



tx̣ẉəl g̣ẉəlapu, g̣ẉəlapu ḍʔiišəd, ḍsyayayəʔ čələp. Amber Sterud Hayward tsi dsdaʔ. spuyaləpabš čəd. ʔuyayus čəd tx̣ẉəl ti spuyaləpabš ʔal ti slələʔulʔbadiʔ 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 “Interview with Rhoda Ducharme Hayward, Salish Tribe: The Minimization of Language and Culture Through Boarding Schools.”

In this video, you heard the story of my maternal grandmother, Rhoda Ducharme Hayward, and her experiences attending Cushman Indian Hospital & Sanatorium. My grandmother was the most important person in my life and she is the reason I began this project.

In the previous video, names were not used to protect the privacy of our tribal elders. While their words were incredibly powerful, you still didn’t have a name or face to associate with their stories. However, in this video, we are sharing one person’s life experiences – we are using her story as one final reminder that each of these individuals were someone’s child, someone’s brother or sister, someone’s auntie or uncle, someone’s parent, someone’s grandparent. Each of them were valuable members of their families and communities. Each of them were missed when they were removed from their homes. Each of their lives and their family’s lives were forever changed.

I remember the first time my grandmother told me she attended Cushman Indian Hospital. I was so confused. I asked her why she came all the way to the Puyallup Reservation from the Flathead Reservation in Montana. As she shared her memories with me, so many questions went through my mind. I went home and told my mother what my grandmother had said. My mother was just as shocked as I was and said she didn’t know that either.

I went back to my office in the Historic Preservation Department and asked my boss and Tribal Historian Judy Wright if I could start working on a Boarding School project to do more research and to hear more stories from tribal elders about their experiences. She said absolutely, and she began putting huge piles of documents and photos on my desk to help me with this valuable work.

**THE BOARDING SCHOOL & CUSHMAN PROJECT  
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THE PUYALLUP TRIBAL LANGUAGE PROGRAM - 2020



I then went back to my grandmother and asked if I could record her sharing her story about boarding schools and Cushman Hospital. I asked her why she hadn't shared this information with her own children. She said she didn't think it was important enough to share.

We continued talking and she looked at photos of the Cushman school buildings where she lived for a year and these brought up more memories. She remembered her daily routine, children's names, and doctor's and nurse's names. She remembered what it was like going back home to Montana after her one year stay at the hospital. She then went on to share about her time at the Catholic Indian Boarding School in Montana called St. Ignatius. All the children on her reservation attended that boarding school, and she remembered being verbally abused daily. She remembered that her father was brought out to Cushman Boarding school from Montana in his youth. She remembered her mother attending the Indian Boarding school in Montana. She remembered her grandmother getting shipped off to Carlisle Indian Boarding school in Pennsylvania. While my grandmother tried to stay relatively positive about the experience, we also talked about the negative intentions behind it all. She told me that what one man means for evil, Creator can turn it around for good. She said the American government meant to harm Indian people, and meant to take everything that was dear to us. But as you heard in my grandmothers own words at the end of the video, the intended results of the US government did not prevail. She got to live to see her family grow up on the Puyallup reservation. She got to see her grandchildren and great grandchildren speak their ancestral languages and practice their culture.

While my grandmother did her best to turn the harm that was meant for her into good, many others couldn't do the same. After interviewing my grandmother, I advertised far and wide across Indian country looking for elders who attended the boarding schools and hospital on the Puyallup reservation. I got phone calls, emails and had in person visits with many tribal elders who were very willing to share their stories. Because of my understanding of what my grandmother went through, I was able to use that knowledge to carefully interview the elders. Each person I spoke to could very clearly recall their experiences. There were many stories that were similar to my grandmothers. They openly shared with me, gave their consent and asked that something be done with this information.

As you recall from the previous video entitled "Stories from Students, Patients & Staff," there were stories from these elders that were very hard to hear. Some had horrible memories of their time spent on our reservation. Some had good memories and left with lifelong friends and

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spouses. No matter what the take away was, they all had a story to share that needed to be heard.

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 "Interview with Rhoda Ducharme Hayward, Salish Tribe: The Minimization of Language and Culture Through Boarding Schools."

huyəx̣w čəł – We are finished.

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