



tx̣ẉəl g̣ẉəlapu, g̣ẉəlapu dʒiišəd, dsyayayəʔ čələp. Amber Sterud Hayward tsi dsdaʔ. spuyaləpabš čəd. λ'uyayus čəd tx̣ẉəl ti spuyaləpabš ʔal ti slələʔul'badiʔ yəx̣ẉ ti tx̣ẉəlšucidadiʔ.

Good day to you all, my friends and relatives. My name is Amber Sterud Hayward and I am a Puyallup Tribal member. I work for the Puyallup Tribe, formerly in the Historic Preservation Department and currently in the Language Program.

You just watched “The Boarding School & Cushman Project: European Contact in Washington State.”

This video describes the events that transpired in Lushootseed country in Washington State as European explorers came in contact with our ancestors, and a timeline of events that followed.

This video is written from the perspective of our people, from our viewpoint. This is not the viewpoint that is commonly shared and taught regarding Washington State history. While Native voices have vocalized our discontent over this one sided view, the pastəd or Caucasian version of Washington State history is still used.

For example, Washington State Natives have endorsed the “Since Time Immemorial: Tribal Sovereignty in Washington State” curriculum to begin changing this perspective of Washington State history. In 2015, the Legislature passes Senate Bill 5433 requiring this curriculum be taught in all schools. Yet, not all school teachers are using the curriculum to assist in changing this narrative.

My family and I live on the Puyallup Reservation and my children attend the local public schools. While finishing up this past school year during quarantine, I was helping my son with his middle school history assignments. We watched videos and read about settlers entering into Lushootseed territory. To my complete shock and dismay, the same pastəd perspective was still being taught from when I was in school 30 years ago. This perspective includes painting the pastəd settlers as pioneers seeking a new life, acquiring land and building a name for themselves. These materials continue to paint our ancestors as savages, aggressors, murderers, or uneducated heathens who were easily manipulated. But the manipulation, robbing and slaughtering of our people is usually brushed over or not talked about at all.

This is a narrative that we are tired of hearing. This is the narrative that has been in history books for centuries. This is the narrative that generation after generation has been fed, which has led to the dehumanization of Native people across the United States. This is the narrative that has captured the American dream at the expense of Native lives and the exploitation of natural resources.

To change this presentation of Washington State History, the other side of the story must be shared. This cannot come from old documents recorded by pastəd settlers. It will not come from pastəd Washington State Historians. It will not come from academic papers. The other side of this narrative has to come from the First People of this land – the original Natives that lived here in Lushootseed country.

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We can share our side, but our version must also be received. To be received, those listening must be open to the idea that what has been presented to us our whole lives might be incorrectly portrayed with pieces of the story missing.

To help with this shift, let's focus back on the video you just watched. Think about the version that was presented in the voices of the First people. I'd like to ask some questions for you to personally reflect on.

1. Is it important to know both sides and perspectives of an event? Why or why not?
2. Should the truth be shared about historical events, even if it causes discomfort and pain to hear?
3. How did you feel hearing and reading Washington State History from the perspective of the First People of this land?
4. What were some differences that you noticed from this perspective versus the perspective that is typically shared in Washington State history?
5. If your community was dominated, taken over, displaced and the natural resources around you were exploited – how would you feel if your side of this historic event was inaccurately represented for hundreds of years?

Please know that the full immersion Lushootseed video and this accompanying video has not been arbitrarily put together. Each word, perspective, story, and each question has been chosen very intentionally. This very Puyallup-centric presentation of history was very deliberately compiled to make you see us as human beings who have a story to share. By centering our story right here in our homelands, you have to connect to us through the geography and specific stories shared. We are trying to make it hard for you to disconnect from us. We've all heard the blanket statements regarding the Native American experience in the United States. These blanket statements still allow for you to detach from our stories. We want you to know that these things occurred right here, to our people, on the Puyallup Reservation in Pierce County Washington – and the effects of this history still has an impact on our community today.

We thank you for your time, and we mostly thank you for considering personally reflecting on this video, the questions and broadening your awareness for others in your life - because we all want to be seen as human beings, to be acknowledged and to be accepted.

If you'd like to dig deeper, or would like more time to process these concepts and values, please see the accompanying document that goes with this section covering European Contact in Washington State.

huyəx̣ẉ čəł – We are finished.

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