



Ramirez, Yenny

A00438079

Last, First Middle

Student ID

DEGREES CONFERRED:

Bachelor of Arts

Awarded 15 Dec 2023

TRANSFER CREDIT:

Start	End	Credits	Title
01/2005	12/2006	21	Esquela Normal Superior
03/2021	12/2021	12	Lake Washington Technical College
09/2021	03/2022	57	Antioch University

EVERGREEN UNDERGRADUATE CREDIT:

Start	End	Credits	Title
03/2022	06/2022	16	Transformational Literacies - Early Childhood Education 6 - <i>ECE Lyceum and Academic Writing</i> 5 - <i>Bomba Music and Dance</i> 5 - <i>Science of Organic Gardening for Teachers</i>
09/2022	06/2023	48	With Liberty and Justice for Whom?: Early Childhood Education 3 - <i>Decolonizing Research Methodologies</i> 3 - <i>Working with Families</i> 5 - <i>Tribal Sovereignty and Early Childhood Education</i> 5 - <i>Soy Bilingue: Language, Culture, and Young Children</i> 3 - <i>Research and Data Collection</i> 3 - <i>Teaching Umoja</i> 5 - <i>Child Development</i> 5 - <i>Art with Young Children</i> 3 - <i>Research and Project Management</i> 3 - <i>STEAM with Young Children</i> 5 - <i>Intra-Afrikan Early Childhood Education</i> 5 - <i>Child Guidance and Socio-Emotional Development</i>
06/2023	09/2023	5	The Science of Solar Energy for Teachers 3 - <i>Solar Science</i> 2 - <i>Engineering</i>
06/2023	09/2023	5	Theatre of the Oppressed 3 - <i>Theatre</i> 2 - <i>Critical Thinking</i>
09/2023	12/2023	6	Early Childhood Education: Seeking Common Ground: From Local to Global, Lyceum: Reflective Practicum I 2 - <i>Autobiographical Literature and Expository Writing</i> 2 - <i>Topics in International Relationships</i> 2 - <i>Research Process</i>
09/2023	12/2023	5	Participatory Action Research and Decolonizing Methodologies *5 - <i>PAR and Decolonizing Methodologies</i>
09/2023	12/2023	5	Storytelling, Play, and Literacy 5 - <i>Storytelling, Play, and Literacy</i>



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Cumulative
180 Total Undergraduate Credits Earned



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Academic Declaration for Graduation

Yenny ramirez

ECE Program

"People talk about getting lucky breaks in their careers. I am proof that the theory of lucky breaks is simply wrong. You get your own luck. The world is run by those who make themselves known, not by those who wait for them to be asked."

Steve Blank

As if forming furrows when ploughing the land with great dedication, patience and my great ally, persistence, are the ones that now allow me to tell part of this new story in my personal and professional life. One of my passions is to study, to read to acquire more knowledge about the task I am doing or the environment in which I operate. That is why every minute of my life is dedicated to plowing to sow new knowledge which will allow me to reap harvests of wisdom and strategies to transmit this knowledge, create a peaceful environment for myself and my family, to finally transform this wisdom and love into valleys for others to bond and follow in the footsteps of plowing their own land.

The art of plowing the land and sowing the knowledge that now allows me to acquire a bachelor's degree in liberal arts with an emphasis on early childhood education, has been a great achievement, with the help of a great team of teachers led by Dr. Sharon Cronin who lead the program at Evergreen College in Tacoma. where they opened the doors for those of us who do not speak English, where distance is not an obstacle, even if we have to row for a few hours, we are allowed to express our ideas and thoughts freely, thus highlighting one of the focuses of learning: Learning through significant differences, this really fulfills inclusion.

The art of sowing and the journey to obtain this great achievement began in the spring of 2022, in this trip several seasons were experienced which I will narrate step by step. I will start by telling how I enjoyed gardening more by remembering how I did it with my students in Colombia with my mom, by using soda bottles or used tires. It is an activity that allows them to have contact with nature, externalize their feelings, discover new facets, the experience of giving life to a plant and will learn the benefits that it provides to themselves and their family. It leads them to generate connection with their ancestors, grandparents, and origin, by sharing the crops of flowers, legumes, vegetables, trees or any type of plant, which they sow according to their culture and integration with their classmates.

With the class something was marked in me, and it was hydroponics, now I have plants in every corner of my house under this technique. It's great!

And now as we fell in love with the bomba class, Afro blood runs through my veins, cumbia, "typical dance of the Atlantic region of Colombia", since I was a child I participated in cultural events, in adolescence I continued with this art. Now I am part of Grupo Bayano, where I manage to connect with my childhood and my roots, together I have managed to learn the basic steps, walk, greet, figure and picket during at least one Bomba beat, developing the skill when listening to the percussion instrument beat (Cuá, Maraca).

From dance I lead us to an interesting topic that involves us all, with the great cultural diversity and the injustices that we sometimes must suffer for it. This is where Justice for Anyone is born, with its greatest message: freedom of expression, freedom to live in a world without distinction of race, nationality, and language, to be just, with equal rights, tolerance.

We can see this reflected in the lines of Dr. Zinc's book, "You Can't Be Neutral on a Moving Train," written to touch the fibers of humanity and make them aware that justice is not for everyone.



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Zinn (2002) mentioned: "People are practical. They want change, but they feel powerless, lonely, they don't want to be the blade of grass that sticks out above the others and gets cut down. They wait for a sign from someone else who will make the first move" (p. 17). We cannot make believe that we do not care about what is happening around us, where thousands of people are suffering the consequences of such strong acts, such as communities of color and other nationalities or cultures, when faced with a change of culture, language, social position, ideologies, and dictatorships that still reverberate in laws or decrees without positive reforms for society. On the contrary, they are more demanding. For this reason, many leaders make the decision to join forces among communities and fight for equity and equal rights, respect for cultures, language, race, nationality, color or gender, freedom of expression, among others. Raising your voice and taking the message to every corner of the nation, it is possible to acquire some benefits, respect and credibility.

A wonderful station where I managed to learn a lot of strategies and put them into practice in a real way in the early learning center where the curriculum program is based on the Soy Bilingüe program, designed by Dr. Cronin and Carmen Maso.

The great diversity of cultures, customs and languages in the world and their displacement throughout it has generated the inclusion of these languages and the learning to survive, between one language and another. It is here that families and their children are faced with learning an additional language or perhaps more than one, in order to be included in a society that is advancing and that due to some circumstances, either by their own decision or by obligation, live in a different territory.

For this reason, in our classrooms, we find bilingual children and we must develop curricula that provide cognitive, creative and communication knowledge, building knowledge with bases to develop in a changing society. Parents at home are a great support for their children to learn the first and second language, however, there is a fear that they will not be able to be included in their community because they do not handle the second language, in our case English, many of the parents stop speaking their first language at home and decide to speak in English, Even if they do not speak it correctly, leaving their first language behind, by the time they take the initiative or see the need to learn both languages, the process will be delayed and they will have to have support that adults can provide, since learning English or a second language faster than children, even when it is believed to be the opposite, Children learn faster, it's true, children learn vocabulary, imitate what they hear and have the ability to play with more children even with different languages, it is the need to face this moment, which leads him to assume it. It is not through frequent corrections, that the child will learn, if we give a concrete answer to what he is trying to express, his brain will allow him to save the information, interpret it, he will begin to put the words together, he even forms his sentence, when the time comes, he will express it correctly.

So, it's how we can see through the waves of learning, children learning the second language, what would be called language stages, to learn the first language. Cronin and Sosa (2003) related: "The image of a wave evokes fluency in learning a second language, which is not an initial process. It contains a take and give, waxing and waning, a back-to-front movement" (p. 78). One wave leads to the other, developing beneficial strategies in the learning of the second language, at every age of the children.

This is a mechanism to understand that learning two languages simultaneously at an early age, and having them learn it from birth, is what we would call simultaneous bilingualism. Providing the possibility of bilingual learning from birth or from an early age will allow the child to develop cognitive skills.

The learning of English or second language is made possible by providing learning centers nourished with material in both languages, observing and evaluating continuously, to determine which results are satisfactory or not, in this way the activities are reconsidered, to obtain bilingual learning with love and in the company of the children.

Here are some of the strategies we implement to recover and preserve our first language in children at an early age.

Preschool Language Plan



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Age: 3 to 4 years old.

Objectives:

- Develop social and emotional skills in children.
- Contribute to sustaining the mother tongue and not losing their identity.
- Develop English language skills.
- The inclusion of third language and/or mother tongue for children from tribal backgrounds.

Strategies:

- Create material in both languages and third languages, highlighting each with a different color.
- Create simple vocabulary and relate them to real objects, which will allow familiarity with their surroundings.
- Each teacher, according to the language she has mastered, directs the class and the activities.
- With the support of parents, images, photos, or visible elements of their tradition and/or culture will be available.

Two ways to prevent the loss of the home language.

- - Ask parents for books about their culture to read in class with their children and interact about the different cultures of their classmates.
 - Fix songs of their culture, at the time of the circle, so that they will listen to the tones and rhythms of the songs of the countries of their friend, they will feel the curiosity.

This theme is really magical and entertaining, Tribal Sovereignty and ECE: Canoe Trips and the Salish Sea, the image you see below, is a recount of the trips that the community of color made in the past, I wanted to represent it with figures that mean a lot to me, my nephew's dolls, the canoe that my nephew painted for his father on Father's Day (a canoe that I didn't get to see before going to heaven), the fish that represent the freedom we experience every time we go camping.

Also, in order to commemorate those Native American children who were excluded from homes, populations to be taken to boarding schools, where they were mistreated, abused, until they died, in order to disappear their culture, their language and thus the white population would be the predominant one throughout the national territory. This is where Orange T-shirt day was born, September 30, the day we wear an orange T-shirt and commemorate this special day for our Native American community, this is how Phyllis Webstad symbolically reflects it with her book: Phyllis's Orange Shirt.

To contribute to the Native American society, the idea of founding Evergreen Tacoma was born, as a source of linking to society, recovering those roots, including again those people who at one time were forgotten, mentioning that they are still present and that they can have the opportunity to study and train, for the founders, It was a great challenge, but with the support of the community they have managed to offer an education and with their many activities, redirect and bring back the missing links.

She is an example to follow, our job as teachers is to help continue with this beautiful work, step by step we will be able to educate our children to recover our cultures and identity.

"The child who has the freedom and opportunity to manipulate and use his hand in a logical way, with consequences and using real elements, develops a strong personality."

Maria Montessori



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Child development was Maria Montessori's priority focus. This is one of the seasons in which I wanted to delve deeper and discover beyond the real meaning to put it into practice.

An unforgettable story of love and courage to make decisions, to face situations and to give everything to the children of the world. It is admirable how medicine led Dr Montessori to study children who had been diagnosed with mental deficiencies or metal disease, yet her heart could see the greatness and potential that children had and what would be to be discovered, if only they were given the opportunity to be children. of "Learning for Themselves."

"Social and emotional learning (SEL) as an integral part of education and human development. Social-emotional learning is the process through which all youth and adults acquire and apply the knowledge, skills, and attitudes to develop healthy identities, manage emotions and achieve personal and collective goals, feel and show empathy for others, establish and maintain supportive relationships, and make responsible and caring decisions." Fundamentals of SEL," CASEL.org, Collaborative for Academic, Social, and Emotional Learning (CASEL), 2023, <https://casel.org/fundamentals-of-sel/>.

A strategy that catches my attention, from the socio-emotional point of view and the direction made by Maria Montessori, the psychological climate of the classroom is created by adults who demonstrate the utmost kindness, love, and respect at all times. They manage their own emotions and needs so as not to compromise their interactions with children. They are calm observers who focus on noticing and adjusting the other details of the physical, social, and emotional environment to maintain harmony, peace, and joy in the classroom. They are relaxed and find their own joy in their time with the children.

Art with young children allows children to strengthen skills in areas that present a lack of interest or understanding, children are free to choose the area they want, however, each area has its rule so that it is in order, use the toys carefully and return them to their place when finished. The teacher is an observer and guide, the child is in a safe area.

Although long years have passed when the community of color suffered mistreatment, humiliation, and death due to circumstances that the population or a few dictators did not like, they had to protect the empire they had started and for nothing in the world would they let it overthrow, even if this cost the lives of children, adults, women or the elderly. It would be stronger for those who raised their voices to ask for or demand respect, assert their rights, and protect their families.

Children are the seed in the process of growth, our job as teachers is to support these families so that together we build a world of love, acceptance and strengthening, regardless of culture and/or nationality, this makes them unique and hopeful for a better world.

On this trip, this is my favorite station, a great experience to share with the work team, where each one of us contributed our ideas, queries, references, stories of our families, menu of each country of origin, obtaining a satisfactory result to share with the evergreen community. Our research project "Childhood obesity" Causes and consequences of poor nutrition and the support of educators in the classroom.

Health and nutrition in children are basic in their first years of life, as they grow, they require additional nutrients, which are provided in a healthy and balanced diet, accompanied by exercise and a healthy environment. Failure to provide a healthy diet can lead to childhood obesity, triggering emotional disorders and learning difficulties. This research focuses on how early educators can collaborate with families with traditional foods to impact overweight preschool children, as well as provide support to families and the community, respecting cultural and sensitive diversity in the classroom.

Early Childhood Obesity and its Impact on Child Development: Chaput and Tremblay (2006) stated: "Changes in the environment (e.g., nutrition and lifestyle) are likely to be primarily responsible for the current obesity epidemic, as the gene pool cannot change in less than a generation" (p. 2).



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Building on the research question: How can early educators collaborate with families with traditional foods to impact overweight preschoolers? A survey is carried out to determine the tool that facilitates the collection of information from the educational community, for which the survey instrument (category – interviews) is defined, which is adapted to the type of population to be interviewed.

Steps for surveys (category – interviews): 1. Formulation of questions according to the person or professional to be interviewed. 2. Selection and distribution of personnel to be interviewed.

3. Execution of interviews. 4. Collection of responses. 5. Response analysis.

By doing this research we understood that the basis for being healthy is to give ourselves love and we achieve this by eating a balanced diet and exercising daily. In order to improve the self-esteem of the children in our classes and families, it is necessary to take care of ourselves, that is, to consciously orient our actions towards situations that generate physical, emotional and mental well-being. Improving the levels of love, nutrition, and health evident in their behavior and attitudes.

We arrived at a station where STEAM entered to be part of our sowing of new seeds, we put it a little more into practice with the legend of La Llorona, by transforming it into a book reflecting a story of love and protection for medicinal plants, the most powerful tool of our grandparents and other ancestors to cure diseases, But those who possessed the place to heal and knew the healing power of each of the plants, were the healers, they were the popular doctors of the communities, where anyone could request their help and they with their best allies the plants managed to relieve the pain and discomfort of the people, this gift comes from our indigenous people, who discovered the properties of plants by born, grow and develop in the middle of the jungle, where their only means of survival was with the use of plants. It's a great skill set that we're now highlighting and leveraging for our communities.

Prietita and La Llorona; It tells the magic of the healer with medicinal plants and the legends of our ancestors. The story has its origins in a humble, friendly community far from the population. As was customary each community had its own healer, Doña Lola, who was affectionately transmitting her knowledge to Pietrita in the courtyard of her house, suddenly her sister Miranda arrives running for help from the healer, Pietrita asks Doña Lola to cure her mother, the healer tells her that they need rue and that unfortunately she no longer has it and no neighbor cultivates it, They might find her on a big ranch, but it's very dangerous for a girl. The healer draws the plant and shows Pietrita what the plant looks like, the girl makes the decision to leave and go look for the plant.

This story allows us to eliminate those stigmas that have been generated for years in believing that those characters of myths and legends terrorize and attack humanity, perhaps they are beings of nature who are there to serve and we do not know how beautiful they can give us, just like the Gift of the healers who still exist and we do not give the meritorious credits, they are taken by the laboratories that manufacture medicines, their main base is plants, the medicinal plants that Doña Lola and many of our grandparents and ancestors used to alleviate the diseases of the community.

Coming out of a wonderful story that brings memories to my mind and heart of my grandparents, they also told the story and used medicinal plants that were grown in the backyard of the house or shared among neighbors, to help us cure illnesses or small ailments.

Leaving Doña Lola, we will enter the education at the early age of children of color, using the tool of the customs and part of the culture of their ancestors, in this way customs are recovered, and knowledge is shared

The origin of percussion has its bases in African culture and everything that concerns it, is magical and surprising how it manages to have an interaction at a national and international level, the art of playing the drum spreads to other cultures by leaps and bounds carrying messages of love and tranquility. One of the cultures to which we must give credit is the Yoruba tribe, which has its origin in the rebellion generated by Prince Odowa of Arabia, when he separated from his family when he was against Islamism, taking with him his children and followers, who



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walked for 90 days and 90 nights. To emphasize himself in a safer place, there he planned to take revenge on the Muslims, however this was not possible, as he died in this land. His 7 sons remained, who gave rise to other nations to other tribes called Yoruba, which were centered in the sector of black Africa, commonly called Yorubaland, where its largest population is in Nigeria. The Yoruba language is still unknown, however, there was an attempt made by Samuel Ajayi, who edited a dictionary to have the vocabulary and not lose this language. Something striking is their costume, the men wear: fila (hat), buba (blouse), agbada (long blouse), shokoto (trousers), women: gele (hat), buba (blouse), pele (shawl), iro (trousers), handmade with very fine fabrics of bright colors. Thanks to their mastery of percussion, they use drums to celebrate weddings, harvests, funerals. Their hand-crafted art depicts the gods and twins, as it is common to have twins in their families. We continue in the season for social-emotional development, a great opportunity for them, through the lyrics and music of artists of color, to manifest the emotional damage they have caused to their community and to all those who have been connected for a long time. The lyrics of Michael Jackson's song allude to remember the time of Egypt, their culture and what this symbolized for them, how power influenced to satisfy the desires of their pharaohs and the lack of love and loyalty for their community. It reflects some animals sacred to it, cats, cobra, camel, eagle, as well as some objects, drums, gold, music, infrastructure in which they lived, the costumes and accessories they used, as well as the fire to give light and illuminate their corridors. The homage to that shabby woman who over time has been forgotten and to remember the time from which mathematics, science, art is born that today we see transformed and is the basis of our daily life. The power of communication through symbols and hieroglyphics that left a mark on the walls, are a great window to transform the world and it is what we now have in communication between communities, it is to leave a mark in each of our hearts. This is how we managed to include all cultures in our class wings, Afro, Latino, Asian, and countless cultures to make a collage of multicultural learning without forgetting their roots.

We continue to plow to improve our knowledge seeding, with an interesting topic, solar energy for tribal and indigenous communities, the benefits they have gained and will obtain.

There are inconsistencies in the great challenge of taking advantage of natural resources to generate energy and support families in indigenous communities throughout the national territory. What is the cost or changes that need to be made, that is given in return to get the expected big benefit.

We start from the importance of the most important natural resource in the world, "The sun", a wonderful star which shelters the entire solar system and provides life and light, the benefits that we have obtained for thousands of years are wonderful, for our indigenous and primitive ancestors it was the greatest discovery by providing heat, fire, temperature for the cultivation of food, Animal care, location, and time. With time and the development of humanity, significant changes and discoveries begin to be generated, such as the process of extracting oil, gas and materials from the different layers of the earth, which would be used for constructions and elements that would help humanity improve its quality of life, such as fuel, fuel Everyday equipment. These changes gradually affect the ozone layer, which leads to pollution of the environment, loss of living beings and their extinction, as human beings can be if we do not protect it.

This is one of the causes that lead to the creation of energy derived from natural resources such as water, air and the sun, however, what has been the cost of affectation when assembling equipment that channels or converts these resources into energy, to mention one of them, wind energy, extensions of land are required to install the towers and propellers, In a hydroelectric plant, the diversion of aquatic beings, earth movements and water channeling, which in the end the water pressure can generate damage to homes and even nearby populations.

Their benefits can be very good, the payment of lower public services, generation of jobs, with greater prevalence for the indigenous communities that own territories where these projects have begun, generating displacements of families and even, although some receive money in exchange, others continue to preserve the teachings of the ancestors, in the importance of flora, fauna and our great star "The Sun".

National Fund for Industrial and Technological Reconversion Foundation (2022),



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Mentioned:

The problem is generated by the disproportionate increase in greenhouse gases resulting from human actions, which increase the amount of solar radiation retained, causing the global temperature to rise, that is, leading to global warming. Consequences of the greenhouse effect: Melting of glaciers, Flooding of islands and coastal cities, Formation of hurricanes, Migrations of species, Desertification of fertile areas, Impact on agriculture and livestock (p.1)

The Earth's surface naturally absorbs 70% of the sun's radiation, while the rest is reflected back into space by reverberation. The absorbed solar radiation is transformed into infrared radiation and returned to the atmosphere. Some of this infrared radiation is then reflected back into space, while the other part is held back by greenhouse gases in the atmosphere, increasing the planet's global temperature. This is the greenhouse effect.

By giving the proper use and correct care to these objects, we can use the sun's energy to our advantage, and we would not have to use electrical energy directly.

To make our journey more exciting, we will do theatre, based on Augusto Boal's theatre of the oppressed and how we can carry his message through collaborative learning.

During the scenes of theatre of the oppressed, it is possible to exchange concepts and share thoughts of real events that happened a few years, months or perhaps days ago, situations that have left traces or have represented some kind of oppression.

The participants play roles on stage, allowing us to communicate to the audience moments of despair, sadness, anguish or any other in which one or more people have suffered oppression and without being able to make their own decision, the situation continues without having a happy and calm outcome for the person or people who suffered it.

Theatre is a mechanism of communication and fun expression, where memories of artistic skills are brought back and acted in a free and friendly way, this would not be possible without the guidance of an instructor or a theatre specialist who gives the guidelines and recreates a live scene in a natural way, reflecting reality and connecting the public to communicate strategies of power and autonomy and stop oppression.

Almost entering the final stretch of this journey, the ground that was plowed and where it was sown is almost ready, to continue in the next stage of fertilization, but this would not be possible without first reflecting on the great work of Dr Peter Bacho, in his magical work of Uncle Rico's ENCORE, the great adventure he has had in his life as the son of a migrant family from the Philippines, where they have managed to open paths and create living environments for their community, leaving a mark and reinforcing one of the focuses of Evergreen's philosophy: Linking theory with practical applications

Destiny and all families live the situation of being born in underdeveloped countries, with rulers who impose rules and do not comply, bipartisan differences without benefit for the community, generating economic deficit which makes families migrate to countries with better job opportunities and security, providing stability and tranquility for their families. In this way, a great diversity of culture is created worldwide and even more so in the United States, where in some way it became a potential country with great world leadership.

Connecting with Linda Tuhiwai's methodology of decolonization, where her intention is to multiply real research about the indigenous culture and the reality of its decolonization, as under a discovery of lands at the level of America made by the British-Spanish empire, they abruptly stole an ancestral and wonderful culture for our American community.

Tuhiwai Smith (2012) explained why the Spanish empire affected an entire community through destructive strategies.



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But there were also state (federal, provincial, and local) policies of "benign neglect" that involved minimal intervention (the "infected blanket" strategy) while people suffered and died. There were also more proactive policies based on ideas such as "Manifest Destiny," which sanctioned the seizure of indigenous lands by any means.¹⁶ Ward Churchill and other indigenous writers classify these actions as part of the Columbian legacy of genocide.¹⁷ In relation to the diseases and ailments that the West is said to have introduced into indigenous peoples, the most important question has always been the extent to which the impact of disease is an inevitable consequence of the contact with the West. The importance of the issues raised by this question emerges when we examine, in a later chapter, the ongoing global search among indigenous populations for genetic solutions to Western diseases. Aboriginal activist Bobbi Sykes has a "litmus test" for the Western impact on Indigenous health consisting of two lists: one list of diseases introduced by Europeans to Aboriginal people, and the other a list of diseases introduced by Aboriginal people to Europeans. There are no items listed in the second list. That empty space tells a very powerful story. (p. 63)

It was not profit for us that we were colonized, it was the imposition of new rules and the destruction of thousands of communities, the end of a system of knowledge created from generation to generation, where respect for the wisdom of our zipas or our chieftains prevails, the use of natural medicine from the land and the cure of diseases. Significant changes in the lives of each person and an entire community, resulting in the destruction of a culture.

A notebook with a drawing of a mountain Description automatically generated with medium confidence

This is how this trip ends, with the satisfaction of having achieved one more achievement in my professional life, this would not have been possible without the support of my daughter, my husband and the daily prayers of my mom in the distance and of course the great work team I had for this time, it is impossible to forget the unconditional support we received from each other so that we could move forward together and not be left behind in each of the class assignments. It's nice to know that on the other side you have someone you can ask, receive an answer to and why not a thank you, even so, without knowing us or perhaps having seen us only once. The actions you take today will be the result of tomorrow and as my grandmother used to say, to reap you must sow.

There are many learnings that I take to be transformed and transmitted to the families of the children who pass through my classrooms. I learned that there are always opportunities, the value of inclusion, respect, and love for your roots, not forgetting where we come from and where we are going. The opportunity provided by Evergreen College is an interdisciplinary study, from the center to the entire universe bringing with it your true essence.

The satisfaction of helping others to move forward and not get stuck in the middle of a dead-end valley is something I'm proud of, it's one of my qualities. Action that I will continue to do whenever possible, leaving a marked mark on the road.



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September 2023 - December 2023: Storytelling, Play, and Literacy

5 Credits

DESCRIPTION:

Faculty: Sharon Cronin, Letta Mason

In this course, students examine definitions of literacy, the significance of literacy skills, and literacy development among young children and their families in dual language and multilingual communities. The focus is on Indigenous and culturally grounded storytelling and its role in child development. We will also cover Freire's notion of reading the world as well as reading the word and the concept of trilliteracy from the Teaching Umoja Participatory Action Research (PAR) 15-Year Commitment. This seminar looks at the role of adults in supporting children's play, language, cultural expression, and literacy. Participants develop strategies for supporting phonemic awareness, book knowledge, print awareness, sound-letter matches, vocabulary and conversation development, comprehension and critical thinking, love of reading, and writing. In addition, we will engage with early literacy approaches specific to particular languages, cultural groups, and writing systems.

EVALUATION:

Written by: Letta Mason, Sharon Cronin

Yenny Ramirez was an outstanding scholar and shared oral stories from her childhood that sparked a love of self and literacy. She successfully completed the course of study, met the learning objectives, attended classes, and engaged in dialogue. Yenny learned about the power of storytelling from diverse cultures throughout the African Diaspora. Yenny wrote Reflection essays that summarized and provided their thoughts and experiences as well as their responses to videos of oral storytellers, live storytellers, scholarly articles on culture, storytelling, and literacy. Yenny worked collaboratively in small groups to discuss how stories are an important aspect of literacy for all children in early childhood settings. Collaborative groups presented stories that were diverse and situated in culture, encompassing embodied, spoken, and written forms of making and sharing meaning. Yenny further developed her understanding of the role of Indigenous and culturally grounded storytelling in child development and early literacy. She developed a working definition of literacy. She compared Freire's notion of reading the world as well as reading the word and the concept of Tri literacy from the Teaching Umoja Participatory Action Research (PAR) 15-Year Commitment. Yenny engaged with the interconnections among children's play, language, cultural expression, and literacy.

Yenny understands the importance of dramatic play stories in literacy and child development. She effectively engaged with early literacy approaches specific to particular languages, cultural groups, and writing systems. "Respect for the haunted red cedar in the Dakota community. The grandmother's creed, that protects your children and grandchildren with its branches from the dangers and adversities of the environment, as well as the grandmother sows love in her family, her children and grandchildren replicate to herself the care when being elderly. It's the teaching of how our grandparents take care of us, more of what our parents do. Storytelling leaves us with a message of love, togetherness, and gratitude for our land and what it gives us."

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 5

5- Storytelling, Play, and Literacy



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September 2023 - December 2023: Participatory Action Research and Decolonizing Methodologies

5 Credits

DESCRIPTION:

Faculty: Sharon Cronin, Letta Mason

This course centers the work of Indigenous scholars, from this continent and internationally, regarding research in general and research that concerns Indigenous peoples in particular. Decentering dominant paradigms of research methodologies and theoretical perspectives, this scholarship disrupts perspectives on Indigenous peoples' knowledge and ways of knowing. It critically challenges problematic truths and other powerful ideas that have contributed to the dispossession and marginalization of First Nations' Peoples. In challenging enculturated perspectives, positions and framing of knowledge, this course explores the possibilities of decolonizing research, recognizes the relevance of Indigenous perspectives in every sphere of knowledge and practice, and looks to the possibility of bringing First Peoples' ways of knowing into the academy. Repudiating deficit accounts of First Peoples, students are encouraged to reflect on more respectful and ethical engagement with (and between) Indigenous peoples, knowledge and ways of knowing, and to explore and innovate research premised on strength-based perspectives that recognize the resilience, capability, self-determination, and resurgence of Indigenous Peoples.

EVALUATION:

Written by: Sharon Cronin, Letta Mason

A devoted scholar, gracious collaborator, and powerful thinker, Yenny Ramirez added greatly to the creation of a rigorous, supportive, and vibrant learning community for this course on participatory action research and decolonizing methodologies. Students deeply engaged with Linda Tuhiwai Smith's Decolonizing methodologies: Research and Indigenous Peoples demonstrating their ability to work from theory to practice. As a group, they successfully met the learning objective of "participating in a collective paradigm shift regarding research in our lives and communities". They were able to center the work of Indigenous scholars regarding research in general and research that concerns Indigenous peoples in particular. They critically challenged problematic truths that have contributed to the dispossession and marginalization of First Nations' Peoples. Students investigated what it means to bring Indigenous ways of knowing into the academy, particularly Indigenous scholars, cultural workers, and knowledge holders from local nations. Space was created for Indigenous students to consider Indigenous scholars, cultural workers, and knowledge holders from their own nations.

Yenny Ramirez prepared for the class sessions by reading the assigned chapter ahead of time, selecting a quote and including it in APA format, writing a reflection about what this quote means to them, and explaining how it relates to research being done with people in her community and on her ancestral lands. After reading Linda Tuhiwai Smith's chapter on 25 Indigenous projects, Yenny Ramirez was able to begin to consider, discuss, and innovate research premised on strength-based perspectives that recognize the resilience, capability, self-determination, and resurgence of Indigenous Peoples.

In anticipation for the cooperative studies that students will begin with next quarter with their study teams, Yenny Ramirez reviewed the five-chapter outline for research papers: Chapter 1: Introduction; Chapter 2: Review of Literature; Chapter 3: Methodology; Chapter 4: Findings; and Chapter 5: Discussion, Conclusions, and Recommendations. With her study team, she effectively proposed strategies for community based and service-oriented inquiry. Her leadership with her small group and her service to the learning community have greatly impacted the class. She modeled rigorous study, creativity in presentations, and inviting others into the learning. Yenny Ramirez had this to share about



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the Belmont report and ethical research: "Investigations to protect human rights continue to be an issue. Defined as such by the biomedical commission held at the Center for Belmont Conferences of the Smithsonian Institution, in which they defined some ethical principles basics: respect for people, beneficence, and justice. To talk about respect for people, it means respecting their opinions and choices."

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 5

*5- PAR and Decolonizing Methodologies

* indicates upper-division science credit



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September 2023 - December 2023: Early Childhood Education: Seeking Common Ground: From Local to Global, Lyceum: Reflective Practicum I

6 Credits

DESCRIPTION:

Faculty: Sharon Cronin, Letta Mason

The world is undergoing massive transformations in the 21st century in its environment, economy, politics, culture, societal structure, aesthetics, and more. These transformations have brought on many conflicts among peoples and nations. How can we understand these conflicts on both a local and global level? How can we respond to and help to resolve these conflicts? How do we find commonality among peoples? How do we connect our neighborhoods to other parts of the world? How do we share resources equitably in an increasingly crowded, automated, and digitally mediated world? How shall we prepare ourselves and our children to face these new challenges? These are some of the questions this program will examine and explore. From local to global we will study and learn from cultures of people past and present while pursuing our own intellectual and imagination development. Drawing on an interdisciplinary perspective, we will consider various definitions and theories of globalism and humanism. By the end of the program, we will be able to apply our newly obtained knowledge and skills to seek common ground among peoples locally and globally that may overcome racism, nationalism, sectarianism, and tribalism and help people to embrace the principle of liberty and justice for all.

Our fall theme will be identifying the problem and clarifying the question. This quarter will be used to lay the foundation for the rest of the year, both substantively and in terms of the tools necessary to operate effectively in the learning community. We will explore the concept of connectivity, historically and in a contemporary context, as it is explicated in theory and practice. In seminars, we will read and analyze documents, artifacts, and secondary texts to decipher in what ways connectivity has existed and persisted throughout human history. Students will examine their personal experiences with human connectivity by constructing an autobiographical memoir. Our work will be supplemented with a series of courses designed to assure literacy with words, numbers, environmental and biomedical sciences, and images. Students will have the opportunity to hone their skills in critical reasoning, research, and the use of multimedia and computers.

Our winter theme will be researching roots, causes, and potential solutions. We will look at specific contemporary societal issues in human connectivity from a variety of institutional perspectives, most notably in environmental policies, public and global health, law, education, government, and domestic and foreign politics. Students will investigate specific issues of interest to identify a particular problem, define its dimensions, determine its causes, and establish action plans for its remedy.

In spring the theme will progress to implementation. We will focus on the design and implementation of projects aimed at addressing the issues of interest identified in winter. Seminar groups will combine their efforts to assist the community in facing today's challenges. The projects may take the form of educational events, publications, multimedia presentations, or art installations to help the community seek common ground with its neighbors and with the rest of the world. Courses will assist in the successful implementation and evaluation of student group activities.

EVALUATION:

Written by: Sharon Cronin, Letta Mason

Yenny Ramirez participated fully in the program of "Seeking Common Ground: From Local to Global". By attending lyceum lectures and seminars, completing assigned readings and writings, and participating class activities with intellectual rigor, Yenny Ramirez significantly gained awareness and abilities to understand historical, theoretical, and philosophical traditions that inform efforts to design pathways for



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future possibilities. Yenny Ramirez learned to reflect autobiographically on how traditions and their changes played a role in professional, academic, community, or family life. Yenny Ramirez made significant progress in developing research skills and worked diligently to refine writing skills with great success. Yenny Ramirez contributed substantively to the collective effort in seminar discussion in order to excel in academic studies and reflective practice. The seminar worked collaboratively to provide peer-feedback on each other's autobiographical writings.

Through these interactions with peers and faculty, Yenny Ramirez cultivated a mature ability to work across significant human differences, and convincingly met the expectations of the program and earned full credits with excellent work. Yenny Ramirez is an exemplary adult learner and a respected member of our learning community.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 6

- 2 - Autobiographical Literature and Expository Writing
- 2 - Topics in International Relationships
- 2 - Research Process



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June 2023 - September 2023: Theatre of the Oppressed

5 Credits

DESCRIPTION:

Faculty: Letta Mason and Sharon Cronin

Building on the theory and praxis of Augusto Boal's Theater of the Oppressed, students will engage deeply with the main components including Teatro Foro, Image Theater, and Invisible Theater. Students will share their own stories, listen to the stories of others, and co-create theater pieces based on these stories. They will study the profound coercive nature of tragedy as it pertains to contemporary forms of art and also rehearse many possible responses and resistance to oppression and to try out practices in freedom. Students will apply the concepts of coercive tragedy, poetics, virtue, and catharsis.

EVALUATION:

Written by: Letta Mason and Sharon Cronin

Students engaged the theory and praxis of Augusto Boal's Theater of the Oppressed, covering the main components including Teatro Foro, Image Theatre, and Invisible Theatre. Students examined the traditional and problematic definitions of concepts in theater and analyzed the profound coercive nature of tragedy as it pertains to contemporary forms of art and representation and its main use as a representational system of repression. Oppression and isms of various forms were examined, particularly those present in the lives of participants. A student of Augusto Boal, Professor Ronald Rosario partnered with the teaching team, leading students through Theatre of the Oppressed exercises and supporting students in "rehearsing" possible responses and resistance to oppression and explore practices in freedom. Yenny Ramirez was able to critically examine the content, authority, and portrayal of representation in theater, film, and television. She brought her music and dance background to her theatre work, bringing it to life on the center stage. Her group effectively become actors and playwrights of their own stories by virtue of deconstructing coercive theater and constructing a theater of their own.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 5

3 - Theatre

2 - Critical Thinking



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June 2023 - September 2023: The Science of Solar Energy for Teachers

5 Credits

DESCRIPTION:

Faculty: Letta Mason and Sharon Cronin

Geared for early childhood and elementary school teachers, this science course examines solar energy through African, Indigenous, and Caribbean lenses. Grounded in storytelling and experimentation, it covers the historic uses of passive solar energy as well as the way energy is collected when sunlight shines on photovoltaic (PV) cells. Students also studied the way photosynthesis converts solar energy into chemical energy.

EVALUATION:

Written by: Letta Mason and Sharon Cronin

In this course, students were introduced to the fundamentals of solar power as it applies to diverse cultural perspectives from around the world. They learned to compare solar energy to other energy resources and explain how solar panels, or photovoltaics (PV for short), convert sunlight to electricity. Students engaged with hands-on activities while also creating art, demonstrating with music, and becoming an engineer in the field of solar energy. They worked together in small groups to develop a model to generate data for iterative testing and modification of a proposed object, tool, or process such that an optimal design could be achieved. Yenny Ramirez emerged with skills as a community activist for renewable energy and defined a simple design problem reflecting a need in their community.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 5

3 - Solar Science

2 - Engineering



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September 2022 - June 2023: With Liberty and Justice for Whom?: Early Childhood Education

48 Credits

DESCRIPTION:

Faculty: Sharon Cronin and Letta Steward

During the spring, students presented their community projects, based on their winter research, to the public at our annual Community Fair event. These projects were developed throughout the year and built on the knowledge and skills gained in each quarter. Students identified a topic connected to their areas of interest in the fall quarter and began enhancing their understanding of this subject through in-depth research and analysis. Their study and research in the winter quarter explored strategies to remedy or address pressing social, economic, or environmental problems. During spring, students carried out their research and action plan, presented their work at the Community Fair, and evaluated the process of their project after the Community Fair.

EVALUATION:

Written by: Sharon Cronin and Letta Steward

During the spring Lyceum and Seminar, Yenny Ramirez's participation in seminar discussions and completed assignments demonstrated the ability to integrate course materials to draw well-developed and insightful conclusions about the meaning and relevance of course content. This included examining issues and topics from multiple cultural models and worldviews and demonstrating the ability to work and communicate across significant personal and cultural differences.

Yenny Ramirez worked effectively with fellow students to complete a collaborative research project and public presentation titled, "Childhood Obesity". The focus of this project was to address the importance of parents, guardians and educators bonding with early childhood students. This assignment demonstrated their ability to conduct research that identified a research problem of concern and identify and evaluate strategies that may be effective in addressing the impacts associated with it. The contributions that this student made to this collaborative research project were very good and showed enhanced skills in communication, presentation, evaluation, and reflection.

Overall, Yenny Ramirez's performance this quarter has soundly met course expectations. She is an excellent student who has demonstrated consistent progress in this academic program. We credit this to the diligence Yenny Ramirez has displayed in meeting course expectations, attending class regularly, actively participating in discussions, and submitting outstanding work.

Yenny Ramirez demonstrated understanding of theory and practice regarding *Working with Families*, documenting and sharing the strategies she uses when building relationships with families and building community within early learning settings.

Tribal Sovereignty and Early Childhood Education

Yenny Ramirez successfully completed requirements for this tribal sovereignty and early childhood education course. She wrote a reflection on what she learned about early collaborations between Ramona Bennett of the Puyallup Nation and Maxine Mimms, founder of the Tacoma campus of The Evergreen State College. Yenny Ramirez engaged with the historical context and significance of Canada's Orange Shirt Day (National Day for Truth and Reconciliation) through an art-based project. She also wrote about Canoe Journeys and the Salish Sea as well as the historic and iconic movie, "*As Long as the Rivers Run*". After hearing about the stories of the Indipino Community of Bainbridge Island and viewing the documentary, "*Honor Thy Mother*", Yenny Ramirez reflected on the phenomenon of



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mestizaje in the Americas. Yenny Ramirez engaged with the Tulalip webpage on the Lushootseed language. She selected one of the word groups, listened to their pronunciation, and recorded herself trying out the pronunciation. After reviewing the Since Time Immemorial: Tribal Sovereignty in Washington State website, listening to the story (A River Lost), and studying the lesson plan, Yenny Ramirez created a collage about what family means to her. For the assignment, Honoring an Indigenous African Leader, she learned about the Indigenous and African cultural influences of the Garifuna, Yenkunkun, and Taino people of the Caribbean, selected an historic person from one of these communities, and painted a portrait of this person. She chose a modern leader, Alex Zacarias, who was featured in the Taino Daga documentary. She included five items that represent their lives and cultural backgrounds. As a part of learning to address stereotypes of Indigenous people, Yenny Ramirez worked on accurately depicting their skin color, hair texture, facial features, environment, housing, and culture. Her artwork honored this leader very well. Working with her small group, she developed a language plan for a trilingual classroom or family childcare program that introduced an African or Indigenous language as one of the three languages of the program. Yenny Ramirez reflected on the significance of culturally appropriate artistic sign language after reading about Fern Naomi Renville, Roger Fernandes, and Howie Seago's film wherein deaf and Native American creators reimagine Coast Salish myths in "Changer: A Hand Telling".

Soy Bilingüe: Language, Culture, and Young Children

Yenny Ramirez successfully completed the Soy Bilingüe Seminar, with a focus on the intersections of language, culture, and young children. Building on her prior knowledge of dual language approaches in early childhood education, Yenny Ramirez deeply engaged theory and practice in supporting the linguistic and cultural development of young children. She contributed to the formation of a vibrant, supportive, creative, and lively learning community. Students began by reviewing a framework for teaching children whose primary language is one other than English as well as teaching a second language to English speaking children. They engaged relevant theoretical and practical information related to bilingual early childhood and elementary education methods with a goal of the development of cultural competence and respect for learners growing up in a bilingual world. Yenny Ramirez wrote a two-page story about her own language learning history, describing the community in which she acquired her first language. After reading about the Teaching Umoja Ten Ideas, she discussed how they each related to her own work with young children, their families, and their communities. Yenny Ramirez read the *Soy Bilingüe* book and wrote an annotation. She reviewed the ways she has responded to the linguistic and cultural backgrounds of children and families in curriculum planning. She went on to develop a language plan (time-based or teacher-based), specifying the ages of children, language fluency goals, her strategy for the organization of language usage, and how she will work with small group time to support both first and second language learners. Working with a team, Yenny Ramirez developed a circle time and a small-group activity for children learning a second language including props and real objects, folklore and culture, focusing on three to five words, without translation, using gestures and TPR, and including hands-on materials. She was willing to share from her experiences in a model dual language program, while also honoring the experiences and wisdom of other participants. In summary, Yenny Ramirez was able to demonstrate her understanding of the natural processes of acculturation, cultural transmission, and language acquisition through the use of song-games, folkloric dances, songs, finger-plays, lullabies, poetry, spoken word, and rhythms.

Yenny Ramirez engaged the notion of *Teaching Umoja* as a way to ground her Lyceum studies and demonstrated her understanding of Umoja as the Kiswahili word for unity. As she read and analyzed texts related to issues that have historically raised questions of whether justice was achieved, she looked to how this impacts decolonizing, social justice, diversity, equity, inclusion, and belonging in the lives of young children and their families. Yenny Ramirez examined her personal experiences with justice issues in reflective writing, class discussion, and story sharing. As a part of a linguistically and culturally



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responsive learning community, Yenny Ramirez deepened her understanding of modes of self-expression and the ability to work across significant human differences.

Child Development

Yenny Ramirez actively participated in the formation of a vibrant, supportive, rigorous, and creative learning community. As a group, they demonstrated an intense commitment to sharing and learning about culturally responsive approaches to supporting the development of children within the context of their families and communities. Their work was expansive, covering the developmental domains of physical, linguistic, social, intellectual, emotional, and cultural development and spanning prenatal development to early adolescent development. Yenny Ramirez engaged the specific contributions of diverse developmental theorists including Antonia Darder, Geneva Gay, Leticia Nieto, Lev Vygotsky, Jean Piaget, and Erik Erikson. She grounded her work with the notion of developing empathy as a primary reason for studying child development. Yenny Ramirez demonstrated understanding of developmentally appropriate practice, focusing on the three components: (1) the social and cultural context within which children develop, (2) general knowledge of what to expect from children at different ages, and (3) the child's specific developmental level.

Art with Young Children

With a commitment to ensuring that the children's natural creativity, imagination, and curiosity are supported, Yenny Ramirez engaged in practicing several art forms and described her creative processes. She developed an art activity with children that supports their creative processes. Yenny Ramirez shared the story of how she has organized annual cultural events with parents, children, youth, elders, and community artists. She was able to deeply engage with and define creativity and imagination and shared her thoughts about why these are important in the lives of children.

Intra-Afrikan Early Childhood Education

Yenny Ramirez engaged with a strengths-based approach to Intra-Afrikan Early Childhood Education, including African, African American, African Caribbean, African Indigenous, and Afro-Latino experiences. She reflected on Frederick Douglass's notion that it is easier to build strong children than to repair broken people. Yenny Ramirez completed reflective writing about Geneva Gay's culturally responsive teaching, Molefi Kete Asante's Afro-centric approaches, Janice Hale's vision for African American children, the importance of the Haitian revolution, Marcia Tate Arunga's *The Stolen Ones and How They Were Missed*; and Grandy Nanny and the Maroons of Jamaica.

Child Guidance and Socio-Emotional Development

Yenny Ramirez successfully engaged with the principles and theories of promoting social wellness among young children and creating responsive and nurturing learning environments. Her work was grounded in the interface of *STEAM with Young Children* and social emotional growth and development.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 48

- 3- Decolonizing Research Methodologies
- 3- Working with Families
- 5- Tribal Sovereignty and Early Childhood Education
- 5- Soy Bilingüe: Language, Culture, and Young Children
- 3- Research and Data Collection
- 3- Teaching Umoja

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- 5 - Child Development
- 5 - Art with Young Children
- 3 - Research and Project Management
- 3 - STEAM with Young Children
- 5 - Intra-Afrikan Early Childhood Education
- 5 - Child Guidance and Socio-Emotional Development



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March 2022 - June 2022: Transformational Literacies - Early Childhood Education

16 Credits

DESCRIPTION:

Faculty: Sharon Cronin, Ph.D.

In this course students reviewed fundamental concepts of academic writing, including reading closely to analyze texts, reasoning with evidence, organizing persuasive arguments and communicating ideas. Students also explored the historical contexts under which Bomba music emerged in Puerto Rico during the times of slavery on costal sugar plantations as well as Bomba'd root cultures. Additionally, students were introduced to the scientific study of plants, including their physiology, structure, genetics, cultural ecology, distribution and classification.

EVALUATION:

Written by: Sharon Cronin, Ph.D

Yenny Ramirez met all requirements for Evergreen State College Tacoma's Transformational Literacies study with a focus in Early Childhood Education. She greatly contributed to the creation of a vibrant, engaged, inquisitive, and supportive community of learners within the Sankofa ECE Cohort. She earned a total of sixteen credits including, ECE Lyceum: Academic Writing (6 Credits), Bomba Music and Dance (5 Credits), and Science of Organic Gardening for Teachers (5 Credits). This transformational Literacies study addressed multiple ways of thinking, learning, and doing amid a rapidly changing world. One of the purposes of this study was to demystify academic studies for the adult learner by using one's lived experience as a springboard for their academic work. The Sankofa ECE Cohort additionally focused on establishing one's critical and cultural voice within the conventions of academic writing and APA citations. Yenny Ramirez demonstrated a strong use of the fundamental concepts of academic writing, including: (1) reading closely to analyze texts and question sources; (2) reasoning with evidence; (3) organizing persuasive and well-structured arguments; and (4) communicating ideas in clear and effective prose.

Yenny Ramirez actively participated in the Puerto Rican Bomba Traditions of Mayagüez study. She gained a working understanding of the folkloric form of Bomba percussion, dance, and song. This included the basic step, paseo (stroll), saludo (greeting), figura (creating imagery), and piquete (the improvisational dance movements that are simultaneously marked by the lead drummer) of the primary five Bomba rhythms: Sicá, Cuembé, Yubá, Calindá, and Holandés. Yenny Ramirez was able to consider and discuss the historical contexts under which Bomba Music emerged in Puerto Rico during the times of slavery on costal sugar plantations as well as Bomba's root cultures (Taino, West African, and Spanish/Northern African). Yenny Ramirez brilliantly and powerfully participated in the culminating project, a whole group presentation of Bomba musical traditions using the format of a community Bombazo (musical social and cultural gathering). She shared examples of similar musical traditions from her home culture of Colombia.

For her Science of Organic Gardening for Teachers study, Yenny Ramirez successfully applied theory and organic gardening concepts in the creation of an inviting garden space for young children. She was able to discuss the physiology, structure, components, and cultural ecology of plants. Within her individual, small group, and whole class work, Yenny Ramirez effectively engaged with organic gardening from a sociocultural perspective, including historical vistas and modern implications of traditional indigenous gardening. She developed an understanding of the two basic tenets of organic gardening: substantial diversity in pest control to reduce the use of pesticides and providing as much fertility with local sources of nutrients rather than purchased fertilizers. She engaged with the scientific basis and cultural knowledge for companion planting, examining three kinds of plant interactions



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(chemical, physical, and biological). Her small group engaged with social and environmental issues in agriculture.

SUGGESTED COURSE EQUIVALENCIES (in quarter hours) TOTAL: 16

- 6 - ECE Lyceum and Academic Writing
- 5 - Bomba Music and Dance
- 5 - Science of Organic Gardening for Teachers



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EVERGREEN TRANSCRIPT GUIDE

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

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

Educational Philosophy:

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

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

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

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

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

Academic Program

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

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

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

Evaluation and Credit Award:

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

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

Credit is recorded by:

Quarter Credit Hours: Fall 1979 to present

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

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

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

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

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

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

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

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

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