



txʷəl gʷəlapu, gʷəlapu dʔiišəd, dsyayayəʔ čələp. Amber Sterud Hayward tsi dsdaʔ. spuyaləpabš čəd. ʔuyayus čəd txʷəl ti spuyaləpabš ʔal ti slələʔulʔbadiʔ yəxʷ ti txʷəlšucidadiʔ.

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 “Stories from Students, Patients & Staff: St. George’s Indian Boarding School, Cushman Indian Boarding School and Cushman Indian Hospital & Sanatorium.”

This video shares the first hand stories from those who experienced living, working and attending the boarding schools and Indian hospital on the Puyallup Reservation in Pierce County, WA.

In the previous video, we went over the timeline of events that transpired in US history during the assimilation of Indian children. In this video, you’re hearing stories from our people about what happened to them during this time.

I’d like to walk you through a personal reflection exercise that I hope will help you to envision the pains that our people endured during this time of assimilation. These pains have been felt through each generation since the boarding school era up until today.

I’d like you to please imagine living in your current home with your family. One day a government agent knocks on your door and demands the release of your children or you will be taken to jail for not cooperating. You and your children are screaming and crying not knowing what is happening and the children are forcibly removed by the agent. You don’t know exactly where your children are going, you were told they were going to a boarding school 4 hours away from your home. You did not get a return date. This happened to all of the children in your neighborhood and all families are distraught. You soon learn that your children could be gone for several years and the government will notify you of a possible return date. Sometime later, you learn where your children are located, but you are unable to visit or communicate with them. You also learn that your children are kept in a childlike military style prison, their physical appearances are being altered including boys and girls getting their hair shaved completely bald and they have to wear military issued clothing. You also learn that your children are forbidden to speak English and they severely punished for doing so. They are being taught an unfamiliar religion and being stripped of their Christian beliefs. They are given foods that their bodies cannot process and are unhealthy for them. They are being taught in an unconventional learning model that they have never been exposed to and you can’t see how this learning style is going to benefit them because it’s the complete opposite of how your children presently learn. You wonder who your children are with and if they’re being treated okay. These thoughts are driving you crazy. Your children are being emotionally abused by the adults running the school. Your children are being physically intimidated and physically

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abused. Some children are being sexually abused in the facility. Some of the children are demonstrating this learned behavior on each other. Your children are not okay. Your children are being traumatized – every part of them. Everything that you have poured into your children, your values, your family history, your culture, your beliefs – everything you value – your children are being told is completely incorrect and wrong. And one day, two years later, your children return home.

1. How does this make you feel envisioning this happening to your family?
2. Can you imagine what an experience like this would do to your community?
3. What are some of the ways you and your family would cope with these traumatic experience?
4. What would it do to the generations to come?

I'm trying to get you to process and feel a sliver of what our people had to endure and acknowledge that it indeed did transpire right here in Tacoma, WA. This happened to the people who resided on this land since the beginning of time. The American disconnect happens when something like this couldn't happen to you, it doesn't directly affect you and it didn't happen to your ancestors.

For those of you listening and watching right now. Please know that decades ago, when these interviews were conducted, our elders spoke of you specifically. You were the intended audience. Many elders told me specifically, "You better do something with these stories. You need to share these stories. People need to know what happened to us." Our people wanted you to know what transpired here on the Puyallup Reservation. These experiences effected these people their entire lives. These experiences effected these people's parents, their children, their grandchildren and their communities. Please don't forget what you've learned when you think about our people, when you see our people, when you talk to our people, when you speak to other's about our people.

We would like to extend our gratitude to the families who shared their stories with us. These stories were hard for our elders to share. Many of these memories were pushed down deep inside. But these courageous elders felt these stories were important enough to share and they had hopes that their words would be heard, and their experiences felt. Some expressed that their stories were not important or relevant. However, as we went along, we found many of the same things happened to others, and when all of their stories were woven together, we saw patterns. Some elders said they hadn't told another soul about their experiences here on our reservation. We don't take one story for granted. We'd like to honor each story and all of the stories that went unheard. We want to honor each family that was effected by what happened on our reservation, and each of the following generations that followed.

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We would like to honor the people who were brought to our reservation whether by force or by medical need. While we can't say every child's name who attended, we can say the name of their people. We do this to honor and raise our hands to each life that was effected by these schools and Indian hospital. Please keep in mind, that the documents kept regarding our people were recorded by non-Natives, and sometimes derogatory or general terms were used to describe tribal affiliation. We do not wish to offend any tribal community and we will do our best to recognize the communities that we are aware of.

We will start with the farthest tribes first:

Alaskan Natives:

- Inupiat & Yupik (These Native relatives were referenced as Alaskan Indian or Eskimo -A term that the First People do not use to reference themselves)
- Haida Nation
- Tlingit Nation
- Aleut People

First Nation Natives from Canada:

- These First Nations relatives were referenced as – Canadian Indians, B.C. Indians and Yukon Indians

Now we will honor our relatives East to West:

Starting with:

- Pequot Tribal Nation
- Seneca Nation of Indians
- Shawnee Tribe, Muscogee Creek Nation and the Cherokee Nation
- The Great Sioux Nation
- Navajo Nation
- Fort Peck Assiniboine Sioux Tribes, Cheyenne Nation, Crow Tribe, Chippewa Cree Tribe, Gros Ventres Tribe, Blackfeet Nation and the Salish Tribe
- Ute Indian Tribe
- Shoshone Bannock Tribes, Shoshone Paiute Tribes, Nez Perce Tribe, Coeur d'Alene Tribe

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- Washoe Tribe, Hoopa Valley Tribe, Shasta Indian Nation and Pit River Tribe
- Paiute Tribes, Kalamath Tribes, Coos Tribe, Siletz Tribe, Rogue River Tribes, Grand Ronde Tribes, Umatilla Tribe, Walla Walla Tribe, Cayuse Tribe, Warm Springs Tribe and Wasco Tribe

For our Washington relatives, we will list them starting east of the mountains and then the farthest traveling by water:

- Kalispel, Spokane, Colville, Yakima, Nooksak, Lummi, Upper Skagit, Swinomish, Tulalip, Snohomish, Cowlitz, Chehalis, Quinault, Quileute, Makah, Lower Elwa Klallam, Jamestown S’Klallam, Port Gamble S’Klallam, Skokomish, Suquamish, Duwamish, Snoqualmie, Mucklshoot, Squaxin Island, Nisqually and Puyallup

We would also like to honor each tribe and person that attended these schools or hospital that we did not list. As we do not want to leave anyone out. ʔəskʷədiitubufəd čəł bəkʷ gʷəlapu siʔiʔab, ʔəsbubutlacibitubləd čəł. We are praisingly grateful to each and every one of you, we lift our hands to you with gratitude.

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 “Stories from Students, Patients & Staff: St. George’s Indian Boarding School, Cushman Indian Boarding School and Cushman Indian Hospital & Sanatorium.”

huyəxʷ čəł – We are finished.

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