by the group. From our conversations amongst this working group, it became clear that our group should define several key terms and concepts that frequently came up in our meetings, including interdisciplinarity, multidisciplinary, and cross disciplinarity. Our group also defined social justice, liberal arts, liberal education, and Indigenous knowledge – much of which ultimately ended up in the polytechnic prospectus submitted to the California State University Board of Trustees. Our group ultimately produced a report for review during the polytechnic self-study.

During Fall 2021, I received 3.00 WTUs of assigned time for HSI STEM grant – PBLCs (Place Based Learning Communities).

The Place-Based Learning Communities (PBLCs) at Humboldt State University. The PBLCs encompass five distinct learning communities within the College of Natural Resources. Students live and study together as a community. PBLC curricula is designed so that students take a combination of their chosen science courses alongside Native American Studies courses. The intention of this course schedule is to get students thinking about the integration of Western sciences and Indigenous knowledges, and approach contemporary environmental problems with multiple ways of knowing. I have been actively involved in the PBLC program since May 2019, several months prior to the start date of my appointment, when I attended a conference at the University of Hawaii, with PBLC Director Dr. [REDACTED] and NAS Department Chair Dr. [REDACTED]. During the summer of 2019 I helped plan the summer immersion experience for the Among Giants PBLC. This included a viewing of two short documentaries (*History of Native California*⁹ and *Traditional Ecological Knowledge & Place-based Learning Communities*¹⁰) and subsequent discussion that I facilitated on August 20, 2019, followed by a Wiyot Welcome at the Native American Forum on August 21, 2019, and a Yurok Welcome at Prairie Creek State Park on August 22, 2019. During Fall 2019 and part of Spring 2020, I regularly attended meetings for Among Giants, attended several planning meetings for Representing Realities, and all PBLC Coordinating Faculty meetings. During Summer 2020, I attended numerous planning meetings for Among Giants and Representing Realities, and all-PBLC meetings pertaining to planning a virtual summer immersion.

As part of the virtual summer immersion for the AY 2020-21 cohort, I created three StoryMaps to help introduce incoming-PBLC students to significant Native places in the region. These

StoryMaps focused on the Native American Forum, a Yurok village called Sumêg located in Patrick's Point State Park, and Tuluwat ("Indian Island"). To include the StoryMap of Tuluwat, I arranged a meeting with Wiyot Tribe Natural Resource Specialist [REDACTED] to take a 360-degree photograph of the island on July 14, 2020. I also contributed to the Elk Prairie StoryMap in the Among Giants Collection by providing a lecture on fire suppression and its relationship to the political oppression of California Indians. Additionally, leading up to the week of summer immersion, I co-facilitated a training with Dr. [REDACTED] for RAMP mentors on August 12, 2020 that will be working with incoming PBLC students during summer immersion and the academic year. This training focused on the Native American relationships to place the importance of discussing racism/colonialism in the context of science education. During summer immersion week, I co-facilitated a 2-hour workshop titled "[REDACTED]?" with Dr. [REDACTED] on August 19, 2020. This workshop featured a viewing and discussion of two short documentaries ([REDACTED] and [REDACTED]) and a panel of sophomore HSU students that took NAS 104 during AY 2019-2020 as a part of the PBLC program. I have since facilitating this component of the PBLC summer immersion experience. In August 2021 and August 2022, Dr. [REDACTED] and myself organized and facilitated a RAMP mentor training, Wiyot Welcome, and session on Indigeneity & Place. This work has laid important groundwork for the development of university-wide PBLCs at Cal Poly Humboldt that critically interrogate place.

- b. Describe service responsibilities for which "assigned time" was NOT given. Indicate type/level of service (university, profession, community), the period of service, amount of time spent on the activity (i.e., hours per week), and leadership position(s) held, if applicable.

Category 1:

Leading a college or university committee or program

Co-Director of Rou Dalagurr Food Sovereignty Lab & Traditional Ecological Knowledges Institute (w/ Co-Director Dr. [REDACTED])

The Rou Dalagurr Food Sovereignty Lab & Traditional Ecological Knowledges Institute provides Native and non-Native students, faculty, staff, and community members the opportunity for hands-on learning about sustainable agriculture, and Traditional Ecological Knowledge. Scheduled for its grand opening during academic year 2022-2023, the Rou Dalagurr Food Sovereignty Lab & Traditional Ecological Knowledges Institute will be the first Food Sovereignty lab in the CSU system and will build a space that supports Tribal communities in ongoing revitalization of food practices and cultural knowledges. The development of Rou Dalagurr has been an interdisciplinary and collaborative effort that is student-designed and community-informed. This facility will integrate the values of ecological sustainability, bio-cultural sovereignty of Indigenous peoples, interconnectedness of life, and community involvement in efforts to develop reverence for food sovereignty. This space will help to strengthen the bond between our local community, Indigenous Nations, and students here at Cal Poly Humboldt.

I am currently serving as the Co-Director, alongside Dr. [REDACTED], of Rou Dalagurr Food Sovereignty Lab & Traditional Ecological Knowledges Institute, as well as a member of the Steering Committee. As Co-Director and member of the Steering Committee, I help to provide guidance and feedback on lab materials, policies, procedures and plans; help to fundraise and assist with grant applications; provide and inform on best practices in food sovereignty, cultural workshops and traditional ecological knowledge, and support or help organize community events and community

outreach opportunities. As we prepare for the implementation of this cutting-edge lab at Cal Poly Humboldt, we want to do this with the guidance and support of community members, scholars and organizations that can help us to develop informed, decolonized, leading approaches to food sovereignty and traditional ecological knowledge.

In June 2020, the Steering Committee submitted a grant application to the Native American Agricultural Fund that is currently in review. This grant would fund the planning and development of the NAS LAB for the next two years. This grant application is currently under review. Additionally, in June 2020, I secured \$6,000 from the Transcending Barriers to Success grant (funded by the National Center for Science & Civic Engagement). These funds are currently being used to produce a series of educational videos about food sovereignty that can be disseminated in an age of virtual education, as well as to design and create a logo for the NAS LAB. From July 2020 to July 2022, the Steering Committee has been primarily focusing on planning and development of the NAS LAB which has included: outreach, strategic planning, budgeting, fundraising, location remodel, equipment installation; policy and resolution writing and adoptions; internship and research plans and the official opening of the Rou Dalagurr Food Sovereignty Lab & Traditional Ecological Knowledges Institute. By the end of 2020, we had secured \$80,000 from the Humboldt Energy Independence Fund, \$30,000 from the Humboldt Area Foundation, and over \$4,000 in individual donations. In March 2021, our students launched an online fundraising event and raised over \$31,000.

In November of 2020, we launched the 'Food Sovereignty Speaker Series' to engage and excite the community of the development of the Food Sovereignty Lab. Our speaker series stimulated interdisciplinary collaboration around issues related to food sovereignty, Traditional Ecological Knowledge (TEK), community health, and Indigenous cultural practices. The series provided an opportunity to learn from leading Indigenous scholars about best practice in food sovereignty research and project implementation. This online series was recorded and posted to the Native American Studies YouTube channel to be used in the classroom. To continue these discussions, in the Spring of 2021, we launched a virtual film series about Indigenous food sovereignty.

In October 2021, we held a groundbreaking ceremony. Many people were in attendance (discuss speakers). The event was covered in several local news publications, including the Times-Standard and Lost Coast Outpost. Following the groundbreaking in October 21, we launched a fall book series around our featured text: [REDACTED] edited by [REDACTED]. Every Monday in November 2020, we joined an author featured in this edited anthology to hear about their work and engage in discussion. Each session, we provided one free copy of the book to one lucky audience member.

In Spring 2022, we launched a second film series featuring films about Indigenous food sovereignty and traditional ecological knowledge. During this film series, we established collaborations with other events occurring on campus to co-sponsor these screenings and increase exposure and attendance. Our first film was also included in the agenda for the Social Justice Summit, our third screening was part of a campus-wide Food Summit, and our final screening was included as part of the Post-Capitalism Conference. In March 2022, Dr. [REDACTED] and I attended the Intertribal Agriculture Council Pacific Region Summit to present on the work of the Food Sovereignty Lab and establish connections with other communities engaged in food sovereignty work in the Pacific Northwest.

In April 2022, the Rou Dalagurr Food Sovereignty hosted its inaugural Indigenous Foods Festival on the Cal Poly Humboldt campus. This festival was part of the Cal Poly Humboldt's student led Food Summit happening over three weeks in April. The food festival focused on uplifting Indigenous food sovereignty

across many regions. The festival included an outdoor area where several organizations hosted tables, demonstrations, workshops, educational materials, food, and art. There was also a larger forum space, where discussion panels and speaker presentations around food sovereignty and Indigenous foodways took place throughout the festival. The festival opened with a panel featuring students from the Food Sovereignty Lab discussing the history, current projects, and future plans for the lab, as well as Cal Poly students discussing the importance of food justice on campus. Other panels included youth ambassadors from The California Indian Museum and Cultural Center, staff members [REDACTED] (alum) and [REDACTED] (student) from Save California Salmon, and a keynote with [REDACTED]

During the Spring 2022, the Rou Dalagurr Food Sovereignty Lab submitted a formal exterior space request so as to be able to include an Indigenous Garden and Native Plant Landscape adjacent to the lab. Our exterior space allocation received a recommendation by the University Space and Facilities Advisory Committee (USFAC) and approval by [REDACTED] on July 6, 2022. In defining relationship with campus landscape and partner entities, the lab has worked with the Landscape and Tree Subcommittee to USFAC to develop a 'Shared Maintenance and Co-Management Agreement'. This agreement inscribes our shared commitments to caring for the space, entering into a relationship with the landscape, its more-than-human inhabitants, and partners to return tribal community access and sovereignty to landscape. Tribal knowledges, collaboration, and cultural stewardship practices are emphasized in this agreement, facilitated primarily through the Steering Committee of the Rou Dalagurr Food Sovereignty Lab & Traditional Ecological Knowledges Institute, which has representation by regional tribes and tribal organizations, as well as students and alumni of Cal Poly Humboldt and Department/Program partners. We also hope that this agreement serves as a forward-looking model for other higher institutions looking to collaborate with Indigenous scholars and communities on similar endeavors, increasing Indigenous communities' access to their aboriginal territories and landscapes, and supporting Indigenous self-determination and sovereignty over those territories and landscapes through co-management agreements.

Engaging actively and significantly (but not chairing/leading) in a college or university committee or program

Indigenous Knowledge & Environmental Justice Faculty Professional Development

During Spring 2021, the Center for Teaching & Learning, the Native American Studies department, the Office of the Provost and the Office of Sustainability held a series of decolonial coffee breaks in the format of a book discussion group for faculty. I served as a co-facilitator alongside Dr. [REDACTED]. The text for this book circle was *As Long As Grass Grows: The Indigenous Fight for Environmental Justice, from Colonization to Standing Rock* by Dina Gilio Whitaker (Colville Confederated Tribes). The group met on Friday mornings for virtual critical discussions of settler colonialism and white supremacy in environmental research over Indigenous-sourced coffee. The specific objective for this program was to hold a book circle that would (1) facilitate evaluation of interest and needs/gaps for future programming on similar topics, and (2) if merited, serve as the first step in a multi-semester Faculty Learning Community on Indigenous environmental justice, TEK, sustainability discourse, and decolonization to facilitate productive further learning. The way this book circle sought to implement the stated objectives was to foster deep personal reflection within participants on the ways they have been complicit in Indigenous environmental injustice with their teaching and research and to begin brainstorming paths for dismantling such injustice in their future academic work. This type of personal reflection and visioning was intended to build foundations for thinking about how these themes can apply to classes, theoretical frameworks, and research. Because the goal was to "start thinking" about these issues and reflect personally, the program did not require development of deliverables from outside the book circle space. All disciplines were invited to creatively engage with

this challenge. Participants maxed out enrollment for this group at 20 faculty and the group saw around 17 participants regularly present at each of four sessions. Organizers got positive feedback on the experience of participating, wherein faculty asked for more opportunities to continue their learning on related topics. In conjunction with the Spring 2021 book series, we hosted Dr. Dina Gilio-Whitaker as part of the Sustainable Futures Speakers Series, for which I served as moderator.

Due to the success and positive feedback from faculty that participated in this initial book circle, this type of professional development activity continued into the following academic year. During Fall 2021, the faculty book circle read *We Are the Land: A History of Native California* by Damon B. Akins and William J. Bauer Jr. (Wailaki/Concow). This book circle provided opportunities for faculty to continue learning about the intersection of TEK, sustainability, and Indigenous environmental justice via an in-depth examination of California history from an Indigenous perspective, thereby providing faculty the language and necessary information to bring these perspectives into their classroom and research. In the second iteration, organizers maxed out participation with 18 faculty and 2 staff members that signed up to join the book circle. Program leads saw similar attendance of around 17 participants per session.

In conjunction with the Fall 2021 book series, the Native American Studies Department and the Office of Sustainability collaborated to host the Decolonizing Sustainability Speaker Series entitled *Decolonizing Sustainability: Amplifying Indigenous Perspectives and Transforming Sustainability Discourse* during Fall 2021. This speaker series highlighted and unpacked intersections of settler colonialism, white supremacy, and systems of power/privilege/oppression within the discourse and rhetoric of contemporary sustainability, environmental, and climate change movements. Each event featured a broad overview of a selected sustainability topic delivered by a Cal Poly Humboldt Native American Studies faculty member, and then moved into an intimate panel discussion among experts from the field. Audience members were encouraged to engage with a parallel recommended reading for each talk and were given time for questions at the end of each discussion. This series was intended to serve as a deep dive into the problematic and harmful discourse(s) of sustainability with the goal of moving toward a decolonial sustainability movement that amplifies Indigenous sovereignty and experience. Topics included:

- October 13, 2021 - We Have Always Been Scientists: Western Science, Sustainability & the Delegitimization of Indigenous Knowledge Systems (moderated)
[REDACTED]
- October 20, 2021 - Nobody Asked You John Muir: Settler Colonial Environmentalism, White Supremacy & Sustainability (moderated)
[REDACTED]
- October 27, 2021 - Colonialism Is Not Over: Green Colonialism & Sustainability from the TMT to the Terra Gen Wind Project
- November 3, 2021 - Indigenous Knowledge Cannot Be Treated as a Back Up Plan: Indigenous Collaboration, Sustainability & Decolonization
[REDACTED]

The sessions were recorded and are available to be accessed, used, and taught by faculty.

During Spring 2022, the faculty book circle read *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants* by Robin Wall Kimmerer (Potawatomi). For the Spring 2022 book circle, organizers introduced a new facilitation format for facilitation wherein we invited and compensated leaders from local Tribal Nations to present on each section of the book for 30 minutes and then have the guest facilitate 30 minutes of follow up discussion. Tribal facilitators shared how this

content relates to their work and their ideas for how this could/should relate to students. This introduced faculty to local Indigenous leaders and tribes (thereby providing substantive networking opportunities), and broadened the discussion, depth, and perspective that participants received in the book circle space. Engaging with Dr. Kimmerer's work was of particular significance during the Spring of 2022, as Dr. Kimmerer had addressed our campus community in December 2021 ("Poly-TEK?" A Discussion with Distinguished Author Robin Wall Kimmerer") and Cal Poly Humboldt continued its campus-wide conversations about how to ethically integrate Indigenous perspectives and traditional ecological knowledge as part of a polytechnic institution.

These book circles have served as an opportunity for faculty at Cal Poly Humboldt to remain at the cutting edge of sustainability, social justice, and community environmental research. Faculty have been encouraged to think about how they may better address and incorporate Indigenous knowledge into their courses and to develop relationships with Native American Studies faculty and local Tribal Nations so that any future curricular artifacts they might produce are guided and collaboratively developed in partnership with Indigenous people. Book circles are envisioned as a platform for foundation setting, so that once participants 'graduate' from these 'mini-course-style peer learning groups' they have gained sufficient literacy, have forged robust connections with local Tribal experts, have garnered a robust understanding of the history of California (and the land of North America) from an Indigenous perspective, and have many resources by which to create their own curricular activities in a respectful and supportive manner.

Council of American Indian Faculty & Staff (CAIFS)

As a member of the Council of American Indian Faculty & Staff, I attended meetings regularly and contributed to several projects designed to service the university during AY 2019-2020. Specifically, in November 2019, I volunteered to speak to Native American high school students about selecting a culturally relevant major on American Indian College Motivation Day at Humboldt State. Also, in November 2019, CAIFS hosted a Tribal Nations Summit between tribal nation leaders and President Jackson. I attended planning meetings leading up to this important event. Through the Spring 2020 semester, I attended working group meetings to develop a tribal liaison position at Humboldt State University. Unfortunately, due to the COVID-19 pandemic, these working groups were temporarily suspended, as we focused our attention on how to best support Native students, faculty, staff, and community members during the pandemic.

I continued to attend virtual CAIFS meetings throughout AY 2020-2021. During this year, Cal Poly Humboldt was beginning discussions about transitioning to a polytechnic institution. CAIFS had regular discussions about the importance of Indigenous knowledges as part of our new institution. Throughout the year, we worked on putting together a memo outlining our priorities and concerns for a polytechnic institution that prioritized traditional ecological knowledge. I was very involved in the creation of this memo, titled [REDACTED]

[REDACTED].” This memo was provided to the Provosts' Office on April 29, 2021. I continued to attend virtual CAIFS meetings throughout AY 2021-2022. During this year, we planned and organized another tribal leaders' summit (which had not occurred since November 2019). The tribal leaders' summit was a hybrid event, with some attending in person and some attending online, held on April 8, 2022. Topics of discussion included a history of CAIFS, the transition to Cal Poly Humboldt, the Joint Native American Advisory Committee, and Native Programming on campus.

Serving on departmental, college, or university search committees

Job #5166-86: Geography, Environment & Spatial Analysis (AY 22/23)

Job #2223-11 & Job ##2223-12: Environmental Resources Engineering & Native American Studies Cluster Hire (AY 21/22)

Job #2223-14: Applied Fire Science Management (AY 21/22)

Job #2223-16: Native American Studies (AY 21/22)

Category 2:

Serving as a member on a college or university committee or program (not a search committee)

College of Arts, Humanities, & Social Sciences Outstanding Student Award Committee Academic Year 2020-2021

Parking & Transportation Committee, Academic Year 2020-2021

College of Arts, Humanities, & Social Sciences Outstanding Student Award Committee Academic Year 2019-2020

Acting regularly as a resource for the campus or greater community regarding academic, creative or professional subject matter, for example through outreach and networking

August 11, 2022. Guest Lecture. “[REDACTED]” in ENVIR 420, University of Washington (Zoom).

May 7, 2022. Guest Lecture. “[REDACTED].” 2022 Green Focus Program, California Center for Civic Participation (Zoom).

April 5, 2022. Guest Lecture. “[REDACTED]” in CD 310, Cal Poly Humboldt (Arcata, CA).

April 1, 2022. Guest Lecture. “[REDACTED]” in SOC 275, Cal Poly Humboldt (Arcata, CA).

March 24, 2022. Invited Panelist: California Indigenous Voices Panel (A Response to Robin Wall Kimmerer’s Keynote Presentation), This Way to Sustainability 2022 Conference, Chico State University (Zoom).

February 19, 2022. Invited Panelist: Food Sovereignty. Gathering of Native Americans (Zoom).

September 7, 2021. Guest Lecture. “[REDACTED]” in NAS 331, Cal Poly Humboldt (Arcata, CA).

April 23, 2021. Panel Moderator: The Red Nation. Post-Capitalism Conference (Zoom).

April 22, 2021. Panel Moderator: The Importance of Food Sovereignty. Post-Capitalism Conference (Zoom).

January 19, 2021. Invited Presentation. "[REDACTED]
[REDACTED]," California Fish & Game Commission (Zoom).

November 13, 2020. Conference Presentation: "[REDACTED]
[REDACTED]" Humboldt History Symposium, Clarke Historical Museum (Zoom).

October 28, 2020. Panel Discussion: "[REDACTED]": [REDACTED]
[REDACTED], Cal Poly Humboldt (Zoom).

October 22, 2020. Invited Panelist: [REDACTED]
[REDACTED], Klamath-Siskiyou Wildlands Center Conference.

October 16, 2020. Virtual Studio Visit with [REDACTED]. Hosted by Museum of Contemporary Art Chicago
& Hammer Museum (Zoom). [REDACTED]

October 16, 2020. Panel Moderator: Decolonizing Public History: Indigenous Resistance to the
Memorialization of Genocide in the United States, for Indigenous Peoples Week, Humboldt State University
(Zoom). [REDACTED]

October 12, 2020. Presentation: "[REDACTED]
[REDACTED]" (co-facilitated with [REDACTED] (Office of Sustainability, Cal Poly Humboldt), for
Indigenous Peoples Week, Humboldt State University (Zoom).
[REDACTED]

September 8, 2020. Guest Lecture "[REDACTED]" in NAS 331, Cal Poly Humboldt (Arcata,
CA).

August 7, 2020. Presentation Moderator: "[REDACTED]" Advocacy & Water Protection in
Native California Summer Speaker Series & Certificate Program. (Zoom)
[REDACTED]

August 3, 2020. Workshop: "[REDACTED]" co-facilitated with
[REDACTED] (Office of Sustainability, HSU), for L4HSU (Life Long Learning Lounge), Humboldt State
University. (Zoom) [REDACTED]

July 24, 2020. Panel Moderator: "[REDACTED]"
Advocacy & Water Protection in Native California Summer Speaker Series & Certificate Program.
(Zoom) [REDACTED]

July 17, 2020. Panel Moderator: "[REDACTED]
[REDACTED]" Advocacy & Water Protection in Native California Summer Speaker Series & Certificate Program.
(Zoom) [REDACTED]

July 13, 2020. Guest Lecture: "[REDACTED]" for College of Arts,
Humanities, and Social Sciences Summer Speaker Series, Humboldt State University. (Zoom)
[REDACTED]

June 26, 2020. Radio Show: "[REDACTED]" on *Debate and the News*, KRFH Radio.
[REDACTED]

May 23, 2020. Radio Show: "[REDACTED]" on *Debate and the News*, KRFH Radio. [REDACTED]

February 25, 2020. Guest Lecture: "[REDACTED]" in Native Tribes of California (NAS 325), Humboldt State University (Arcata, CA)

February 12, 2020. Panel Moderator: "[REDACTED]" for International Education Week, Humboldt State University (Arcata, CA)

February 10, 2020. Panel Moderator: "[REDACTED]" for International Education Week, Humboldt State University (Arcata, CA)

December 9, 2019. Guest Lecture: "[REDACTED]" in Introduction to American Indian Studies (AIST 170), Chico State University (Zoom)

November 7, 2019. Workshop: "[REDACTED]" for American Indian College Motivation Day, Humboldt State University (Arcata, CA)

September 27, 2019. Guest Lecture: "[REDACTED]" in Argonauts of Human Life (AHSS 100), Humboldt State University (Arcata, CA)

September 16, 2019. Guest Lecture: "[REDACTED]" in Intercollegiate Speech and Debate (COMM 110), Humboldt State University (Arcata, CA)

Participating in a discipline-based professional association, for example, by serving as a conference panel chair or a member of a decision-making committee (e.g., awards committee)

June 3-4, 2022. California Indian Studies & Scholars' (CISSA) Gathering, California Center for Native Nations (CCNN), University of California, Riverside (Riverside, CA)

Established in February 2020, CISSA is a decolonial organization consisting of California Indian people committed to the intellectual and cultural sovereignty of California Indian Studies and scholarship. The symposium included panel discussions and a keynote address. I served on the panel "[REDACTED]". The symposium was followed by an organizational business meeting aimed at the professionalization of California Indian scholars, creating opportunities for networking, and offering support for tenure and promotion.

February 1-2, 2020. California Indian Studies & Scholars' (CISSA) Gathering, California Center for Native Nations (CCNN), University of California, Riverside (Riverside, CA)

Twenty-four leading California Indian scholars gathered over a course of two days at UC Riverside to discuss the current state of California Indian Studies, the position of California Indian scholars, voices, and communities in academia, and the value and possibility of developing an association for California Indian scholars. Beginning by centering the voices of California Indian scholars, this inaugural gathering led to the creation of coalition for California Indian study entitled the California Indian Studies & Scholars Association (CISSA).

Mentoring students regularly above the proportionate load shared by other departmental faculty, for example by advising students in other programs (e.g., INTL, ENST) or by providing exceptional levels of service to understand or underrepresented populations

2020-2022. [REDACTED], Thesis Committee Chair (Environment & Community). [REDACTED]
[REDACTED], defended April 29, 2022.

2020-2022. [REDACTED], Thesis Committee Chair (Environmental & Community). [REDACTED]
[REDACTED] defended April 22, 2022.

Serving on a master's degree thesis committee (for which no assigned time is received)

2020-2022. [REDACTED], Exam Committee (Environment & Community).

2020-2022. [REDACTED], Exam Committee (Environmental & Community).

2020-2022. [REDACTED], Exam Committee (Environment & Community).

2020-2022. [REDACTED], Exam Committee (Environment & Community).

2020-2022. [REDACTED], Exam Committee (Environment & Community).

2020-2022. [REDACTED], Thesis Committee (Environment & Community).

Ongoing service on a community board or other community organization related to academic/professional interest

Save California Salmon Collaboration with the Native American Studies Department

During the Summer 2020, the Native American Studies department faculty collaborated with Save California Salmon, a local non-profit dedicated to restoring clean and plentiful flows into the Klamath & Trinity Rivers through advocacy, policy work, and community organizing, to develop a summer speaker series and certificate program titled Advocacy & Water Protection in Native California. Other collaborators included the Klamath/Trinity Joint Unified School District Indian Education Program, the Pathmakers Program at Humboldt County Office of Education, the Blue Lake Rancheria, and the Yurok Tribe's Visitor's Center. The series offered weekly webinars oriented around three modules: the contemporary state of California salmon; culture, advocacy, and environmental justice in tribal communities; and direct action and allyship with Indigenous movements. I participated in the organization of the speaker series and moderated three of the panels. Average attendance, during the live Zoom sessions, hovers around 70 participants. As part of the speaker series, we have also posted the webinars on the Humboldt State University Native American Studies Facebook and YouTube pages; there, the webinars have received thousands and hundreds of views, respectively. The impact of this webinar has been wide reaching: participants represent numerous Native American tribes, colleges and universities, environmental and conservation organizations, and state/federal regulatory agencies. Additionally, *Maven's Notebook* – a widely read independent news source on California water politics – has been continuously reporting on this series throughout the summer. The speaker series culminated in a symposium on

September 25, 2020. Over 850 people registered to attend at least one of the panel presentations and/or to participate in the certificate program.

This summer webinar series then formed the basis of what became a curriculum for 9th-12th grade (available here: [REDACTED]). The curriculum combines pre-recorded lectures, class discussions, a range of in-class or at-home activities, guest speakers, and integrates social studies, science, history, law, environmental studies, language arts, coastal biology, and more. Presentations and assignments also align with state standards in all of these areas. The curriculum aims to help students understand their local, regional, and state-wide watersheds and environments, along with how Native people manage and care for these land and waterscapes. It also aims to help empower Native and non-Native students to explore diverse cultures while learning skills that can advance potential careers in science, media, advocacy, environmental protection and management, law, non-profit management, or politics.

During October 2020, this collaboration continued and, together, we developed and organized a week of events titled “[REDACTED].” The series of events were organized as a series of “steps” that audience members could take to work toward water justice in California. I hosted the first session, which took place on October 19, 2020, and was titled “[REDACTED].” Other sessions featured tribal leaders, cultural practitioners, and Indigenous scholars. All of the sessions were recorded to be used for future educational purposes (available here: [REDACTED]).

During the Summer 2022, I participated in a Teacher Training and Development Program in order to facilitate implementation of the Advocacy and Water Protection in Native California High School Curriculum. The goals of the program were five-fold: 1) familiarize teachers with the curriculum; 2) provide guidelines for working with Indigenous students and teaching about Indigenous topics; 3) demonstrate how different components of the curriculum fit within state standards and pre-existing lessons; 4) provide teachers with an opportunity to practice delivering the curriculum and receive feedback on their teaching practices; 5) develop a supportive and collaborative community of educators who are dedicated to improving the quality of educational opportunities throughout the state. Also, during Summer 2020, I served on the Curricular Review Team for the Save California Salmon Traditional Ecological Knowledge, Science and Management Junior High School Curriculum & Teacher’s Guide. This work included the careful review of lesson plans and activities, making suggestions for additional materials or resources, and attending review meetings to discuss necessary revisions.

- c. List the professional and scholarly organizations in which you have current membership. Describe position(s) and dates of leadership, committee responsibilities, and any other contributions (e.g., editorial responsibilities, review of manuscripts, etc.).

California Indian Studies & Scholars’ Association
Native American & Indigenous Studies Association
American Association of Geographers (Indigenous Peoples’ Specialty Group)