Coming Ashore: A Critical Kin-Connected Positioning to Land and Learning

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Abstract

Indigenous knowledge systems, rooted in land and relationality, carry truths that nurture and sustain community identity, well-being, and sovereign futures. While Western educational structures have continuously attempted to erase and silence our histories, Indigenous families have consistently generated honorable spaces of reclamation and belonging. This ethnographic study asserts the power of self-determination and sovereignty in education. The purpose of this research is to examine how a Critical Kin-Connected positioning of land and learning serves as a strengths-based framework for developing identity, well-being, and belonging for Indigenous youth.

Utilizing an Indigenous centered qualitative methodology, this study integrates a Critical Family Land-based Education History through archival research, genealogy, and family story circles. Analyzed through a critical kin-connected lens, the archival records demonstrate a powerful legacy of self-determination and sovereignty. The archival findings and family stories offer a unique perspective on how our ancestors strategically navigated institutional educational systems, namely the boarding schools. The balance of a formal education as a necessity with intentional preparation for life as a S'Klallam requires knowing, practicing, and passing down our Indigenous knowledge, stories, and culture.

The study shows how a Critical Land-based Education Family History (CLEFH) examines our relationship to land and learning and who we determine or choose as our family and kin. It shows how educators can utilize this or similar family history projects to better understand themselves in relation to others, creating spaces where students are seen and feel they belong. The study can be used beyond education and for those interested in social justice who

want to critically examine how their family’s attitudes, beliefs, and perspectives shape their relationship to learning, as learning is relational.

Acknowledgements

This research is dedicated to my family and friends, past and present, especially for my grandchildren River, Copper, and Oaklynn. In memory of my ancestors who attended Indian Boarding School, may we never forget their experience so that we can help transform education as a place of healing. Our family has many powerful leaders who are working hard to make the needed changes to policy and programs, so that our identity and well-being are nurtured and our stories, history, and culture are honored. I am honored to receive and hold the stories that were shared with me by family for this study. I am in complete awe and admiration of their impressive work as educators and leaders in their professional and personal lives.

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Much appreciation to those who will listen and read these stories. I hope that these words grow and live on through the work you do to share your critical kin connections. With a grateful heart, I carry the stories and memories of our ancestors forward, dedicated to pulling together to arrive at the shores of our dreams for the many generations yet to come.

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Chapter 1: Introduction

aa siʔám̓ sʔiʔə́yxʷɬ, aa siʔám̓ sčáyəʔčəʔɬ

Tleena Spotted Elk cə nəsna

haʔhaʔmu cə nəsna

čnəxʷq̓éyɬ̓ nəxʷsƛ̕áy̓əm cn

Knowing who we are and where we come from is foundational to our identity. It is a form of justice that matters deeply in education and research, especially considering racism and the harms of settler colonialism. Baldwin (2008) shares,

> The paradox of education is precisely this - that as one begins to become conscious, one begins to examine the society in which he is being educated. The purpose of education, finally, is to create in a person the ability to look at the world for himself, to make his own decisions, to say to himself this is black or this is white, to decide for himself whether there is a God in heaven or not. To ask questions of the universe, and then learn to live with those questions, is the way he achieves his own identity. (pp. 17-18)

Baldwin's conscious examination of self can be applied to the ways we are educated, whether formally or through conversations at the dinner table, through social constructs, and through stories that have been passed down about who we are and how we are connected to the Land[1] (Styres, 2019). To me, this examination is critical in formal education for questioning whose history is told, whose voices are silenced, and what lies our teachers may have told us (Loewen, 2018). This perspective of questioning our sacred truths and examining power relations can support our ability to be active authors in our historical identity.

Through my research, education, and life experiences, I am affirmed in knowing who I am through my connections to place and relationships grounded in a critical inquiry of belonging and well-being. My existence is an act of resistance (Anzaldúa, 2007; Fanon, 2008; hooks, 1994; Simpson, 2017). Simpson connects Indigenous identity and resistance as deeply secured to Land and as I describe later in this chapter, my positionality as a S'Klallam woman is critically kin-connected to not just the Land, but also the Salish Sea, the salmon, the cedar, q̓ɬúməčən (Killer Whale), the beautiful medicinal plants that surround and nurture us, human and more than human relatives, the experiences of growing up both on and off my reservation, and descending from strong, spiritual, and loving families. I view the Indigenous concept of kinship as a profound act of sovereignty, a sentiment in Wilson's (2008) *Research Is Ceremony*. Wilson defines family beyond biological or blood relations, as a connection greater than the self: "Family is what holds us in relationship as individuals and bridges us as individuals into our communities and nations" (2008, p. 86).

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[1] In this study I use a capital "L" when referring to Land as inspired by Styres (2019) Literacies of Land and as a way of recognizing Land as a relative, as kin.

The Klallam language (nəxʷsƛ̓ay̓əmúcən) provides a deeper meaning and a different viewpoint of the world. Jansen et al. (2020) discuss the uniqueness of languages that symbolize meanings and viewpoints exclusive to a culture and cannot be replicated in other languages (p. 247). Language is also one of our greatest teachers. According to Housman (2015), "Language is the fiber that binds us to our cultural identity. It provides an important worldview in terms of understanding culture, traditional ways of thinking, and values" (p. 54). Similarly, Henry Johnson, a resident of the Lower Elwha Klallam community, defines the Salish word for village as ''a good place'' (Boyd, 2006, p. 342). The S'Klallam language and perspective of community shape relationships and connections to the Land. The *Klallam Dictionary* further defines village - ʔay̓xʷíyŋəxʷ - to mean tribe, community of people, group of related people (Montler, 2012, p. 741). This word is also used to mean "they are my people" (p. 16). Cajete (2015) affirms that community is the place where we learn what it is to be related and serves as the central site for traditional Indigenous education (p. 23). It is in these “good places” where S’Klallam relate, connect, and learn from each other.

As an Indigenous matriarch and researcher, evidence of the scars of settler colonialism surrounds me. It is the water I swim in, choosing to navigate the tides of grief and loss through a storied cartography of genealogy and healing. This is research as ceremony (Wilson, 2008) —a quiet immersion in breath and meditation, along with the medicine of storytelling. It is a deliberate pivot of “suspending damage” (Tuck, 2009) from the heaviness of historical trauma toward radical acts of compassion for oneself, ancestors, and the Land. Like an initiate standing at the beginning of a rite of ceremony, I offer an intentionality of purpose to steady me when my emotions wax and wane like a fleeting moon. This work is my formal pledge: a vow to breathe life into ancestral memories.

In this research I draw on stories as a method to make Critical Kin-Connections. Using personal and family stories, I honor ancestral memories by keeping them alive.

The Story of Where the Sun Rises

My wedding ceremony serves as a living testament to a Critical Kin-Connectedness theory. On August 30, 2025, we gathered on the shores of what is officially called the Port Hadlock Marina, though a standard land acknowledgment feels far too thin to hold the weight of this soil that is full of my ancestors’ blood. I return instead to its true name: Tsetsibus, “Where the Sun Rises” (Walker, 2012). Here, the shoreline is full of towering cedars and salty mossy stone, where every cleansing breath is crisp and fresh. To witness bald eagles dancing in the air is to receive a daily dose of healing medicine, like vitamins for the soul. In the presence of such beauty, I cannot help but wonder, 'Do people truly live here every day?' It is a question that goes beyond an answer, interrogating layers of privilege and displacement that have settled over many generations.

Today, Where the Sun Rises is a rural Washington resort hotel on three acres of waterfront, called the "Old Alcohol Plant," and an annexed marina managed by a defensive Bostonian[2], a neighbor who has colonized this area and posted signs reading, "do not enter" and "no trespassing," unless you have paid annual dues for your yacht's moorage. However, I take solace that Tsetsibus (Say-see-boos) is more than a beach or a piece of property to be managed. It might be better embodied as an idea, a philosophy, or a collective act of resistance. To my people, this Land has no price tag, unlike the $4.5 million yachts (YachtWorld, 2026) that float on its waters and the multi-million-dollar resort.

Here at Tsetsibus, Shupald, also known as "Old Patsy," a Twana elder hosted one of the last significant Potlatch Celebrations in 1891 (Jamestown S'Klallam Tribe, 2015) on behalf of all humanity (see Figure 1). A potlatch is the ultimate showing of wealth and generosity, which is to give away all of one's earthly possessions in one grand feast and celebration. Old Patsy's Potlatch gave away approximately $72,000 in cash, inflation adjusted, plus 1500 yards of calico fabric, cedar woven baskets, food, and his life's savings in one day (JST Library, 2022), placing him "upon the top-most crest of the social wave" (Hawthorne, 1893, p. 345). Where the sun rises for his people is where S'Klallam descendant Duane Niatum remembers his great-grandfather, Patsy, teaching him to ask "the sun to bring us the light" so we can regain our place (Niatum, 1995, p. 4).

The Potlatch may be what Captain Richard Pratt was referring to when he said, "kill the

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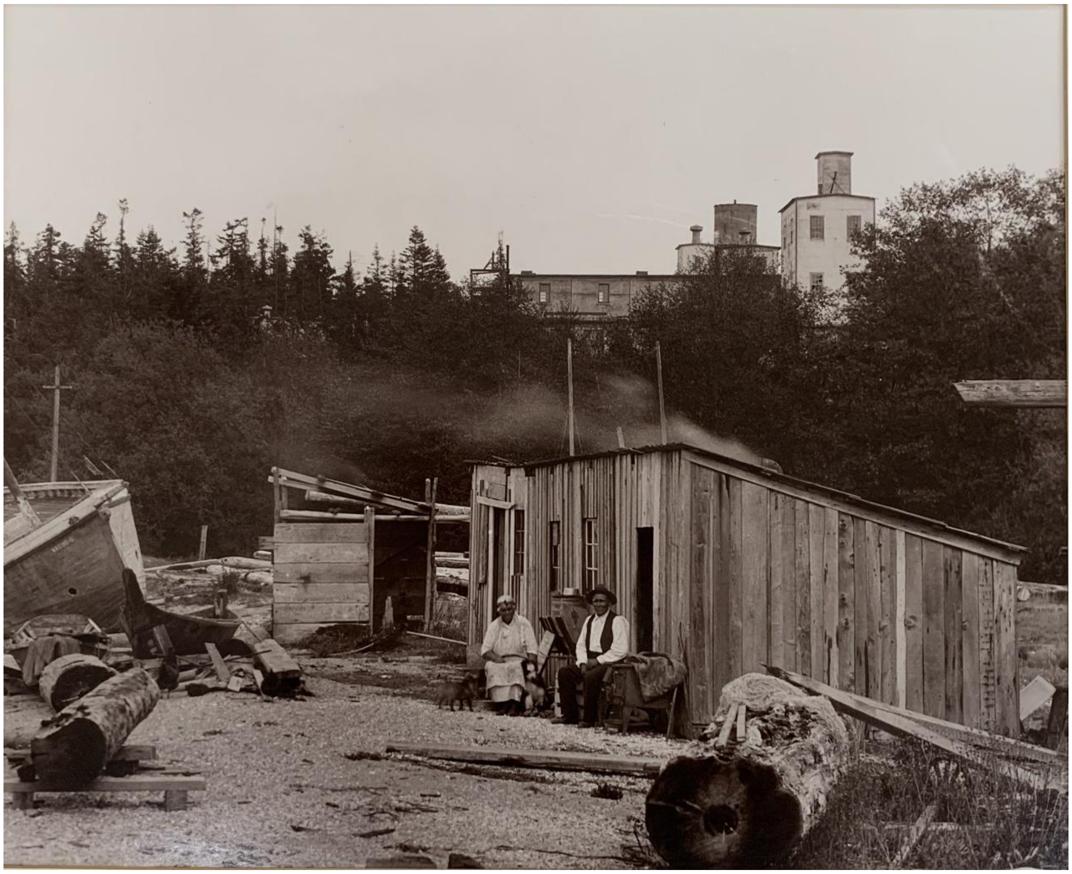
[2] Boston is the 18th Century Chinook Jargon slang word for an "American" or "Yankee." The Chinook Jargon is a trade language influenced by French, English, and an amalgamation of Native languages.

Indian and save the man" (Pratt, 1892). The Potlatch is based upon reciprocity (Kimmerer, 2024). One could give away everything, still survive, and build prestige for one's descendants, because of the collective wealth of the group. Maybe the "Indian" is the only anti-capitalist barrier that stood in the way of manifest destiny. In this clash of values, the Potlatch was deemed illegal (Guth, 1994).

Figure 1

Old Man Patsy and Aunt Sally at Tsetsibus



Note. From Photographer unknown, ca. 1900, *Old Man Patsy and Aunt Sally at Tsetsibus (Port Hadlock)*, Jefferson County Historical Society (Object ID: 1990.1.1). Reprinted with permission.

Little Dove at Tsetsibus

A quarter-century after Old Patsy's Potlatch, at this exact spot, one of the oldest continuously occupied areas on the Pacific Northwest, a young teenage girl sat in ceremony to receive her S'Klallam name, haʔhaʔmu (Little Dove), given to her by Lahanim, also known as the Prince of Wales. I think saying the name, haʔhaʔmu (Ha-Ha-Moo), at Tsetsibus is a revolutionary act. Maybe the old grandmother cedar trees participated in the ceremony too. They saw their S'Klallam relatives as they used their medicine to turn carbon dioxide into oxygen to sustain the very breath of the ceremony, along with their inner bark to clothe, protect, and adorn us. Maybe the butter clams gathered together and spat salt water through the sand so they could be used for the naming if their S'Klallam kin promised to return the shells to the water. The King Salmon rejoiced as they journeyed through the Salish Sea, along their 1,200 plus mile trek, to be caught in nets to nourish their S'Klallam relatives. The matriarchal q̓łúməčən, who celebrate grandmothers and great grandmothers, jumped in the bay between Elk Island and Indian Island. Clara George Jones (1903-1989) received her name.

The Land Celebrates

In 2025, over one hundred years later, sitting in the bow of a canoe adorned with cedar boughs and flowers, I arrived on the shores of Tsetsibus. My sister, future sister-in-law, my four children, two stepchildren, and our wedding officiant pulled[3] me to the very destination where my grandmother received her Indian name, whose name I also carry- haʔhaʔmu. This arrival by canoe marked the beginning of another ceremony of love, where I was gifted the Cheyenne name of Aenevaa'e[4] from my new Spotted Elk family. The critical connectedness of names, whether one's last name, their ancestral name, or the name of their homeland in their traditional language is an act of sovereignty, connection, and belonging.

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[3] In our Coast Salish ways, we refer to "pulling" instead of paddling. It is in alignment with the positioning of verbs in our language as we put the spirit first or make use of action items to guide our communication. In this sense, pulling draws on the power of our ancestors, the water, and the connections to each other.

Weaving Together Storytelling, Learning, and the Land

In this research, I weave together storytelling, learning, and Land as seen through a critical Kin-Connected theory. My grandmother, Geneva (Jones) Ives, was the first Indian to graduate from North Kitsap High School in 1943. Prior to that, she traveled by canoe to attend the Port Gamble S'Klallam Indian Day School. Grandma Geneva, the oldest of twelve, was born to Foster Jones and Clara (George) Jones, both of whom attended Cushman Indian Boarding School in Tacoma, Washington. Boarding schools, used as a weapon of education, represent an evil system of assimilation that contributed to cultural genocide (Kingston, 2015; United Nations General Assembly, 1948) and ethnocide (Grinde, 2004), forcibly separating children from their families, Land, and culture. The relationship my family has with education defies erasure, with conflicted stories of historical trauma (Cromer et al., 2018; Borell et al., 2018), survivance (Sabzalian, 2019; Vizenor, 1994), resistance, hope, and a reclaimed futurity.

The intergenerational and current impacts of settler colonialism (Bang et al., 2014; Calderón, 2014; Clausen, 2020; Lees et al., 2021) contribute to an understanding of a Critical Land-Based Education Family History (CLEFH) project. The CLEFH builds on Sleeter's (n.d.-a) Critical Family History (CFH) project to "situate the lives of one's ancestors within the larger contexts of culture, social structure, relations of power, and historical events" (Sleeter, 2009, para. 2). CFH pushes back against a history of forgetting power dynamics and privileges. The goal of CFH and CFEH is to equalize power imbalances in a way that is liberatory and emancipatory (Byrnes & Coleburn, 2023). A Critical Land-Based Family History (CLFH) centers on Land (French et al., 2020), focusing on our relationships and beliefs around the Land. CLEFH involves a critical examination of familial history and relationships with education. The main issues, problems, and focus related to a CLEFH include further examining land-based pedagogies (Dodwell et al., 2011; Wesner et al., 2022), well-being (Blackstock, 2011; Hatala et al., 2020; Mackean et al., 2022; McMillan, 2020; Ullrich, 2019; Ullrich et al., 2022), belonging (Absolon, 2022; Rey, 2021; Smith-Morris, 2019), identity (Malone et al., 2018), settler colonialism (Bang et al., 2014; Calderón,, 2014; French et al., 2020; Lees at al., 2021), Tribal Critical Race Theory (TribalCrit) (Brayboy, 2005), Indian Boarding Schools, and healing (Flowers, 2015; Krohn, 2020). CLEFH seeks to answer the "how" by critically examining how we have come to know our relationships to Land and education.

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[4] Aenevaa'e translates in Cheyenne as Adventurous Woman. The Cheyenne wedding ceremony included a name giving, where the name was gifted to me from my father-in-law for the adventures I am taking on this educational journey.

Statement of Problem

Tribal Critical Race Theory (TribalCrit) guides my thinking about my connection to Land, education, and family history. TribalCrit recognizes that colonization is endemic to society (Brayboy, 2005). Settler colonialism harms all; it is an ongoing and active process rather than an event (Tuck & Yang, 2012; Wolfe, 2006), meaning it is not a phenomenon of the past (Bruyneel, 2021). Patel (2014) highlights how settler colonialism shapes our relationships with Land, one another, knowledge and learning. Indigenous knowledge has been disregarded as valid knowledge, with our creation stories diminished to folklore or completely dismissed by false theories. As Indigenous people, we must create and take our rightful place in bringing our voices to spaces that intervene in supporting identity, well-being, and belonging. Brayboy (2005) argues that a TribalCrit lens can help us understand and dismantle the social structures and educational challenges that Indigenous communities face, in order to benefit self-determination and sovereignty.

Drawing on the work of critical race theorists like Delgado and Stefancic (2023), I understand Critical Race Theory's (CRT) goal of liberation as recognizing the racial histories and power inequalities that shape our identities. Delgado and Stefancic describe the ordinariness of racism as an everyday experience and further share that it "is difficult to address or cure because it is not acknowledged" (p. 8). I define "critical" as used in the term CRTas the analysis of power differences and their application to how our connection to Land and education has been shaped by society, namely, settler colonialism. As Absolon (2022) describes, my research "sets forth to make the invisible visible" (p. xv).

The purpose of this ethnographic study is to understand the ways a Critical Kin-Connected positioning of Land and learning can support well-being, belonging, and identity for Indigenous youth. The study can also be applied beyond Native youth, as we know that what is good for Native youth is good for all, and that the reverse is not necessarily true (Craig & Craig, 2021). This research addresses the silenced and erased history that has impacted students' sense of belonging. When students do not see themselves in education, they are unable to fully situate their own lives and ancestors within the larger contexts of power and history (Sleeter, 2011). This research seeks to give "voice to people silenced, not heard, or rejected in society" (Creswell, 2015, p. 63).

Purpose of this Study

This study explored the role of critical land-based/education family history (CLEFH) in strengthening identity, well-being, and connection to the Land while challenging dominant settler colonial narratives. This research used land-based pedagogies (Dodwell et al., 2011;

Wesner et al., 2022) through ethnographic storytelling (Archibald, 2008; Chan, 2021; Bishop, 1999), genealogical research (Graham, 2005; Hart, 2018; Jacob et al., 2024), and decolonizing methods (Patel, 2016; Smith, 2021; Tuck & Yang, 2012) to examine relationships with Land and education. I also examined well-being theories (Blackstock, 2011; Hatala et al., 2020; Mackean et al., 2022) in comparison to educational and social welfare policies. In doing so, I aimed to:

1. Synthesize ethnographic stories from my family, paired with archival research showing the ways educational systems attempted to strip away our identity, rather than building on it.
2. Find healing through education - a path my own family knows personally as survivors of Indian boarding schools.

Justification/ Rationale

The motivation behind this study is to provide an educational pathway that supports healing and belonging by using family stories connected to Land and learning. Utilizing a framework of Critical Land-based Family History (French et al., 2020), this study explored my family's connection to Land and education, both as pedagogy and as an accessible resource. Through documenting these connections, this study exposes power relations that are often absent in history books. As a new grandmother, I also recognize the urgency in documenting my family's stories so that our future generations will see their histories centered and not in the margins (hooks, 2015).

This motivation stemmed from the honor of teaching at Western Washington University in the Early Elementary Education Program. I worked with pre-service teachers to help them examine their Critical Family Education History (CFEH) as part of a quarter-long project. CFEH is a transformative tool with a "focus on harnessing courage, compassion, and wisdom in our roles as educators, within an ethos of a caring culture" (Mokuria & Williams, 2023, p. 4). This activity provides a profound way for educators to first understand their own historical anchors to Land and learning, creating an ethos of care that can be applied to their students. The courage and responsibility I find in my research aligns with DuPré's (2019) work to create more "belonging, looking at how reconciliation is- or isn't- being taken up within institutions through the process of Indigenous knowledge" (p. 1).

The goal of this study was to serve as an antidote to settler colonialism's (Lees et al., 2021) historical amnesia (Absolon, 2022; Sleeter, 2016) by providing examples of how educators and students can locate themselves and their families in the educational history of the Land. This required a critical examination, similar to Tribal CRT (Brayboy, 2005) and Critical Race Theory (Bell, 1992; Crenshaw, 1989; Delgado & Stefancic, 2023), that situates the researcher in understanding how their family has been privileged or harmed by settler colonialism and its impacts on Land and education.

Research Questions

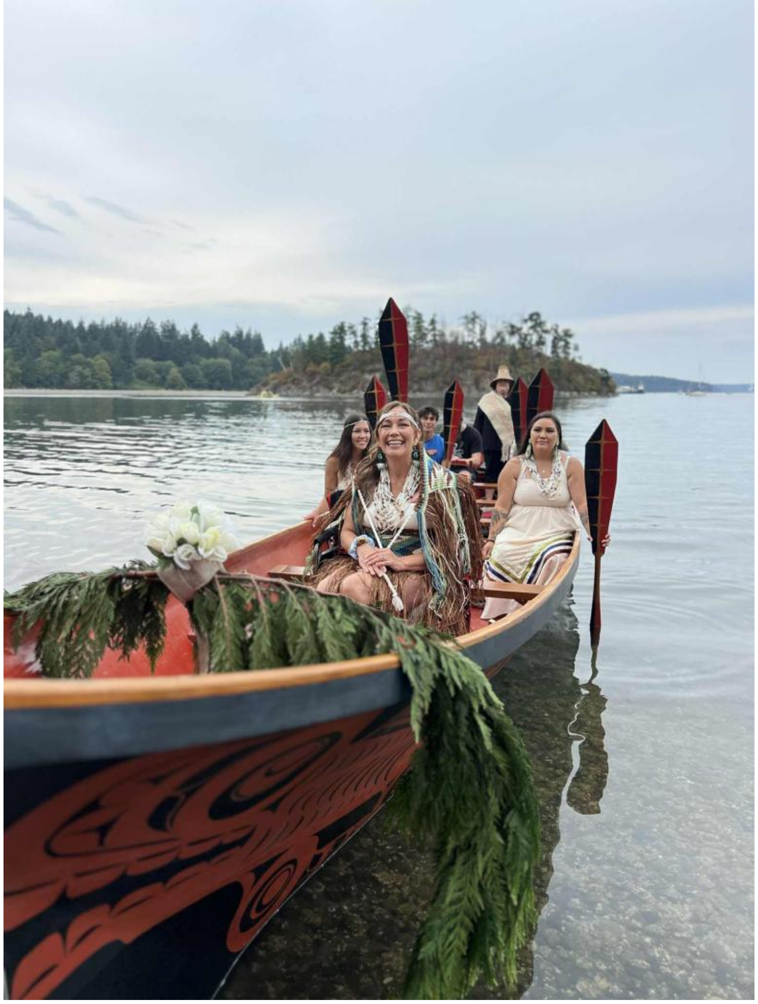
1. How does a Critical Land-based/ Education Family History (CLEFH) Project support educators, nurture Indigenous students' social-emotional development, strengthen family and community connections, and align with Indigenous storywork (Archibald, 2008) for relational healing and well-being in the era of boarding schools and colonial policies?
2. How can storywork and mapping help *re*right/ *re*write (Smith, 2022) critical understandings of Indigenous family and educational histories?

Positionality and Worldview

My relational positionality as a researcher begins with acknowledging who I am and how I relate to the Land, waters, and my people. Absolon (2022) shares, "Knowledge of oneself is essential to any inquiry as an Indigenous methodology" (p. 163). It is a traditional protocol of my S'Klallam people to introduce ourselves in a way that shares our familial and Land connections. If I were arriving in a canoe and coming ashore, I would gesture with my paddle up (Banguis, 2012), perpendicular to the water, as a sign of respect. The village would know where I descend from based on the design on my paddle. The distinctive art on the blade of a Port Gamble S'Klallam paddle (see Figure 2) has half of the paddle painted in black, with form lines and the other in red, leaving negative space for the grain of the wood to appear, like a salmon backbone. The negative space forces us to pay attention to what is invisible, the unspoken, the movement in the natural world, connection, meaning, and the need to listen. The negative space in Coast Salish art is spiritual; it represents balance, relief, and ties to the justice I want to create in my research by calling attention to what colonization has deemed insignificant, misunderstood, and often invisibilized. Through this research, I call attention to those marginalized spaces, making our counter-stories visible.

Figure 2

Coming Ashore: S'Klallam Paddles



Note. This photo is from the Ives and Spotted Elk wedding ceremony where the Nəxʷq̓iyt canoe is landing, coming ashore, at Tsetsibus. The photo is shared to illustrate the paddles up gesture, the form line on the paddles, and the ceremonial aspect of coming ashore.

Art brings a worldview passed down as a gift through my family. My dad learned carving from his uncles and his brother, all of whom descend from a long line of artists. I carved my first paddle before I traveled on my first canoe journey on my ancestral highways from the Olympic Peninsula, the heart of Klallam territory, to the Lummi Shores. Carving my cedar paddle also involved seeing multiple dimensions by removing the cedar grains to reshape the living wood into its new life. The sacred Cedar Tree, commonly known as the Tree of Life and as Grandmother Cedar, is a protector. My traditional teachings guide me in respectful protocols for its ethical harvesting. Each paddle is unique to its owner, made to size from nose to toes, where the handle is in reach and made to ergonomically leverage the power in the paddle. Owning your own paddle also comes with a responsibility to care for it by making sure not to let the tip of your paddle lose its power by touching anything but the water. The math involved in paddle carving is a profoundly beautiful way Indigenous Knowledge harnesses the world (Kulago et al., 2021) while engaging mind, body, and spirit.

The water is a place of peace and harmony. The view from the water, looking ashore, is unlike any other. Through a S’Klallam gaze I take in a loving perspective in the reflection of the water and the Land, towards all my relations with deep appreciation for all my kin connections. Grande (2008) describes a multidimensional “gaze” as a “consciousness shaped not only by my own experiences, but also those of my people’s and ancestors” (p. 233). Lipe (2018) asserts that Indigenous ancestral knowledge is “an essential foundation of who we are and makes our voices unique and necessary” (p. 173). Poet Laureate Joy Harjo (2001) reminds us that ancestral wisdom is a compass that guides our paths. From the ebbs and flows of the waters, I too, see the ways my gaze shifts from a vast connection of self to community, while also crossing timeless linkages, a true positioning of a Critical Kin-Connected view of the world.

In the absence of coming ashore in q̓łúməčən, my tribe's thirty-six-foot-long dugout hand-carved cedar canoe, please allow me to introduce myself. I carry the ancestral name of haʔhaʔmu[5], which belonged to my great-grandmother Clara (George) Jones, whose four-generation home I grew up in. Ancestral names, known as nəhíymət, are what our late S'Klallam elders, Bea Smith and Adeline Charles, describe as multigenerational names. As Montler (2021) writes, "every name has a history that links the present to the past" (p. 222). To carry a name means it is only mine for a short time, as the name is intended to be passed on to future generations. This comes with the responsibility to be mindful of the name's future by adding value to its relational connection to the past. The relational connection I carry in my name is a reminder to guide my behavior and values, and to bring honor to my family and my tribal community. It is an attribute I apply to my research as it belongs to my people, our ancestors, and our bright, beautiful future.

I am an enrolled member of the nəxʷq̓íyt nəxʷsƛ̓áy̓əm̓, Port Gamble S'Klallam Tribe, the Strong and Clever People. The name of my band, nəxʷq̓íyt, translates to the people from the Land of the noonday sun. Our name locates who we are in relation to the other three S'Klallam Tribes, being furthest east to Lower Elwha Klallam, Jamestown S'Klallam, and Scia'new First Nation. We are known by our neighboring tribes as the "strong and clever people," with three bands in the United States and one in British Columbia (BC), Canada, separated by an international border. As a sovereign Nation predating the foundation of the United States, our territory extended throughout the shores of the Olympic Peninsula to the tip of the Kitsap Peninsula and as far north as the southern tip of Vancouver Island, British Columbia. Today, my tribe lives on 1,700 acres, a tiny fraction of the 438,430 acres the Klallam people ceded through the Point No Point Treaty (Gorsline, 1992). The significance of this history guides my leadership and research to protect our inherent rights as a sovereign Nation and, notably, to know who I am and where I come from.

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[5] The Klallam and Lushootseed languages do not follow the same capitalization rules as English for common nouns and other linguistic elements.

I grew up in both my paternal and maternal grandmothers' homes. Born to a young mother and newly married parents, I grew up in the home of my S'Klallam grandmother, Geneva Ives, on the Port Gamble S'Klallam Indian reservation. Our four-generation home also included my great grandmother, Clara Jones. Later, when my parents divorced and my mom, my younger sister, and I moved off the reservation, we moved in with my grandmother, a daughter of a Norwegian immigrant, in San Leandro, California. Being multi-racial, I have benefited from what my mother calls "the best of both worlds." Growing up, this was something I thought about often. At a young age I recognized the racism that my Tribal relatives faced and thought of my coming into the world and my purpose as a representative of peace and love. The love between two different races and different backgrounds, combined with a need for social justice, has positioned me to see diversity in vastly different homes.

My mother's work in the Indian Education office in the North Kitsap School District gave her the experience needed to move into a similar position with the San Lorenzo Unified School District's Indian Education program in the Bay Area. I loved participating in the after-school offerings through the Indian Education program, where I got to be close to my mom, along with many wonderful mentors. Notably, Deanna Espina, a Yakama Elder from the Olney family, provided me with a connection that felt like home, especially considering my ties as a descendant of the Yakama Nation. Deanna created a museum and a dance group and offered beading and other cultural classes to urban Indian families as she partnered with local Tribal elders who provided me with valuable mentorship. Her legacy includes her role as a founding member of the Bay Area Indian Education Council (YWCA of Greater Portland, 2023). She offered tutoring and brought me to Washington D.C. for the Close-Up Foundation program[6] and to testify to Congress on the significant impact and need for investments in urban Indian education. As a student, I participated in multiple state and national Indian education conferences with Deana. In 1993, I witnessed her receive the award for California Indian Educator of the Year award. The impact of her mentorship, alongside my mom's support and keeping me connected to my culture, has greatly shaped my identity.

Critical Connection/ Location to Land

As Absolon (2022) writes, "Our location resides in our roots" (p. 148). I apply this to all my relations, whether Land, water, or people, they are all my kin. A Critical Land-based Education Family History (CLEFH) requires an examination of one's "belief systems that frame family, history, and conceptualizations of Land" (French et al., 2020, p. 14). As Williams (2019) explains, our knowledge is connected "to place and people" (p. 1). Using the self as a point of inquiry is part of a CLEFH project. Sleeter expands the CLEFH approach by using autoethnography, which "center[s] and interrogates the self within a critical reflection of past experiences using recollection, stories, and artifacts" (n.d.-b, para. 19).

Through the use of CLEFH, I have critically examined my family's connection to Land and education to understand power relations often absent in history books. As a former instructor at Western Washington University in the Early Elementary Education Program, I worked with pre-service teachers to help them examine their Critical Family Education History Project. This is an important tool for use in relational realms that "focus on harnessing courage, compassion, and wisdom in our roles as educators, within an ethos of a caring culture" (Mokuria & Williams, 2023, p. 4). The courage and responsibility I find in my research align with DuPré's (2019) work to create more "belonging, looking at how reconciliation is- or isn't- being taken up within institutions through the process of Indigenous knowledge" (p. 1).

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[6] The Close-Up Foundation program is a civic education program that brings students to Washington, D.C., to learn first-hand the inner workings of the U.S. government through a lens of "active citizenship." However, for me as an Indigenous participant in this program to learn about citizenship is a political and ontological oxymoron. The curriculum invites students to "find their voice" within the American democratic experiment. I find it interesting to be taught citizenship by a federal system that historically sought to dissolve Tribal identity. The Close-Up Foundation helped to recognize my dual citizenship as a U.S. citizen and as a member of the Port Gamble S'Klallam Tribe, a Sovereign Nation.

I am also inspired by the work of Kulago et al. (2021) who share, "Developing relationality with the power of place and the People of a place lays the ground for healing, justice, and a future of Native resurgence" (p. 353). As a grandmother and mother, and in my call to be a good relative, I want to leave the world a better place by creating more liberating connections to the Land and learning. Research through morality in locality (Burkhart, 2019) can support the self-determination of all. As Wilson (2008) writes, my "… axiology and methodology are based upon maintaining relational accountability" (p. 11). I do this by respecting the teachings and gifts shared with me through songs, dances, art, feasting, and stories, and remembering the history of my family and tribe so that future generations can find healing in their education through Indigenous Knowledge (Archibald, 2008; Cajete, 2015; Kovach, 2009; Smith, 2001; Wilson, 2008).

In a world that longs for healing, we must restore our connections to kin, community, and place, as it is through these relationships that true justice, resilience, and wholeness blossom. I find belonging and well-being through Land, sea, cedar, salmon, family, and all my relations. This deep connection is not just a gift; it is a birthright that I hope others can reclaim as the ultimate form of justice: knowing who they are and welcoming their full identity. This blossoming reminds me of a teaching I learned from my late aunt to recognize the flowering of certain plants in signaling specific harvest times. For example, the blooming of the Dogwood signifies that the sap in cedar trees is running, indicating that it is the ideal time to respectfully and honorably harvest its bark (Kimmerer, 2015). Knowing the seasons, cycles, and relations of the temporal dimensions of Land are ways I see the Land as a teacher (Jennings et al., 2006). As Muckleshoot Tribal Member and Native Nutrition educator Valerie Segrest shares, reading the Land "was our first form of literacy" (Segrest, 2020, 49:20). Learning from the Land is important as it applies to my research and challenges colonial assumptions about the origin of valid knowledge (Brayboy, 2005).

Related Social Identities

As a mother of four and grandmother of three, I want to pass on a legacy of strong connections to the Land and identity rooted in our family's history. I am continuously learning to navigate the complexities of a multiracial identity. To some, I am white-passing, which affords certain privileges, yet my appearance has also been perceived as ethnically ambiguous or "exotic." I am often asked, "What are you?" Being multi-racial, I must also examine the unsettling truths of my white identity situated within the larger historical, cultural, social, and power structures (Sleeter, n.d.-a) of a colonized society. This includes examining the privilege and power dynamics that come with my white identity and the responsibility to address and dismantle these structures in my work.

I identify first and foremost as S'Klallam. Being multiracial invloves navigating the pressures of colonial tools of blood quantum that function as a logic of elimination (TallBear, 2013). I am not "part" S'Klallam, I am a S'Klallam person who is multiracial, a whole descendant of my ancestors. My identity aligns with Dillon (2023), who asserts, "Our Indianness cannot be mathematically measured" (p. 87). I do not trust the ways state or federal governments collect, report, or analyze identities through "problematic categorization" (Echo-Hawk et al.,

2025) practices where our tribal identities are often lost. This erasure is evident in state data collection; for instance, Cummings et al. (2021) report “individuals identifying as AI/AN in combination with one or more other races are often counted in the ‘Two or More Races’ category... potentially undercounting the total number of people with AI/AN heritage” (p. 11). Echo-Hawk et al. (2025) describe this invisibility as data genocide. They write, “Through racial misclassification, Indigenous people are made invisible while simultaneously being labeled as ‘other’” (p. 45). My wish is to help transform the broader pattern of Indigenous erasure into an opportunity for essential learning, bringing this invisibility out of the shadows for all to see.

The focus of the study is my family but there are many other stories within my Tribe and our sister Tribes that could offer a variety of perspectives. Speaking of perspectives, this kind of research can result in a range of emotions, from anger to grief and secondary trauma. The NABS shares a content warning and video, for those accessing their digital archives. The warning reads, “…you may encounter content that can trigger secondary trauma or Post Traumatic Stress Disorder (PTSD); we encourage individuals to seek counseling or healing if you experience any stress related to boarding school history” (NABS, n.d.).

The focus of my study is the Tribal side of my family; when appropriate, I weave in stories from my non-Native side. My positionality could be viewed by some as insider bias; however, I view my insights as a tool to use my voice to speak back and *re*right and *re*write our stories. My gift of objectivity is in alignment with Delgado and Stefanic’s (2023) description of their ‘voice-of-color’ thesis that “…holds that because of their different histories and experiences with oppression, black, American Indian, Asian, and Latino/a writers and thinkers may be able to communicate to their white counterparts matters that the whites are unlikely to know" (p. 11).

My professional background focuses on Indigenous advocacy, education, and community engagement promoting cultural awareness and equity. As a recent and former Director of Tribal Relations for the Washington State Department of Children, Youth, and Families (DCYF), I have worked extensively to uphold tribal sovereignty and bridge cultural divides. Shoulder-to-shoulder with Tribes, I helped to rewrite DCYF's Indian Child Welfare (ICW) Policies and Procedures. As a former early child educator, I taught tribal language and culture while centering parental and community involvement. This role afforded me the opportunity to be surrounded by my children and teach at the Tribal Head Start. It was always my goal to teach up with them, following them through their education journey. Perhaps this research will offer breadcrumbs to nourish them and provide the ladder for them to climb.

My childhood and cultural teachings influenced my career choices. Raised in a four-generation home on my tribal reservation, I grew up hearing awful stories of my grandparents' experiences at Indian boarding schools. My great grandma encouraged me to speak our language, saying, "Speak Indian every day. Keep our language alive." Her tears are what I remember most. She left out the details, but my Uncle Gene Jones, later shared the physical violence she suffered. He shared how the schoolteachers "hit her with that sharp edge of the ruler and she had three scars on her hand. And she would cry every time she'd think about that" (Colwell & Montgomery, 2019, p. 185). These stories drive my desire to share our truths, often omitted from history books, and to share my family's relationship with education.

Critically understanding my positionality helps me recognize its importance in connecting to my research. This aligns with the work of Boveda & Annamma (2023), who write of positionality "not merely as a function of reporting findings to colleagues, but critical in the design and practice of ethical inquiry" (p. 306). This critical self-reflection is necessary for understanding how identity and race function within knowledge production systems (Boveda & Annamma, 2023) and through Critical Family History (CFH). I am also self-aware of how my education and growing leadership afford me additional privileges. Some of these privileges, from dominant Western frameworks, place high value on university degrees as indicators of credibility, expertise, and authority. To counter this privilege, I highlight knowledge production and leadership by utilizing the University of Washington Tacoma's EdD values of community - grounded approaches, ancestral knowledge, and relational learning (University of Washington Tacoma, n.d.).

My growth as a leader has evolved over time, through the blessing of aging, and a growing understanding of the importance of relational learning. To me, this means I have learned to be a better relative, made possible by my ability to learn in relationships. My main learning goal is to find ways to bring healing to the ones I love. With all the sacrifices my family has made to support my education, I pray this will be paid to them tenfold. My intentions are that my research will contribute to social change, while disrupting and dismantling colonial narratives, and providing a collective approach to healing. In the spirit of reciprocity, this research is shared in the hope that, even without immediate visible changes, it gives back by inspiring others to reflect critically on their positionality.

Chapter 2: Theoretical Framework and Literature Review

Theoretical Framework

Theory is an act of sovereignty, self-determination, reclamation, and intergenerational healing. Writing and theory making (Smith, 2021) serve as transformative tools as part of what Māori scholar Linda Tuhiwai Smith (2021) describes as an Indigenous project. Other scholars also highlight the healing benefits of writing or narrative sharing (Summers, 2013; Thunig, 2023) and theory making (Alvarez-Hernandez & Flint, 2023; Flint et al., 2025; hooks, 1994). According to Smith (2021), theory "gives us space to plan, to strategize, to take control over our resistances" (p. 40). Similarly, Kovach (2009) highlights the significance of theory and practice in research as a way to take back control of research.

Theory helps explain why events or happenings occur. In this study, I examine family history, which helps share our relationship to Land and learning. As such, the most appropriate theory is one that deserves its own attention, its own name - a Critical Kin-Connected Positioning theory. As Bunch and Myron (1974) explain:

> Theory is not just a body of facts or a set of personal opinions. It involves explanations and hypotheses that are based on available knowledge and experience. It is also dependent on conjecture and insight about how to interpret those facts and experiences and their significance. (p. 8)

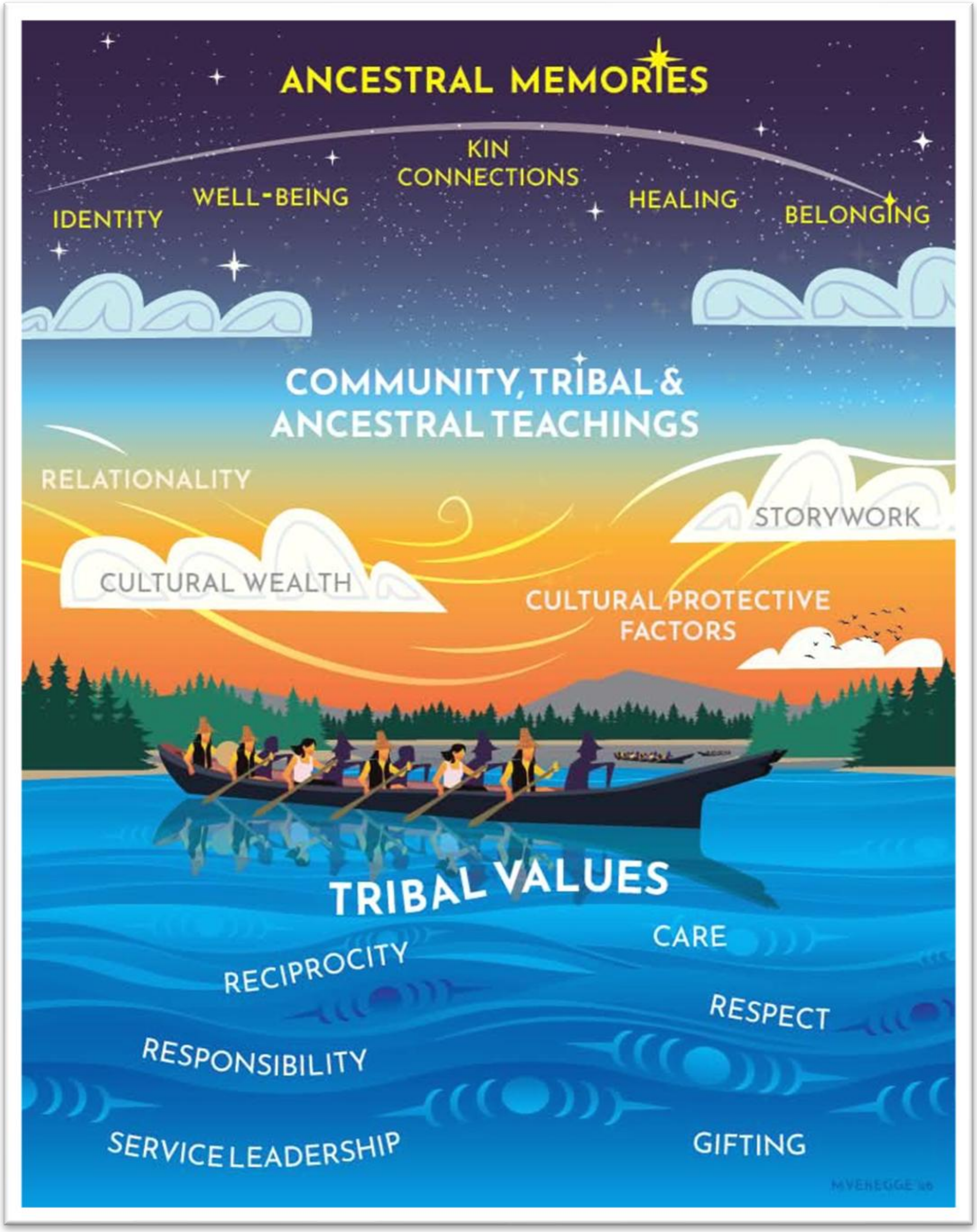
Based on existing knowledge, I lead with the word critical in reference to Critical Race Theory (CRT) (Bell, 1992; Crenshaw, 1989; Delgado & Stefancic, 2023; George, 2021), and applied to a model of relationality or critical connectedness.

The theoretical framework used in this research is based on my own conceptual approach to critically examining one's connections to our relations, Land, and education. Here, I suggest a new theory that expands the Critical Race Theory (CRT) lens by centering counter stories (Brayboy & Chin, 2019; Patel, 2014; Solórzano & Yosso, 2002; Styres, 2019; Wilson et al., 2023). I draw on critical pedagogies (Freire, 1970/2018; hooks, 1994) and their connection to Critical Race Theory, Critical Family History, and Indigenous well-being. My relational concept map (see Figure 3) illustrates these interconnections, centering a Coast Salish Canoe coming ashore. My theoretical framework is a map for sharing how I understand the interrelationships among what Neale (2013) describes as what is “inside me, outside me, inside us, and outside us” (p. 139). Similar to Coast Salish art, each space holds significance, like the paddles we use to pull us forward in life.

The relational concept map reminds me of a Klallam genogram. It draws on our strengths rooted in Tribal values—reciprocity, responsibility, care, respect, service leadership, and gifting—, as illustrated within the waters. In the wind and clouds are the protective cultural factors, cultural wealth, relationality, and storywork, that we can draw our strengths from in Community, Tribal, and Ancestral Teachings. Identity, well-being, kin connections, healing, and belonging are found in Ancestral Memories, in the stars, and they represent what our ancestors dream for us.

Figure 3

Relational Concept Map


ANCESTRAL MEMORIES
IDENTITY
WELL-BEING
KIN CONNECTIONS
HEALING
BELONGING
COMMUNITY, TRIBAL & ANCESTRAL TEACHINGS
RELATIONALITY
STORYWORK
CULTURAL WEALTH
CULTURAL PROTECTIVE FACTORS
TRIBAL VALUES
CARE
RECIPROCITY
RESPECT
RESPONSIBILITY
SERVICE LEADERSHIP
GIFTING
M.VEREGGE '26

Note. This relational concept map illustrates the interconnected layers of my conceptual framework. Digital illustration by Morgan Veregge (Port Gamble S'Klallam) (2026). Commissioned by the author for this dissertation. Reprinted with permission.

Critical Family History

According to Sleeter (2015), critical theory “identifies unjust social relationships, the roots of those relationships, and how they can be changed” (p. 3). Sleeter (2011) coined the term “critical family history” (CFH) (p. 423) to challenge educators’ family histories in the context of social relationships of power. CFH uses qualitative data, through autoethnography, providing lessons on how “one’s family has been constructed historically within and through relations of power” (Sleeter, 2011, p. 423). Using critical autoethnography, Sleeter’s (n.d.-a) goal is to shine a light on the power and privilege of past experiences while avoiding selective memory. As Sleeter writes, “Teachers should know themselves, including their own roots” (n.d.-a, para. 2). In this study, CFH is a meaningful framework for dispelling settler colonial myths.

Critical Pedagogies and Theories

Critical pedagogies include Land-based learning (Bang et al., 2014; Calderón, 2014; Lees et al., 2021; Styres, 2019; Tuck & McKenzie, 2014). French et al. (2020) combine critical pedagogies with CFH to form the theoretical foundation of Critical Land-based Family History (CLFH). As a former instructor at Western Washington University, I used CFH to guide future early elementary educators in examining their family histories[7], with a specific connection to their families’ relationships with education. My approach included a critical examination of systemic educational inequities. I believe CFH can help educators understand the marginalized experiences of the children and families they work with. As a descendant of boarding school survivors, I utilize CFH to address the harmful impacts of educational and assimilative policies and ongoing settler colonialism.

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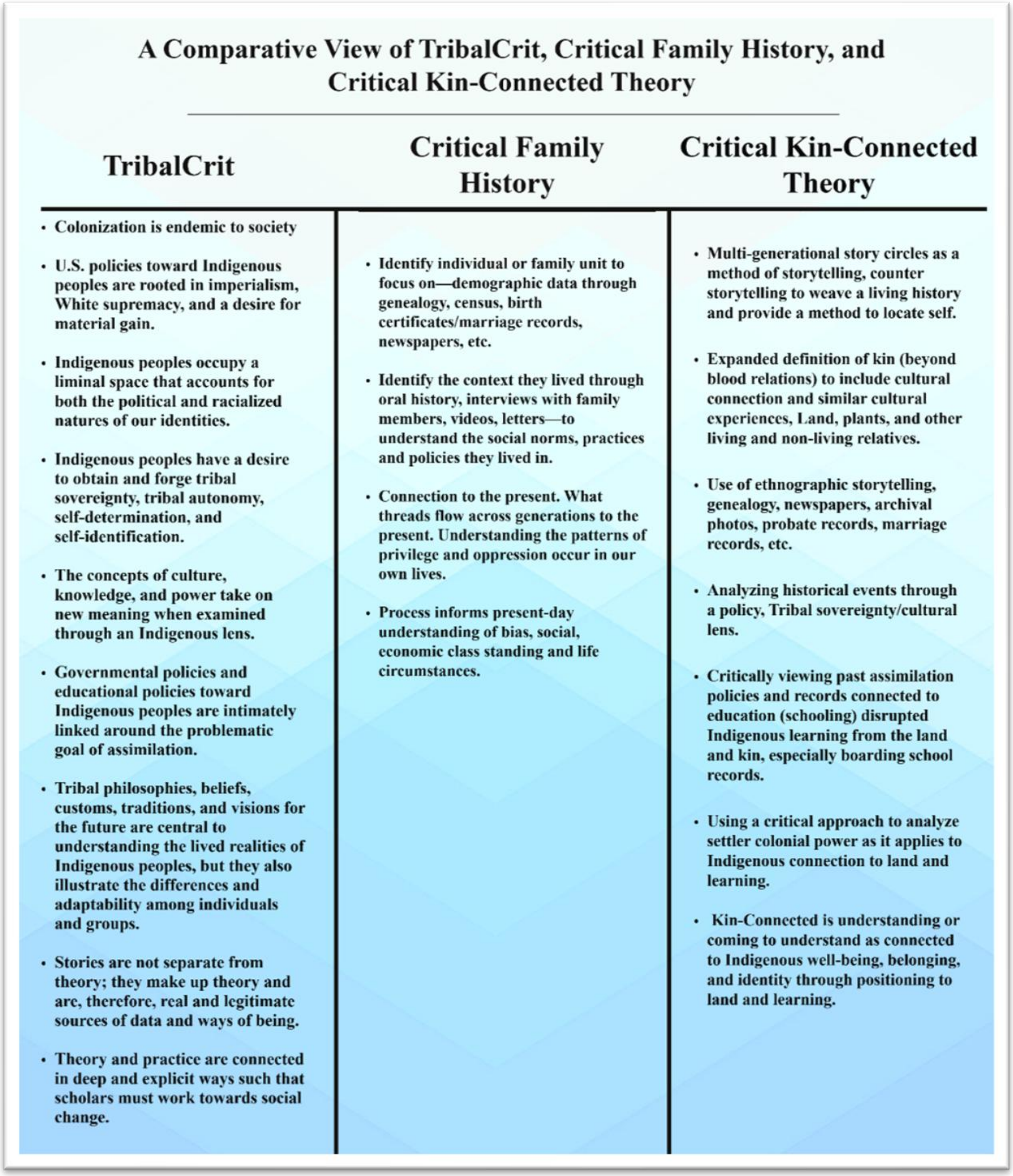
[7] The Critical Family History project in ELED 310 is a quarter long assignment that examines one’s relationship with history and education through a social justice and multicultural education lens. The assignment is a critical personal narrative that is reflexive in terms of students’ multiple identities and cultures, highlighted by performance, storytelling, the power to disrupt, reproduce, reimagine, debate, and dialogue for social change. Dr. Kristen French developed this curriculum with an adaptation of the activity based on a course she taught at UMASS. She worked with Marie Botelho (2002) who she credits as the initial designer of the project.

Indigenous scholars, Brayboy (2005), Grande (2015), and Smith (2021), use critical theoretical concepts to disrupt power structures and work towards the goal of critical consciousness (Freire, 2018). Brayboy (2005) developed Tribal Critical Race Theory (TribalCrit) as a "better theoretical lens through which to describe the lived experiences of tribal peoples" (p. 441). Brayboy further shares, "stories are our theories… and are real and legitimate sources of data and ways of being" (p. 430). Critical theories, combined with storywork (Archibald, 2008), support relational healing and well-being. Archibald describes storywork as a tool for learning, healing, and decolonizing. The work and action in relation to the story includes living the principles of respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy.

To help compare differences in these critical theories, I created a diagram as shown in Figure 4, using Brayboy's (2005) TribalCrit, Sleeter's (2011) Critical Family History, and an outline of the Critical Kin-Connected Theory. This diagram does not include a Critical Land-Based Family History (CLFH), which centers Land (French et al., 2020). Instead, it focuses on our relationships and beliefs around the Land. I see the CLFH as the inspiration for Indigenizing the CFH, and I add to it with a critical examination of one's attitudes, beliefs, and relationship to education.

Figure 4

Comparing TribalCrit, Critical Family History, and Critical Kin-Connected Theory



A Comparative View of TribalCrit, Critical Family History, and Critical Kin-Connected Theory

TribalCrit

- Colonization is endemic to society
- U.S. policies toward Indigenous peoples are rooted in imperialism, White supremacy, and a desire for material gain.
- Indigenous peoples occupy a liminal space that accounts for both the political and racialized natures of our identities.
- Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification.
- The concepts of culture, knowledge, and power take on new meaning when examined through an Indigenous lens.
- Governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation.
- Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous peoples, but they also illustrate the differences and adaptability among individuals and groups.
- Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being.
- Theory and practice are connected in deep and explicit ways such that scholars must work towards social change.

Critical Family History

- Identify individual or family unit to focus on—demographic data through genealogy, census, birth certificates/marriage records, newspapers, etc.
- Identify the context they lived through oral history, interviews with family members, videos, letters—to understand the social norms, practices and policies they lived in.
- Connection to the present. What threads flow across generations to the present. Understanding the patterns of privilege and oppression occur in our own lives.
- Process informs present-day understanding of bias, social, economic class standing and life circumstances.

Critical Kin-Connected Theory

- Multi-generational story circles as a method of storytelling, counter storytelling to weave a living history and provide a method to locate self.
- Expanded definition of kin (beyond blood relations) to include cultural connection and similar cultural experiences, Land, plants, and other living and non-living relatives.
- Use of ethnographic storytelling, genealogy, newspapers, archival photos, probate records, marriage records, etc.
- Analyzing historical events through a policy, Tribal sovereignty/cultural lens.
- Critically viewing past assimilation policies and records connected to education (schooling) disrupted Indigenous learning from the land and kin, especially boarding school records.
- Using a critical approach to analyze settler colonial power as it applies to Indigenous connection to land and learning.
- Kin-Connected is understanding or coming to understand as connected to Indigenous well-being, belonging, and identity through positioning to land and learning.

Note. This figure synthesizes the core tenets of TribalCrit, Critical Family History, and Critical Kin-Connected Theory. Adapted from "Toward a Tribal Critical Race Theory in Education" by B. M. J. Brayboy, 2005, *The Urban Review, 37*(5), 425–446; and Critical Family History: Introducing Lesson Plans, by C. E. Sleeter, 2011, *Teacher Education Quarterly, 38*(4), 11–24.

Indigenous Well-Being Theory

Ullrich (2019) asserts that Indigenous well-being is often missing from Western theories and conceptual frameworks. In response, she developed an Indigenous Connectedness Framework to address child well-being within Alaska Native child welfare. Ullrich (2019) describes child well-being as:

> The importance of children being a) nurtured and protected by family, kinship network, and community; b) knowing and interacting with members of the kinship network; c) feeling a sense of belonging to, and being recognized by the tribal community; d) learning and participating in tribal culture; and e) developing an AI/AN and tribal identity. (pp. 12-13)

Mackean et al. (2022) also note that child well-being includes manifestations of interrelationships, including environmental connections.

Land Based Pedagogies

My research highlights the benefits of Land-based connections. Similarly, Lees and Bang (2023) study collective well-being using Indigenous pedagogies. They utilized Land-based connections as a theoretical framework to support well-being, ties to water, and deepening kinship connections. Hatala et al.'s (2020) focus on well-being is also rooted in theories of Land-based relationships and aims to inform policy change. Calderón (2014) shares that place-based[8] education does not support decolonizing goals. She argues that "Land education also requires educators and students to ask how their identities with place have been constructed and whose have been omitted in settler curricula" (p. 33). Through her research, Calderón further explores how settler identity is shaped through social studies, examining the legal and damaging project of Manifest Destiny. Kulago et al. (2021) encourage critical settler consciousness while also challenging educators to abandon their fantasies of becoming native to the Land.

Deepening Our Appreciation for and Connection to the Land

In *The Land in Our Bones*, Feghali (2024) explains re-membrance as a process of belonging and becoming “homeward” (p. 36). She further expands on our connection to Land as part of reclaiming ourselves:

> Our waters, this earth are a record of everything, and we are made of them. We are a continuation of our ancestors’ stories - their power as much as their pain. Re-membrance is rooted in, anchored by, restored through these indestructible relationships. It is a call and response to who we have always been, and the earth is our ultimate compass. (p. 41)

I agree with her formative power of place as “place makes us” (Feghali, 2024, p. 289).

Teachings and learning grounded in the Land are what Styres (2019) refers to as the primary foundation of all our teachings. Styres attributes our relationships to the Land as the place of self-understanding, similar to how Feghali speaks about the way we live rooted in the earth. Feghali coined the term “plantcestars” as a healing way to connect to landscapes and to honor our relationship with plants as relatives. She explains this “as a powerful and accessible way to rekindle the consciousness of earth's life-giving elements inside our own bodies, recalibrating the genetic map of our deepest source and nature from the inside out" (p. 22). A CLEFH project can further deepen our appreciation for the Land and our relationship with the places we call home. As Feghali (2024) writes,

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[8] The difference between “place-based” and “Land-based” learning is described by Calderón as a centering of Indigenous realities through Land-based education. Calderón suggests place-based education centers learning at a local community level and often leaves out the genocidal history and settler colonial violences.

> We are our ancestors. Their blood, their bones, their sacrifices and relationships to the earth are what have literally made us. It is not only their wounds that carry on inside of us, but their resilience, wisdom and power. Our ancestors and homelands weave a way inside of us that expands as we live and breathe. (pp. 13-14).

Situating the Literature Review

Indigenous knowledge is valid, trustworthy, and rooted in genius wisdom. As Absolon (2022) writes, “we need to look at our own understandings of existence and the nature of knowledge and ethics (ontology, epistemology, methodology and axiology) as a starting point” (p. 54). By using a genealogical analysis, Absolon describes “knowledge as relational” (p. 54) and encourages an ethical practice of respectful humility, with "acknowledgment and recognition of those who came before you and who shared their knowledge to help you build your knowledge bundle" (p. 8). However, in constructing this literature review, I think of baskets, rather than bundles. as the container that holds living knowledge.

In writing this review of the literature, I reflected on my family paddle song č̓inəkʷaʔ[9], which provides strength in rough waters, giving guidance to stay united and strong through a metronome to match our collective movement. Our family songs contain rights, belonging, and responsibilities; songs are hereditary property that connect us to our family. The ethic of responsibility is personal, professional, and academic. In my research, it is essential to give credit and recognition to the belonging of the songs. Wemigwase and Tuck (2019) relate the respectful practice of giving credit through research:

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[9] č̓inəkʷaʔ translates to Thunderbird in S’Klallam. I first learned this song as a preschooler at my Tribe’s Head Start.

> We can think of citation as a way of coming into a genealogy. We can think of citation as an antidote to the appropriation that has so forcefully been wielded on Indigenous communities by settler societies; this is because appropriation does not have a citational practice! (p. 84)

According to Wemigwase and Tuck, “citation is a way to encourage more of what you want in the world” (p. 84). I view citations as a practice of reciprocity that strategically uplifts marginalized voices. With much respect, I uplift the voices, similar to the song of č̓inəkʷaʔ, that lend strength to this research.

This literature review focuses on the main concepts in my research, including Critical Race Theory (Delgado & Stefancic, 2023; George, 2021), Tribal Critical Race Theory (TribalCrit) (Brayboy, 2005; Brayboy & Chin, 2019; Wilson et al., 2023), and Critical Family History (CFH) (Bell, 2020, 2022; Brynes & Coleburn, 2023; French et al., 2020; Lee et al., 2015; Mokuria & Williams, 2023; Sleeter, 2011). Other themes include land-based pedagogies (Bang et al., 2014; Calderón, 2014; Feghali, 2024; Lees et al., 2021; Styres, 2019; Tuck & Gaztambide-Fernández, 2013; Tuck & McKenzie, 2014), well-being (Blackstock, 2011; Goeman, 2014; Hatala et al., 2020; McCubbin et al., 2013; Ullrich, 2019, 2020; Ullrich et al., 2022), belonging (Drywater-Whitekiller & Corntassel, 2022; Smith-Morris, 2019; Ullrich, 2019), identity (Malone et al., 2018), settler colonialism (Lees et al., 2021; McCoy, 2016; Tuck & Yang, 2012), Indian boarding schools (Colwell & Montgomery, 2019; Cromer et al., 2018;

McBride, 2020), and relational healing (Ullrich, 2020). This research uses Land-based pedagogies through ethnographic story-telling and genealogical research combined with decolonizing methods that examine our relationships with Land and education.

Critical Race Theory (CRT)

Critical Race Theory (CRT) originated with legal scholars Bell (1992) and Crenshaw (1989) who emphasize racism's harms to society (Crenshaw et al., 1995). More than forty-five years ago, CRT became an academic and legal concept with the core idea of race as a social construct (George, 2021). Racism is systemic: woven into public policies and laws and is not just the product of individual bias or prejudice. Delgado & Stefancic (2023) insist the transformative dimensions of CRT set out to change the "social constructions" of race.

Moodie (2017) argues for applying an Indigenous perspective to CRT, suggesting "that when indigeneity is constructed as a 'racial category' rather than as a sovereign status, the political project of Indigenous self-determination is undermined" (p. 37). This is often the case where people may not understand the political nuances and fundamental connection of sovereignty in the Indian Child Welfare Act (1978). Wilson et al. (2023) view the current attacks on CRT as an "ongoing attempt to silence the real and bitter history of race and racism in our nation" (p. 7). They share how Critical Race Praxis (CRP) is used to aid in imagining and transforming systemic harms into methods that value life and the collective good.

Critical Family History Methods

There is limited research related to CFH and Family History (CLEFH). These are relatively new methodologies, using auto/ethnography and counter-stories (Solórzano & Yosso, 2002; Wilson et al., 2023) to examine genealogies through a CRT lens. While Bell (2020, 2022) highlights the importance of invisible advantages, Borell et al. (2018) conceptualize historical privilege. Byrnes & Coleborne (2023) contribute to our understanding of CFH through the lens of migration as well as through a balance of harm received and harm done.

Calderón (2014) argues that teachers must look critically at their own genealogical roots. According to Sleeter (n.d.-b), "…noncritical approaches to exploring roots reinforce selective memory, with its dangerous impact on how white teachers understand the racially diverse communities in which they may work" (para. 25). Using CFH (Sleeter, 2011), in combination with a Critical Family Land-Based Project (French et al., 2020), can assist educators and social workers in critically examining their relationships to history, Land, and family stories. Mokuria and Williams (2023) share the decolonizing impacts of CFH and offer it as a tool to dismantle racism, especially in a time where legislators challenge CRT, books are banned, and conservative and racist legislation is blocking true histories from being shared in schools.

Genograms and Genealogy. Mokuria and Williams (2023) encourage the use of CFH. This method extends beyond genealogy, requiring us to dig into our cultural knowledge first to "deepen our self-knowledge and recognize the ways that our cultural background influences our thoughts, ideas, and behaviors" (Mokuria & Williams, 2023, p. 4). To learn more about genograms and genealogy, I reviewed articles by Warde (2012) and Amorin-Woods (2024). These researchers examined genograms in social work practice as a culturally relevant method for increasing awareness of their families. Anaïs (2013) examined genealogy, from a social science and philosophical perspective, as an “organized assault on the intellectual object that we take history to be and by unsettling and disrupting the political and intellectual grounds upon which we rest our inquiries" (p. 126). Her work mirrors what I view as an Indigenous methodology; she shares a non-Indigenous perspective regarding how we know what we know.

Genealogical Analysis. Participating in an Indigenous doctoral cohort allowed me to reflect on what I know and how I know it and to challenge or appreciate the knowledge I embrace or deny. I understand genealogical analysis as a way to understand perspectives and ideas by identifying the crucial people, places, and events that shape me. Genealogical methods ask us to look at the ancestry of our ideas (Kusch & McKenna, 2020; McBrayer, 2018). Kusch and McKenna argue for the need to identify trustworthy sources as the seed of knowledge. They further share the concept of knowledge and how we value it as a social construct. A genealogical method helps us to question what information is good for us while also examining the way a belief is produced (McBrayer, 2018). All too often, our truths and knowledges are impacted by bias and epistemic injustices (Fricker, 2007), which fail to recognize Indigenous knowledges. The moral failures of not recognizing Indigenous knowledge are harmful to all. A genealogical analysis paired with a CFH is paramount to examining critical connections in how our beliefs and attitudes are shaped. As Absolon (2022) shares, “In owning our knowledge, we must acknowledge the history and roots of our teachings, or the origins of our accumulated knowledge” (p. 206).

Tamboukou (1999) insists on writing genealogies as a strategy in research, sharing, "The aim is to provide a counter-memory that will help subjects recreate the historical and practical conditions of their present existence" (p. 203). She elaborates on this counter-memory:

> A genealogical analysis of descent does not attempt to reconstruct the past nor does it trace the effects of past events in the present. In the analysis of descent, the genealogist makes the effort to look directly at what people do, without taking anything for granted, without presupposing the existence of any goal, material cause or ideology. The aim is to strip away the veils that cover people's practices, by simply showing how they are, and

> where they come from, describing its complicated forms and exploring its countless historical transformations. (p. 209)

This is directly related to my intention to demystify knowledge (Smith, 2022) through ethnographic methodologies.

Breunlin (2020) expands the concept of genealogy to landscapes, art, architecture, and scholarship. The genealogy in the art and cultural practice of totem poles, also known as story poles, is a source of sharing Indigenous knowledge, communicating and documenting histories; they "signify place, assert rights, communicate origins, remind descendants of our laws, and teach contemporary artists the traditional art form" (Gray et al., 2013, para. 13).

Lifting the Voices that Shaped my Baskets of Knowledge

In this section, I lift the voices that have shaped my baskets of knowledge, specifically to sovereignty, identity, and culture. I situate these concepts separately from the above areas of more academic literature texts, while in subsequent chapters, utilizing reflexivity (Kovach, 2009) to express my inward knowing. In doing so, I recognize the privileges that come with academia, who gets cited and whose knowledge is considered valid.

Sovereignty

I often credit tribal leaders in Washington State whose shoulders we stand on for their advocacy in protecting our treaty rights, supporting self-determination, and demanding a seat at the table. I always highlighted the accountability measures and recognition of tribal sovereignty that stem from the leadership of individuals such as Ron Allen, Jamestown S'Klallam Tribal Chairman; Mel Tonasket, Colville Confederated Tribal Council Member; Joe De La Cruz, Quinault Tribal Chairman; and Michelle Aguilar-Wells, Luiseno (Payomakawichum) of the Governor's Office of Indian Affairs—all were instrumental in authoring the Washington State

Centennial Accord (Allen, personal communication, March 2, 2025; Smith, 2018). The Centennial Accord (Office of the Governor, State of Washington, 1989) represents a mutual commitment between tribal governments in Washington State and the state government to work together to address issues and concerns affecting tribal communities. Related legislation, the Revised Code of Washington 43.376.020, was enacted to ensure that tribal sovereignty and self-governance are respected and upheld (Wash. Rev. Code § 43.376.020, n.d.). In 1999, the Millennium Agreement (Agreement to Institutionalize the Government-to-Government Relationship in Preparation for the New Millennium (Washington State Millennium Agreement, 1999)) was signed by Washington Tribal Leaders, Governor Locke, and Attorney General Gregoire as a way to affirm the Centennial Accord. It also serves to strengthen government-to-government relationships and cooperation on issues of mutual concern with commitment to following several action steps including:

> Educating the citizens of our state, particularly the youth who are our future leaders, about tribal history, culture, treaty rights, contemporary tribal and state government institutions and relations and the contribution of Indian Nations to the State of Washington to move us forward on the Centennial Accord's promise that, 'The parties recognize that implementation of this Accord will require a comprehensive educational effort to promote understanding of the government-to-government relationship within their own governmental organizations and with the public' (Washington State 1999 Millennium Agreement, 1999, p. 1).

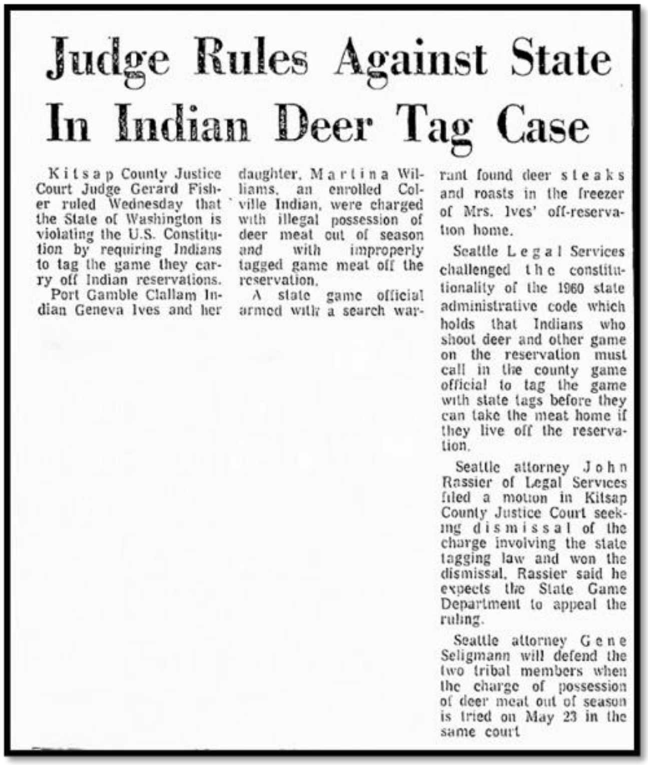
Pacific Northwest Tribal leaders left an impression on me to keep sovereignty and self-determination at the heart of my personal and professional work—my heartwork (Minthorn &

Shotton, 2019). To me, heartwork means work anchored in love, passion, purpose, and ancestral memory.

My grandmother Geneva was one of my earliest teachers on the subject of defending our treaty rights. After becoming a widow, Grandma Geneva raised seven kids and many nieces and nephews. She was jailed for having fish and venison in her freezer and accused of illegal fishing and hunting. In court, she asserted her inherent rights and those protected under the 1855 Treaty of Point No Point (Point No Point Treaty, 1855), ultimately winning her case and being found innocent (see Figure 5).

Figure 5

Newspaper Article about My Grandmother's Court Case



Judge Rules Against State In Indian Deer Tag Case

Kitsap County Justice Court Judge Gerard Fisher ruled Wednesday that the State of Washington is violating the U.S. Constitution by requiring Indians to tag the game they carry off Indian reservations.

Port Gamble Clallam Indian Geneva Ives and her daughter, Martina Williams, an enrolled Colville Indian, were charged with illegal possession of deer meat out of season and with improperly tagged game meat off the reservation.

A state game official armed with a search warrant found deer steaks and roasts in the freezer of Mrs. Ives' off-reservation home.

Seattle Legal Services challenged the constitutionality of the 1960 state administrative code which holds that Indians who shoot deer and other game on the reservation must call in the county game official to tag the game with state tags before they can take the meat home if they live off the reservation.

Seattle attorney John Rassier of Legal Services filed a motion in Kitsap County Justice Court seeking dismissal of the charge involving the state tagging law and won the dismissal. Rassier said he expects the State Game Department to appeal the ruling.

Seattle attorney Gene Seligmann will defend the two tribal members when the charge of possession of deer meat out of season is tried on May 23 in the same court

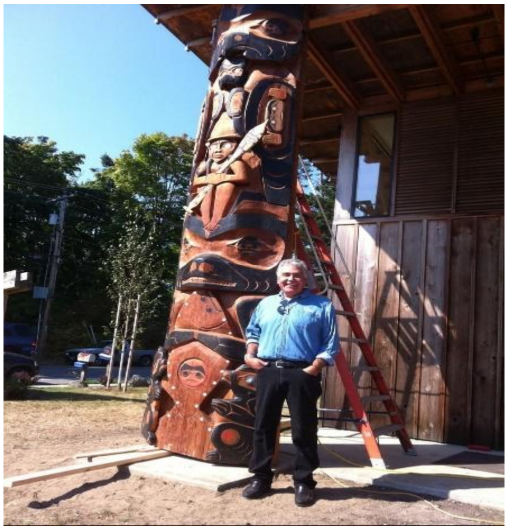
Note. From "Judge Rules Against State in Indian Deer Tag Case," 1973, *Seattle Post-Intelligencer*, p. 22.

Identity

My grandmother’s love taught me what it means to be S’Klallam. I am blessed to have been raised in her home; to hear her stories; to learn how to be in relation to family, community, Land, and sea, and to witness through her example the significance of education. She survived boarding school and then moved on to be the first Indian to graduate from North Kitsap High School (*Kitsap Daily News*, 2012). My dad and uncles carved and raised a memorial totem pole in 2012 (see Figure 6) in honor of my grandmother. The totem pole was placed in front of my Tribe's career and education building (*Kitsap Daily News*, 2012); the building is also named in recognition of her educational achievements.

Figure 6

Ray Ives, My Father and Carver



Note. Tleena Spotted Elk’s personal collection.

My grandmother's totem pole is a "counter-archival practice" (Diallo et al., 2023, p. 191) and defies settler colonialism. The racist lexicon (Gauen, 2020), "low man on the totem-pole” (para. 5), has "essentially robbed First Nation totem poles of their meaning by taking them, using their image and talking about them, out of their cultural contexts" (Gray et al., 2013, para. 1).

This term symbolizes white supremacy's hierarchical references to "last in line, least important" (Ammer, 2011). It is my goal to share, through my research, a Critical Family Land History Project (French et al., 2020; Sleeter, 2011), the ways my family histories and stories can be told "…in the context of social relationships forged through colonization, racism, and other relations of power" (Sleeter, 2015, p. 13). Telling our stories is critical as our voices and truths have been silenced and erased from history. Smith points out Indigenous contested stories:

> … is closely linked to the politics of everyday contemporary Indigenous life. It is very much a part of the fabric of communities that value oral ways of knowing. These contested accounts are stored within genealogies, within the landscape, within weavings and carvings, even within the personal names that many people carried. The means by which these histories were stored was through their systems of knowledge. Many of these systems have since been reclassified as oral *traditions* rather than histories. (Smith, 2021, p. 36)

For this reason, my research expands on the genealogical knowledge (Absolon, 2022) embedded in the cedar carving, which represents a S'Klallam educational history of self-determination. The history of my grandmother's educational experience and the memorial pole are what Peck (2021) describes as ways to preserve history and combat settler colonial amnesia.

Cajete (2015) describes identity as the “face and heart” shaped by community. Like Feghali (2024), Cajete connects remembrance to identity, writing:

> Learning in community revitalizes our communities, because it reconnects us with the deep memories, knowledge, and experiences of our People. Communal learning is really what we live for, because it gives us something to pass on to our descendants that they

> can build on and that will help them survive, solve their problems, and learn more. (p. 198)

In my tribal worldview, community is seen as inclusive to all forms of kin: our plant and animal relatives, water, and the Land. Likewise, Jadallah (2024) defines land as inclusive to all our relations: "Land, in this sense, is imperfect shorthand to refer to the lands, waters, humans, plants, animals, rocks, air, and other more-than-human beings whose relations collectively constitute reality" (p. 7). We exist not just in community, but, as Jadallah points out, we "exist in relation to land" (p. 7).

A teaching passed down to me is to be responsible to my community. Lees and Bang (2023) describe this responsibility as "Knowing the histories of the lands, waters, and peoples in the place that one has come to call home sets an important foundation to forward Indigenous civics in work as an educator and a responsible community member" (p. 12). In *The Land in Our Bones*, Feghali (2024) explains re-membrance as a process of belonging and becoming "homeward" (p. 36). She further expands on our connection to land as part of reclaiming ourselves:

> Our waters, this earth are a record of everything, and we are made of them. We are a continuation of our ancestors' stories - their power as much as their pain. Re-membrance is rooted in, anchored by, restored through these indestructible relationships. It is a call and response to who we have always been, and the earth is our ultimate compass. (p. 41)

According to Feghali, "place makes us" (p. 289).

Visiting with our elders and other community members is an act of futurity and restoration (Absolon, 2022). It is "how our histories, family stories, values, lessons, and ways of life are transferred" (Tuck et al., 2023). As Absolon writes:

> Coming to know happens in relationships and emerges out of the generosity of sharing, listening, watching, reflecting, hindsight, insight, and foresight. One's genealogy of knowing often involves Creation, family, ancestors, Elders, children, babies and life experiences. Indigenous ways of coming to know include spirit and heart in addition to mental and physical knowledge… to acknowledge the erasure, silencing and erosion of Indigenous knowledge systems and ways of coming to know under colonial rule. (pp. 291-292)

Settler Colonialism

Critical Family History includes researching the unspoken narratives (Lee et al., 2015) and unearthing "the invisibilized and forgotten workings of historical privilege that underpin us becoming settler national subjects" (Bell, 2020, p. 4). Bell describes privileges as conferred through "historical windfalls," a term that refers to a fruit harvest in which the windfall makes it easier, with less labor, to accumulate resources. Borell et al. (2018) describe five key elements of historical privilege: "1. founding/initiating act(s) of windfall, 2. ongoing acts of historical renewal, 3. experienced by collectives, 4. across multiple generations, and 5. involving a mix of remembrance and forgetting (with an emphasis on forgetting)" (p. 31).

Sleeter (n.d.-b) notes the use of autoethnography in CFH to shine a light on power, privilege, and marginalization. Bell (2020) used CFH to demonstrate her privilege, even though she claimed to be from a "middling" family without accrued wealth. Bell compared her privilege to that of her Māori neighbors, who have been disadvantaged. Whether privileged or disadvantaged by our inheritances, we must remember that our experiences are transmitted collectively. Borell et al. (2018) explain, "Historical trauma is shared across multiple generations, just as historical privilege is shared across multiple generations" (pp. 27-28).

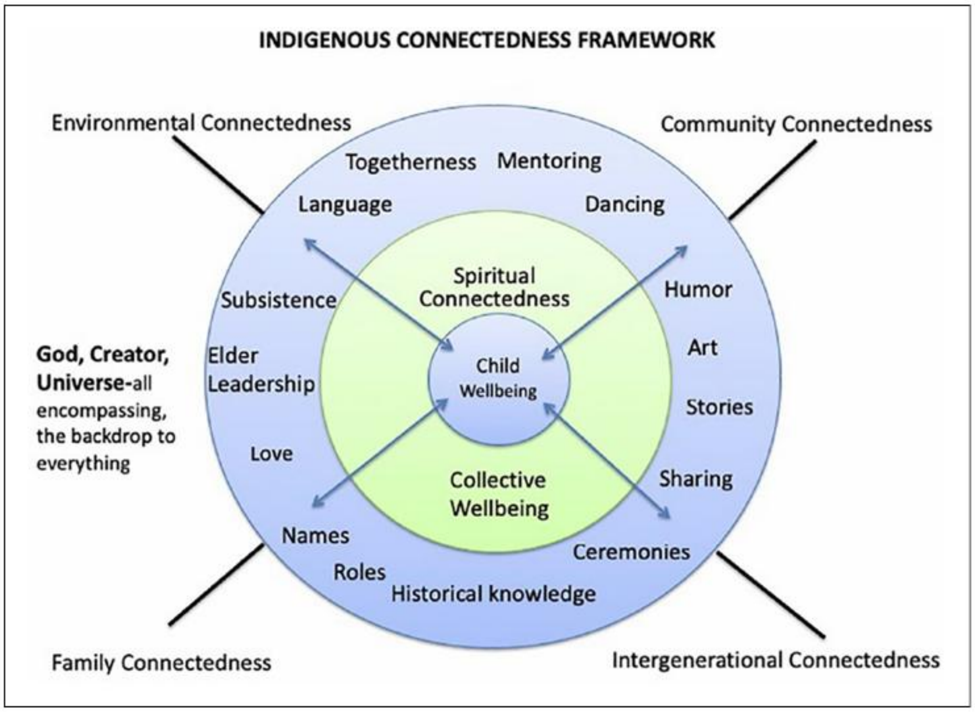
Whether privileged or disadvantaged by our inheritances, we must remember that our experiences are transmitted collectively. Borell et al. (2018) explain, “Historical trauma is shared across multiple generations, just as historical privilege is shared across multiple generations.” (pp. 27-28).

Well-Being

In *For the Love of Our Children: An Indigenous Connectedness Framework* (see Figure 7), Ullrich (2019) explored Indigenous well-being through the presence of connectedness. In her framework she connects five core components that promote the well-being of Indigenous children: environmental, community, family, intergenerational, and spiritual connectedness. The cultural practices of language, storytelling, and subsistence gathering are all worthy activities she sees as additional ways to nurture well-being. Centering children’s connectedness is a strategy to unify people (Ullrich, 2019). Ullrich argues that a child expands a family’s identity, deepening connections to both their child and their community.

Figure 7

Indigenous Connectedness Framework


INDIGENOUS CONNECTEDNESS FRAMEWORK
Environmental Connectedness
Community Connectedness
Togetherness
Mentoring
Language
Dancing
Spiritual Connectedness
Subsistence
Humor
Elder Leadership
Child Wellbeing
Art
God, Creator, Universe-all encompassing, the backdrop to everything
Stories
Love
Sharing
Collective Wellbeing
Names
Ceremonies
Roles
Historical knowledge
Family Connectedness
Intergenerational Connectedness

Source: Ullrich, 2019, p. 127.

Ullrich's research moves "colonial healing" to "relational healing" by shifting the narratives of a traumatic history to self-determination and love. Her findings include connectedness as a way to disrupt colonial harms. Ullrich (2019) states that uncovering one's true family history serves as a vital bridge between generations, observing that "this relationship with the past and future creates an awareness of responsibility to do the best we can, not just for ourselves, but for all generations" (p. 123). Ullrich shares that the expansion of family goes beyond blood relatives; it also includes "…chosen family, the land, the water, and other kin who help us know who we are" (Ullrich, 2021, 1:03). Her assertion of being in "right relationship" is a form of well-being by knowing one's place within a continuous history, reminding us that we are creating protective factors for future generations. The Indigenous Connectedness Framework in Figure 7 illustrates reciprocity between child and collective well-being (Ullrich, 2019).

Slack et al. (2024) measured connections to the community, protective factors, services, and policies as a way to reimagine future research designs connected to the child welfare system. Using concentric circles, they focus on the interconnections between a child, caregivers, family well-being, service needs, and social determinants of health, with child well-being located in the center. The conceptual framework focuses on social determinants of health by looking at social policies, programs, and services, the economic and community context, the child welfare system, and disparities and inequities. Slack et al. argue that lived experience, trauma-informed, strengths-based, and social, economic, and racial equity should be the lens researchers use to understand child well-being. In addition to promoting the well-being of children, their research aims to ensure that service needs are accurately identified and met.

Summary/ Conclusion

This chapter established the intellectual and cultural background for this study. I position theory beyond academics and from the perspective of praxis through sovereignty, reclamation, and intergenerational healing. I introduced a new conceptual lens, a Critical Kin-Connected Positionality, that expands on CRT (Bell, 1992; Crenshaw, 1989; Delgado & Stefancic, 2023), TribalCrit (Brayboy, 2005), CFH (Sleeter, 2011), and CFEH (French et al., 2022) with a centering of Indigenous relationality and what will follow with counter-stories. The literature review, shown through the metaphor of a basket of knowledge, holds the valid and ancestral wisdom that feed and sustain a living history.

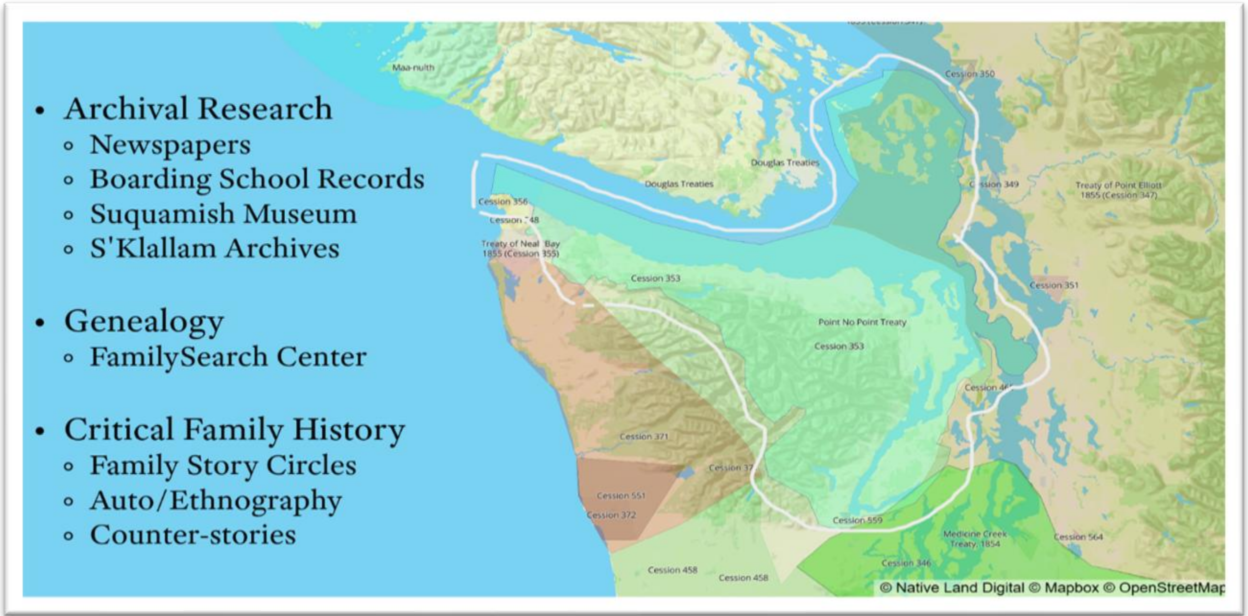
While Chapter 2 examined the what and why of this research, the following chapter will define the how. This study engaged archival and genealogical records while necessitating a deep “pull” of our paddles to reach further and actively engage family voice in storywork (Archibald, 2008). The next chapter outlines how the research can be replicated beyond the page and back to the land, the community, and in family story circles, where connections are critical to navigating life.

Chapter 3: Methodology

Traveling in a canoe requires navigating currents and winds and understanding other conditions such as the push or pull of the tides. This chapter provides a roadmap, a coming ashore perspective. I view this chapter as a metaphor, like a map, to navigate the ancestral highways of the Salish Sea. As with many Tribal Canoe Journeys, maps are shared as part of the itinerary, providing routes and distances, landing spots, and host villages. In Figure 8, I mapped the key steps along this journey, representing not only the Point No Point Treaty area but also the stops along the way to provide a visual landscape for this research study. The methodologies used correspond with the treaty map, representing our connection to home.

Figure 8

Mapping the Methodology Overlayed on the Point No Point Treaty Map


• Archival Research
∘ Newspapers
∘ Boarding School Records
∘ Suquamish Museum
∘ S'Klallam Archives
• Genealogy
∘ FamilySearch Center
• Critical Family History
∘ Family Story Circles
∘ Auto/Ethnography
∘ Counter-stories
Maa-nulth
Douglas Treaties
Douglas Treaties
Cession 350
Cession 349
Treaty of Point Elliott 1855 (Cession 347)
Cession 356
Cession 348
Treaty of Neah Bay 1855 (Cession 355)
Cession 353
Cession 351
Point No Point Treaty
Cession 353
Cession 371
Cession 37
Cession 551
Cession 372
Cession 559
Medicine Creek Treaty, 1854
Cession 564
Cession 346
Cession 458
Cession 458
© Native Land Digital © Mapbox © OpenStreetMap

Note. Map of the Point No Point Treaty area showing the approximately 750,000 acres of ancestral S'Klallam, Skokomish, and Chimakum land ceded in 1855. From *Native Land Digital*, by Native Land Digital, n.d. (https://native-land.ca/maps/native-land?bbox=[-

122.33585,47.292775,-124.72312,48.789652]&center=-123.252572886,48.037102751&category=treaties).

This chapter also shares the study's research questions and participants, the rationale and scope of work, the research design and context of the study, the rationale for the qualitative design, ethical considerations, my role as the researcher, data sources, data collection techniques, procedures for managing and recording data, data analysis procedures, and limitations.

Research Questions and Participants

As shared in Chapter 1, the research questions that guide this study are:

1. How does a Critical Land-based/ Education Family History (CLEFH) Project support educators, nurture Indigenous students' social-emotional development, strengthen family and community connections, and align with Indigenous storywork for relational healing and well-being in the era of boarding schools and colonial policies?
2. How can storywork and mapping help *re*right/ *re*write critical understandings of Indigenous family and educational histories?

The participants in this research include my ancestors and family members who keep our ancestors' memories alive through retelling their stories.

Rationale and Scope of Work

There has been a long history of non-Indigenous researchers conducting research on Indigenous peoples. The purpose of this research is to reclaim space for Indigenous knowledge by centering counter-stories rooted in lived experiences, stories that reframe what matters in connection to Land, learning, and ways of knowing. In this ethnographic qualitative research, I explored intergenerational family stories that connect relationships to Land and learning through a Critical Kin-Connected lens. This research supports healing and educational sovereignty, and serves as a model for how educators, students, and families can support the well-being, identity and belonging of our most sacred resource, our children.

Research Design/ Methods

My research is situated in a critical examination of knowing who you are, where you come from, and the deep roots of the land you call home. Through Critical Land-based Education Family History (CLEFH), we learn to see the privileges, power, and impacts of settler colonization that shape our connection to land and identity. By using ethnographic methodologies and qualitative decolonizing research, I question how CLEFH supports our well-being and/or challenges our belief systems. CLEFH, combined with land-based pedagogies (Bang et al., 2014; Calderón 2014; Feghali, 2024; Lees et al., 2021; Styres, 2019; Tuck & Gaztambide-Fernández, 2013; Tuck & McKenzie, 2014), is a tool educators, social workers, and families can use to support relational healing (Tynan, 2021; Ullrich, 2019; Ullrich et al., 2022) and justice.

The main concepts in this research include relationships, land-based pedagogies, well-being, belonging, identity, settler colonialism, Tribal Critical Race Theory (TribalCrit) (Brayboy, 2005), Indian boarding schools (Colwell & Montgomery, 2019; Cromer et al., 2018; McBride, 2020), and relational healing (Tynan, 2021; Ullrich, 2019; Ullrich et al., 2022), all of which inform the theories and methods I used in this study. As a S'Klallam woman, my research aligns with my values and what Evans (2023) describes as an Indigenization effort within research to "challenge colonial legacies, center Indigenous voices and knowledge, and create pathways for more inclusive and respectful research practices that reflect the diversity of human experiences and perspectives" (p. 2).

Through listening and storytelling, I share stories that contribute to our living history with the land and education and tell a story that has often been left out of a settler-colonial education. Critical Land-Based Education Family History (CLEFH) serves as an example for others by sharing methods and the importance of documenting our experiences. Using storytelling, ethnography, and autoethnography as part of the CLEFH was a way of *re*righting and *re*writing (Smith, 2021) a S'Klallam position in history, reaffirming belonging for my children, grandchildren, and future descendants. Our family stories shape our way of knowing, our identity (DeLoretta, 2024), and well-being (Michiel-Derksen, 2022) and nurture our sense of belonging. Counter stories challenge social justice and disrupt dominant narratives. Moving beyond deficit narratives, Brayboy & Chin (2019) offer an understanding of counter stories; counter stories "…are not stories of dispossession or victimry; they are narratives of how people see structures, combat them-when necessary—and utilize them—when possible—to create better lives for themselves and others" (2019, p. 52). Sabzalian explains a similar notion of counter stories, "Survivance storytelling, rooted in TribalCrit, engages a practice of counter storytelling that takes into account the important affordances of Indigenous traditions of thought and Indigenous studies" (2019, p. 5).

Genealogical Research

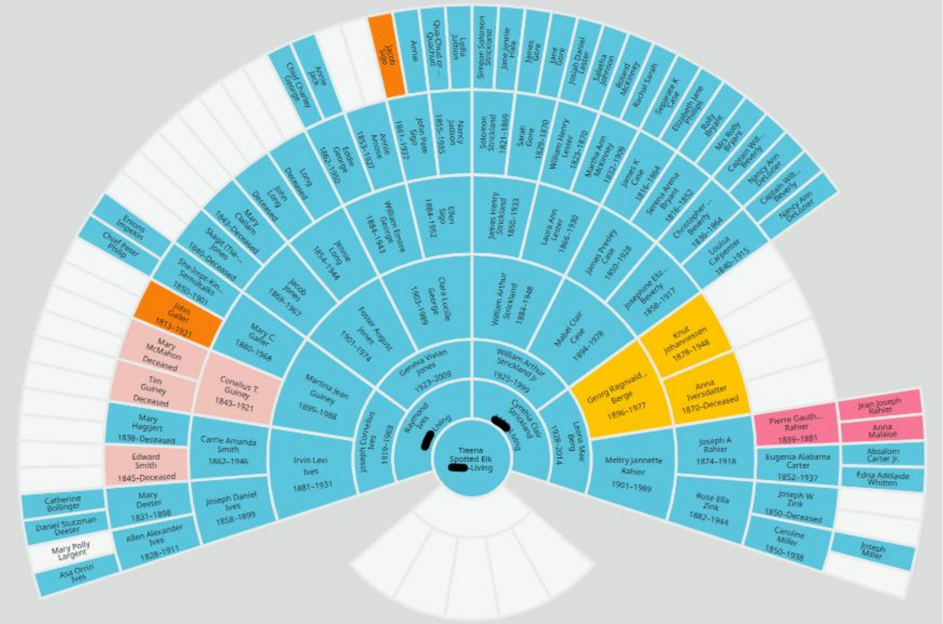
This study weaves formal genealogical inquiry into a Critical Kin-Connected Positionality to bridge the gaps between living memory and recorded archives. Comparing my own genealogical research and handwritten family tree notes helped me make deeper connections on ancestry.com. Working backward in time, I filled in my family tree with my parents, grandparents, and great-grandparents, eventually going back to the fourteenth century on my non-Native side and to the early 1800s on my Native side. Rather than just accepting hints from Ancestry, I validated each record using primary sources, such as vital (birth, marriage, and death certificates) records and census records. The process was not just an act of collecting data, but a method of ‘coming ashore’ to reclaim names, relationships, and a living history to land and lineage.

In following Coast Salish values of relationality, my genealogical research extended to multiple dimensions, beyond time and through lateral connections. This included not just siblings, but in the heart of my tribal community, we hold dear our relationships with our cousins. Documenting connections to nearly 50 first cousins helps my children, grandchildren, and those yet to come navigate their own complex kin connections. It is through some of these lateral connections my family can go beyond biological connections with evidence to a shared legacy that affirms our lineage to historical figures, such as Chief Seattle; Chief Chico; Christine Quintasket (Mourning Dove, 1927/1990), the first Native American woman to publish an autoethnography; and Eugene Peck, an ancestor who is recognized as a 'fallen hero' at Pearl Harbor (National Archives and Records Administration (NARA), 1941). Mapping family history transforms the names in our family tree into a living record of resistance and presents our ancestors as a source of strength, medicine, and belonging.

To further my genealogical research, I visited the FamilySearch Library in Salt Lake City, Utah, where I received expert guidance from a professional genealogist and gained access to their on-site tools. The on-site tools include premium access to records that would normally require subscription fees. My understanding of their online offerings greatly expanded my ability to research historical documents, like the Roblin Rolls and rare out of print books. Volunteers shared that FamilySearch centers are located across the country in churches and libraries, offering the same complimentary access to premium records and trained staff available to assist with genealogical research. The FamilySearch Library printed a large poster-sized version of my family tree search (see Figure 9); however, most of my family research is linked to ancestry.com.

Figure 9

Family Search Family Tree


Tleena Spotted Elk
[redacted]-Living
Raymond Ives
[redacted] Living
Cynthia Clair Strickland
[redacted] Living
Joseph Cornelius Ives 1919–1968
Geneva Vivian Jones 1923–2009
William Arthur Strickland Jr 1925–1999
Leona Mae Berg 1928–2014
Irvin Levi Ives 1881–1931
Martina Jean Guiney 1899–1988
Foster August Jones 1901–1974
Clara Lucile George 1903–1989
William Arthur Strickland 1884–1948
Mabel Clair Case 1894–1978
Georg Ragnvald... Berge 1896–1977
Meltry Jannette Rahier 1901–1989
Joseph Daniel Ives 1858–1899
Carrie Amanda Smith 1862–1946
Conelius T. Guiney 1843–1921
Mary C Galler 1880–1968
Jacob Jones 1869–1967
Jennie Long 1854–1944
William Emore George 1884–1943
Ellen Sigo 1884–1952
James Henry Strickland 1850–1933
Laura Ann Lester 1866–1930
James Presley Case 1850–1928
Josephine Eliz... Beverly 1858–1917
Knut Johannessen 1878–1948
Anna Iversdatter 1870–Deceased
Joseph A Rahier 1874–1918
Rose Ella Zink 1882–1944
Allen Alexander Ives 1828–1911
Mary Deeter 1831–1898
Edward Smith 1845–Deceased
Mary Haggert 1838–Deceased
Tim Guiney Deceased
Mary McMahon Deceased
John Galler 1813–1921
She-Impt-kin... Semultalks 1850–1901
Skagit (Tsa-... Jones 1840–Deceased
Mary Clallam 1843–Deceased
John Long Deceased
Long Deceased
Eddie George 1862–1950
Annie Amose 1853–1927
John Pete Sigo 1861–1937
Nancy Judson 1855–1935
Solomon Strickland 1821–1869
Sarah Gore 1829–1870
William Henry Lester 1823–1870
Martha Ann McKinney 1832–1909
James K Case 1816–1864
Serena Arena Bryant 1816–1852
Christopher ... Beverly 1826–1864
Louisa Carpenter 1840–1915
Pierre Gauth... Rahier 1839–1881
Eugenia Alabama Carter 1852–1937
Joseph W Zink 1850–Deceased
Caroline Miller 1850–1938
Asa Orrin Ives
Mary Polly Largent
Daniel Stutzman Deeter
Catherine Bollinger
Chief Peter Philip
Enions Impekin
Chief Charley George
Annie Jack
Jacob Sigo
Annie
Qua-Chud or ... Quachud
Lydia Judson
Simeon Solomon Strickland
Jane Jennie Hale
James Gore
Jane Gore
Josiah Daniel Lester
Saletha Johnson
Roland McKinney
Rachal Sarah
Seabrook K Case
Elizabeth Jane Phillips
Rolly Bryant
Mrs Rolly Bryant
Captain Will... Beverly
Nancy Ann DeLozier
Captain Will... Beverly
Nancy Ann DeLozier
Jean Joseph Rahier
Anna Malaise
Absalom Carter Jr.
Edna Adelaide Whitten
Joseph Miller

Note. Adapted from Fan chart for Tleena Spotted Elk (ID: P4DZ-H9S), by FamilySearch, n.d. (https://www.familysearch.org/en/tree/pedigree/fanchart/P4DZ-H9S). Reprinted with permission.

The Roblin Rolls were named after Charles E. Roblin, a special agent assigned to the enrollment process for "Non-Reservation Indians" who did not appear on tribal censuses in 1916. The Roblin Rolls helped determine eligibility for land allotments and financial compensation for lands ceded in Western Washington Treaties, for those living off their formal reservations. The Roblin Rolls were made possible by the legal advocacy of Snohomish Tribal member Thomas Bishop, along with the Northwestern Federation of American Indians (Harmon, 1998). Although very few individuals benefited financially (Harmon, 1998), these records established individuals who might otherwise have remained invisible to the federal government. This is true for my Sigo family; their records within the Roblin Roll (National Archives and Records Administration, 1911–1919) serve as the vital link connecting us to our Duwamish lineage.

Visiting the Suquamish Tribal Museum Archives was another valuable step in my genealogical research process. This process honored tribal sovereignty through a formal research application and months of preparatory coordination with the curator. The museum curator scanned the fronts and backs of photos of several relatives from the Jones, George, Sigo, and Napoleon families. Each archival photo has a formal corresponding catalog card, with rich data, including dates, location, subjects, photographer, and narrative descriptions. Paying attention to these cards was valuable to my research, along with anecdotal descriptions from the museum curator, who provided context for the various collections. An important example is the photo description of my great-grandfather's graduation from the Cushman Indian Boarding School, listing all his classmates.

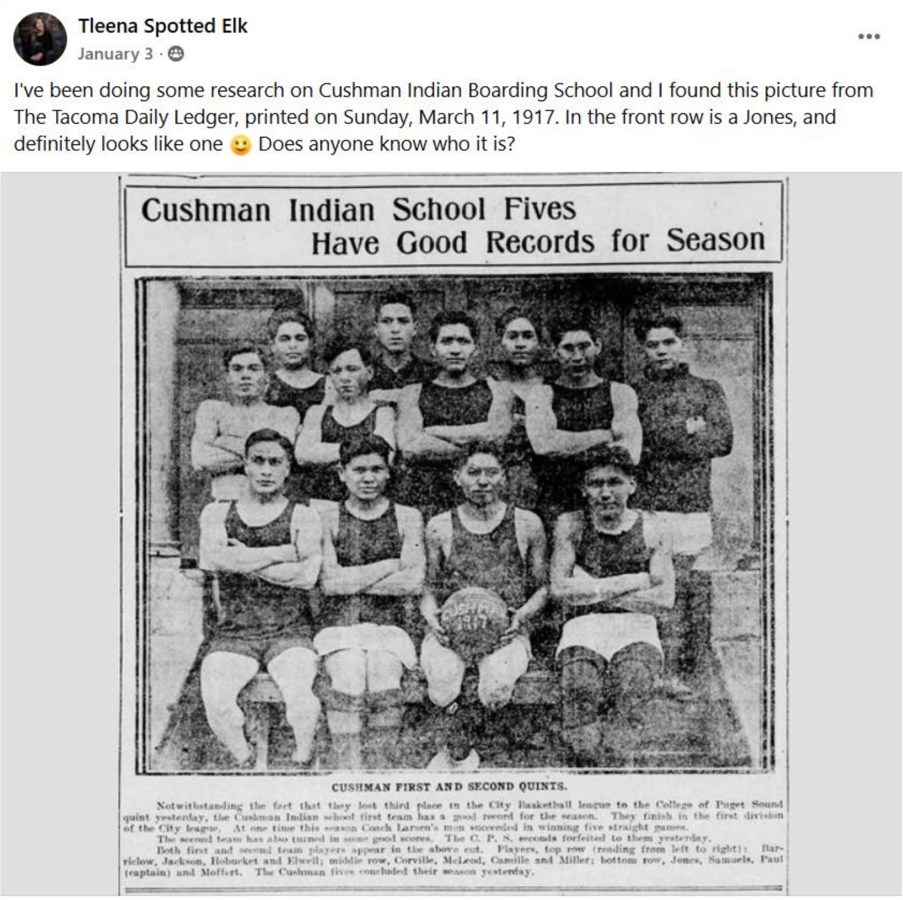
Newspaper Research

Ancestry.com describes the use of historical newspapers as a remarkable way to see history through eyewitness accounts (Ancestry, n.d.). The history in these newspapers was written about my people, not with them, for them, or by them. The newspaper records serve not just to assist genealogical accounts, but also to talk back. Smith (2021) urges the adopting a decolonial gaze when reviewing Western archival records, questioning the power structures that created them. Using the search tool on Ancestry.com, I reviewed thousands of digital newspaper articles. The search tool allowed filtering by keyword, location, or date and is integrated with Newspapers.com. The keywords used in my search included family names, Clallam Indians, Cushman Indian Boarding School, and Point No Point Treaty, and the Point Elliot Treaty.

Shellam and Cruickshank (2019) advocate for the decolonization of archives to support Indigenous self-determination. The newspaper clippings discovered served as prompts for the family story circles, helped fill historical silences, and supported the recall of memories around certain events. They also highlight the racist attitudes present in history through derogatory terms. I uploaded articles to private family Facebook pages (see an example in Figure 10) to raise awareness of my research and to share back with family, inviting their voices and memories as a way of talking back to these archival records.

Figure 10

Private Family Social Media Post



Tleena Spotted Elk
January 3 ·

I've been doing some research on Cushman Indian Boarding School and I found this picture from The Tacoma Daily Ledger, printed on Sunday, March 11, 1917. In the front row is a Jones, and definitely looks like one 🙂 Does anyone know who it is?

Cushman Indian School Fives
Have Good Records for Season

CUSHMAN FIRST AND SECOND QUINTS.

Notwithstanding the fact that they lost third place in the City Basketball league to the College of Puget Sound quint yesterday, the Cushman Indian school first team has a good record for the season. They finish in the first division of the City league. At one time this season Coach Larsen's men succeeded in winning five straight games.

The second team has also turned in some good scores. The C. P. S. seconds forfeited to them yesterday.

Both first and second team players appear in the above cut. Players, top row (reading from left to right): Barrielow, Jackson, Hobucket and Elwell; middle row, Corville, McLeod, Camille and Miller; bottom row, Jones, Samuels, Paul (captain) and Moffert. The Cushman fives concluded their season yesterday.

Note. From "Cushman Indian school Fives have good records for season," by R. J. "Stub" Nelson (Ed.), 1917, March 11, *The Tacoma Daily Ledger*, p. 24. In the bottom row, far left, is an individual identified only as "Jones" and possibly my great-grandpa.

Boarding School Records

For several years, my search for my family's boarding school records was fruitless. Finally, this past year, I connected via email to the National Archives in Seattle to request their help in locating records by sharing the names of my relatives, the Indian boarding school they attended, and the dates. The archives staff responded promptly and confirmed that they did hold the original records. To prepare for a visit to the archives, they shared an aid that helps in locating records (Veto & McNamee, 2011) and describes the roles and jurisdictions of the Superintendents, agents, and subagents who administered the schools. The National Archives charges a small fee to copy records onsite and requires an online research orientation before visiting (see Appendix A). The online training takes less than twenty minutes. The Researcher Orientation Training certificate is sent via email and is needed to enter the National Archives.

The National Indian Boarding School Digital Archive (NIBSDA) stores thousands of digitized collections, photographs, student records, health records, correspondence, and curricula (National Native American Boarding School Healing Coalition (NABS), n.d.). The online digital archives offer multiple search options; the ones used for this search included boarding school names and personal names. My search for my great-grandmother, Clara George, resulted in an eleven-page record that I apply a critical lens to in the following chapter (George, 1910–1920). Locating specific records for other relatives required significantly more labor and attention to detail; I manually surveyed thousands of digitized pages within the Port Gamble Correspondence

(Bureau of Indian Affairs, 1910–1920), tracing the administrative communications between the local community and the Superintendent at Cushman Indian School.

Family Story Circles

My research included gathering S'Klallam stories through traditional and ethnographic interviews, sharing connections to land, values, belonging, and identity. I invited family via Facebook (see Appendix B), text messages, and face-to-face visits with elders. This approach shows respect for elders and follows my traditional teachings that when making an ask of an elder, I do it in-person.

Similar to Absolon's (2022) view of research as gathering blueberries, I also consider research an act of subsistence (Gordon & Zukowski, 2023), a way to harvest, prepare, and provide meaningful knowledge as a gift and protective factor. What I gather is not mine to keep. As I have been taught, I have a responsibility to provide and to not be stingy with the teachings I receive. Another teaching I treasure is to give away my "first catch" from fishing, gathering, or hunting. The underlying belief behind giving away your first catch is that offering it humbly (and anonymously) to an elder cultivates a life of reciprocity, ensuring that your own needs will be met by giving selflessly. Coming from a Potlatch culture, I know that my wealth (connected to my relationships, health, and well-being) is based on how much I give and is rooted in reciprocity and in governance for distributing wealth and knowledge (Davidson et al., 2018).

The structure of family interviews was guided by open-ended prompts provided during family storytelling circles I hosted. I provided meals, snacks, and small thank-you gifts. The gifts included binders sharing my family tree research. The binder sections also included copies of all my newspaper and boarding school research, along with photos shared with me throughout my research journey. These documents also served as prompts to help my family share and reflect on their memories and the critical ways our ancestors help shape our identity. The binders of data collected, and this dissertation, are my gift back to my family and my Tribe.

Justification of Methods: Ethnography and Autoethnography

Using qualitative research, I include S'Klallam stories through ethnographic interviews (Sleeter, n.d.-b) that connect to Land, values, belonging, and identity. My experiences and autoethnographic stories also contribute to understanding connections among identity, well-being, and belonging in relation to Land. Smith-Morris (2019) describes the connection to strengthening identity through community. They write, “Community heals. Having and engaging in relationships, feeling a sense of belonging, and participating with one’s community in meaningful ways are all healing activities” (p. 120). I used ethnographic interviews through story circles (Giménez, 2025) with family to document stories that shape our attitudes and beliefs regarding our Land, education, identity, and well-being.

Autoethnography is not just a method but a part of the research to “map personalized issues into the larger discourse of the sociocultural and political contexts” (RedCorn, 2017, p. 47). Sleeter (n.d.-b) defines the overlap of this qualitative research as “an approach to research and writing that seeks to describe and systematically analyze (graphy) personal experience (auto) in order to understand cultural experience (ethno)” (para. 18). Sleeter further describes how autoethnography should be critical, so that it “illuminates how power, privilege, and marginalization play out in the life of the narrator” (para 1.).

Brayboy’s (2005) TribalCrit is a theoretical lens that describes “the lived experience of tribal peoples” (p. 441). Stories are what he describes as a tenet of TribalCrit: “…not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being” (Brayboy, 2005, p. 430). It is validating to hear and embrace the ways stories act as theories; this is inherent to Indigenous values. My research explores these stories and counter-storytelling (Solórzano & Yosso, 2002) as a way of “writing back” (Brynes & Coleburn, 2023). Banks (2008) describes “writing as theory” to make the narrative “fundamental to human understanding, selfhood, and sociality” (p. 8). My goal in using autoethnography was to understand the self in relation to others.

Another source of data was genealogy. For this research, I created a visual (see Figure 3) depicting my family using a canoe genogram. This cultural genogram depicts what Bell (2022) calls advantages, through the metaphor of "windfalls”; however, I see this as ancestral teachings—the very breath in the winds that propel me forward. In Figure 3, I show these winds as community, tribal, and ancestral teachings that help put wind in our sails. I focus on cultural wealth, or cultural protective factors, as a form of inheritance and a way to help me navigate life the S’Klallam way. My canoe family genogram, inspired by the parenting classes I facilitated with Tribal Head Start families early in my career, is another rich source of storytelling I explore.

Data Sources and Collection Procedures

CLEFH utilizes an autoethnographic approach to research. Collecting data in a CLEFH involves gathering stories and situating oneself in relation to Land, history, power dynamics, and education. In this study, I gathered stories from my family, including transcriptions from interviews I conducted in 2004-2005 with my grandmother on her experience at the Port Gamble S’Klallam Indian Day School. Sharing her story is a hopeful way of providing relational healing. It is a way to change our attitudes towards education, or as Smith (2021) describes it, a decolonizing methodology. This methodology can teach us about justice and is a great companion to a transformative and critical methodology that seeks “to identify and change systems and structures” (University of South Carolina, 2021, p. 22).

Data collected as part of this study offer a critical counter-story that shares the relationships our family has with education and Land. I share these methods and outcomes as examples for others considering conducting their own critical family history (CFH). It is encouraged that educators, social workers, and those interested in social change engage in their own CFH.

Ethical Considerations

I view ethical research as a canoe journey. I honor the teachings of my people, which guide me in ethics, reciprocity, storytelling, and potlatching, shaping how I navigate both life and canoe journeys. These values deeply inform my ongoing research. Traveling on my ancestral highways along the Salish Sea is where I learned the traditional teachings of interrelatedness, specifically how my actions are interconnected with the canoe and the water (Ullrich, 2019; Williams, 2019). My late uncle, Mike Jones, skippered our tribal canoe and taught me that we must have a good heart and mind when we get in the canoe and that we must not bring harmful thoughts or words with us. The energy we bring into the canoe ensures the protection and health of others in our canoe, as we are all connected. Uncle Mike shared that this connection is even stronger on the water, as the water feels what is in our hearts when our paddles pull through the sea, and where the sea sees us.

The water not only feels our emotions, it also contains the nourishment of the sea and holds my ancestors' DNA and remnants of our villages submerged by natural disasters and the impacts of colonization's fiery climate change. Traditional S'Klallam stories locate our homes in a drowning land, matched with the archeological evidence that ties us to the harms and violence of climate change, where the rising waters, like colonization, have stolen our Lands and tried to erase our presence. Embodying the spiritual laws of respecting the water and Lands through all our kin connections is an example of how my ties to Indigenous Knowledge in research are an assertion (Absolon, 2022) of my reverential responsibilities rooted in my ancestral lineage and the future of my people.

Simon et al. (2023) define Indigenous Knowledge as "living, contextualized and rooted in language, culture, tradition, and land, which are dynamic, diverse, and interconnected systems that contain ancestral, communal, holistic, and spiritual knowledges that encompass every aspect of living existence, past, present, and future" (p. 32). Tribal self-determination and the cultural resurgence of tribal canoe journeys is an example of honoring Indigenous knowledge, fundamentally relational, "linked to the land, language and the intergenerational transmission of songs, ceremonies, protocols, and ways of life" (Greenwood & Lindsay, 2019, p. 82).

The Institutional Review Board (IRB) at the University of Washington determined this study to be exempt. However, I still asked my relatives for signed consent (see Appendix C) after explaining the purpose of my research to them. Consent included following up with participants before using any of their quotes or stories in my dissertation research. After securing a research grant, I sought permission from the IRB to offer a small honorarium to participants. This follows S’Klallam traditional protocols, usually expressed by the gesture of shaking hands with a small token of appreciation. It also models Indigenous values rooted in reciprocity and in particular the Coast Salish values of a potlatch/ gift economy (LeCompte-Mastenbrook, 2015).

Analysis

Wilson et al.’s (2023) Critical Race Counterstory Methodology was used to analyze or re-tell participants’ experiences. Wilson et al. share what I view as a compassionate and urgent response to the harsh realities of structural oppression and white supremacy. As they write, “we root ourselves in the teachings of our ancestors and our connections to the land to achieve political clarity, love and collective support, intergenerational exchange, and justice-centered action” (p. 6). Sharing of the stories collected as part of this CLEFH project is an example of what Brayboy & Chin (2019) refer to as “counter narrative” (p. 52). The counter-stories (Kovach, 2009) and a full analysis of this study will follow in Chapter 4. This includes a description of a Klallam grammar of sovereignty that I utilize to assist with participant coding.

Data Collection Strategy

The recruitment for the family story circles included posts on social media, texts, phone-calls and in-person invites. Coming from a large family of nearly 50 first cousins and hundreds of second cousins, I was intentional in inviting older cousins who I knew would recall some of our grandparents’ stories. Growing up with strong female role model cousins, I made sure to invite them in hopes of getting their buy-in and trust. However, due to other family commitments and illnesses, six cousins or aunties could not attend. For those unable to attend I shared links with my genealogical findings.

I hosted three large family story circles with a total of 19 adult family members. Three family members attended at least two sessions. The family story circles included sharing a meal, a presentation of genealogical findings, review of archival documents, and open-ended discussions on familial stories of Land and learning. For those unable to attend the larger story circles I met with them in person or via Zoom for smaller group or individual story sharing. Each in-person session was scheduled for 60 to 90 minutes. Each Zoom session was scheduled for 45 minutes. I did not want participants to feel pressured to stay too long and encouraged them to stay for as little or as long as they could. The average in-person session was 102 minutes and the combined average for all sessions was 79 minutes. A summary of the story circles is presented in Table 1 with initials to represent family names to keep anonymity.

Table 1

Family Story Circles

Data Collection Method	Number of Sessions	Total Participants	Length of Time
Larger Family Story Circles Family A (2/19/2026) Family B (3/11/2026) Family C (3/16/2026)	3	15	110 minutes 130 minutes 67 minutes
Individual (In-Person)	2	2	40 mins 40 mins
Individual (Virtual)	2	2	61 mins 106 mins
Total	7	19	554 mins

Data and Material Prompts

The research questions, along with the archival records, served as prompts for the family story circles. The story circles were open ended and set up as conversational style discussions. Some of the prompts are listed below:

- What wishes do you have for our children’s education?
- What does an education for a S’Klallam look like that will prepare one for life?
- What are some of the things you want future generations to know about our treaty?
- What stories do you remember about our grandparents?

Two of the story circles were held at the Port Gamble S’Klallam Cultural Heritage building, a perfect setting for sharing a meal and family history. Using a flat-screen display to project findings from Ancestry.com and FamilySearch.org, I invited my family to reflect on our genealogy together, with a review of records to help strengthen our kin-connections and to think critically about our family stories. One of my in-person individual sessions took place during my Tribe's general council meeting, at the main Tribal Center kitchen. We sat in a quiet place and when approached by elders or community members I would turn off the recording so we could say our hellos.

Archival Data Review

To prepare for the family story circles, I gathered as many relevant archival records as I could find. These included newspapers, boarding school records, and photographs (see Table 2). The original purpose was to add to my family's genealogical records and to help fill the gaps in anticipation of family stories. I organized files for each type of record and reviewed them for use in the study. I transcribed the documents and organized them by themes to look for inductive (Braun & Clarke, 2022) coding, meaning I had a preconceived idea what themes would emerge based on my research questions.

Table 2

Archival Data Inventory

Category	Data Type	Quantity	Key Sources
Institutional	Boarding School Records	16	National Archives (NARA), NABS, Museum Archives
Visual Media	Family Photographs	5	Personal Family Collection, Museum Archives
Public Narrative	Historical Newspapers	6	Newspapers.com
Total		26	

The process used to analyze the data included using counter-storying (Delgado, 1989), similar to an ethnographic content analysis (ECA) (Altheide, 1987; Trundle & Phillips, 2025), which uses a reflective view beyond the words and a critical application of the context, as well as any additional nuances that enhances cultural and social meanings. This approach is especially relevant to reviewing the archival documents to attend to the silences created in historical narratives (Trundle & Phillips, 2025). Trundle and Philips suggest dwelling with the documents as a meaning making process to promote voices that were implicitly rejected.

Data Organization

I used transcription software that was not great at recognizing a lot of places or names. To ensure accuracy, I ended up hand transcribing all transcripts. I created a separate document with all the usable quotes, removing any unnecessary or unrelated conversations and entered it into Atlas.ti, an online coding software. I sent the transcripts to each participant to review but received no feedback or changes within the allotted time of two weeks. All of the participants data were kept on a secure file on my computer. I reviewed the transcripts line by line, a method Saldaña describes as "in vivo" (2025). In vivo is Latin for "that which is alive," a fitting connection to my Klallam Grammar of Sovereignty Coding framework. The nəxʷsƛ̓ay̓əmúcən (Klallam language), similar to other Coast Salish languages, places verbs first and is viewed as a spiritual language for keeping our words that are alive at the forefront. By analyzing my relatives' exact words as the "breath" to my codes, I apply a spiritual praxis of keeping family history alive and present.

Limitations

In some cases, the research relied heavily on secondhand information rather than firsthand oral history. For example, numerous archival documents were created by settler-colonial agents for institutional purposes. None of the historical newspapers reviewed in this study were written by Indigenous people. Most of the documents were written about my people rather than with or by them. Time was also a limitation as many of the potential participants work during a time most programs would allow for a focus on the research. Despite this limitation, I chose a topic that I am passionate about, and it helped provide excitement and curiosity for my research.

Conclusion

The methods used in this study should be helpful to others who want to replicate a similar approach to positioning themselves in relation to their kin, culture, and land using a CRT lens. The steps shared could save others time by helping them navigate archives and others documents that help to fill gaps in their family history, bring healing, and keep our history alive. The stories shared in family circles and in archival documents speak to our hearts and bring the past into the future. May these methods also inspire us to leave a legacy for future generations. In alignment with self-care practices encouraged by Sandy Whitehawk (NABS, n.d.), I offer one of my favorite songs, “Sage My Soul” (Wood, 2024), for those reading, reflecting, and writing about their own family stories. Tia Wood’s (Plains Cree and Coast Salish) words remind us of our ancestral roots as a place of home and sharing acts of hope to clear away the “damage done” (Wood, 2024, 1:33).

Chapter 4: Findings

This chapter explores the research questions in comparison to the data and reconnects it to the literature gap. The purpose of this chapter is to elevate the voices in the data. There are numerous rich voices from this data that span from my kin-connections, both past and present. This chapter reveals the process of how research data and materials were gathered and organized, the voices of participants' experiences and memories, and the themes that emerged through the data analysis. Following ancestral teachings, this section reminds me of protocols observed during a Canoe Journey, where a designated speaker for the canoe family is called upon to ask permission to come ashore. The speaker, like these data, gives voice to the participants and their intentions, and honors the end of that portion of the canoe journey. While still floating on the water in the canoe, the speaker shares greetings and appreciation in their traditional language or provides honor through songs for the next part of the potlatching celebration. Similarly, it is my intention to honor[10] the stories shared during family story circles and those stories found within the archives, by uplifting the voices through a reclamation of family histories.

This ethnographic study consisted of family story circles along with a review of ethnographic videos, archival photographs, archival newspapers, and boarding school documents to help support well-being, belonging, and identity. In Chapter 1, I introduced the concept of a Critical Kin-Connected (CKC) lens that I used to position self and others to Land and learning. This concept is used as an analytical tool to critically examine the stories and archival documents in relation to social and power structures.

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[10] Archibald's (2008) *Indigenous Storywork* builds on the values and concepts of respect, reverence, responsibility, reciprocity, holism, interrelatedness, and synergy. Honor, to me, means respect, in addition to the 4 Rs – respect, reverence, responsibility, and reciprocity.

Beyond a data analysis this chapter will include charts, tables and graphs to help provide visuals to the stories. This helps to demonstrate how these data respond to the research questions. This chapter seeks to answer the research questions listed below:

1. How does a Critical Land-based/ Education Family History (CLEFH) Project support educators, nurture Indigenous students' social-emotional development, strengthen family and community connections, and align with Indigenous storywork for relational healing and well-being in the era of boarding schools and colonial policies?
2. How can storywork and mapping help *re*right/ *re*write critical understandings of Indigenous family and educational histories?

These questions will be discussed alongside the data, related coded themes, and a CKC lens. A counter-storytelling narrative analysis (Solórzano & Yosso, 2002) will also be applied to the archival records as a way to talk back and fill in the gaps. Since the first question is too large to answer succinctly, I broke it down to the basic elements, as shown in Figure 11, with its corresponding themes from the data.

Figure 11

Research Q1 Matrix

Research Question 1 (RQ1) How does a Critical Land-based Education Family History (CLEFH) Support…			
1.1 Educators	1.2 Social Emotional Development	1.3 Family and Community Connections	1.4 Storywork: Healing and Well-being
Identity, Kinship, and Ancestral Belonging Resistance, Sovereignty, and Counter-stories	Identity, Kinship, and Ancestral Belonging Healing, Values, and Futurity	Identity, Kinship, and Ancestral Belonging Resistance, Sovereignty, and Counter-Stories	Resistance, Sovereignty, and Counter-Stories

Participant Profiles

To categorize participant generations, I utilized nəxʷsƛ̕ay̕əmúcən (the Klallam language) to connect words related to our kin relations. Drawing on Cushman's (2011) concepts of Cherokee Syllabary as a tool for perseverance, agency, identity, and sovereignty, I developed a Klallam grammar of sovereignty, a method to help with sense-making in describing familial relationships. The youngest participant group ŋə́naʔ (children/ younger generation) included participants between the ages of 18–30; ʔiyáy̕əŋ (parents) for the 31–45 age group; síyaʔ (grandparents) for those 46–54; and čá̕ʔmaʔqʷ (great-grandparents) for elders[11] age 55 and older. This kin-connected framing acknowledges that even as the younger ŋə́naʔ participants are parents themselves, they stand as the 'children' of the study's collective lineage, carrying the future of these stories. Figure 12 illustrates the generational categories of the participants. Applying a generational lens recognizes the lived, resisted, and rewritten histories of the participants through the traditions and actions, demonstrated throughout this chapter's data.

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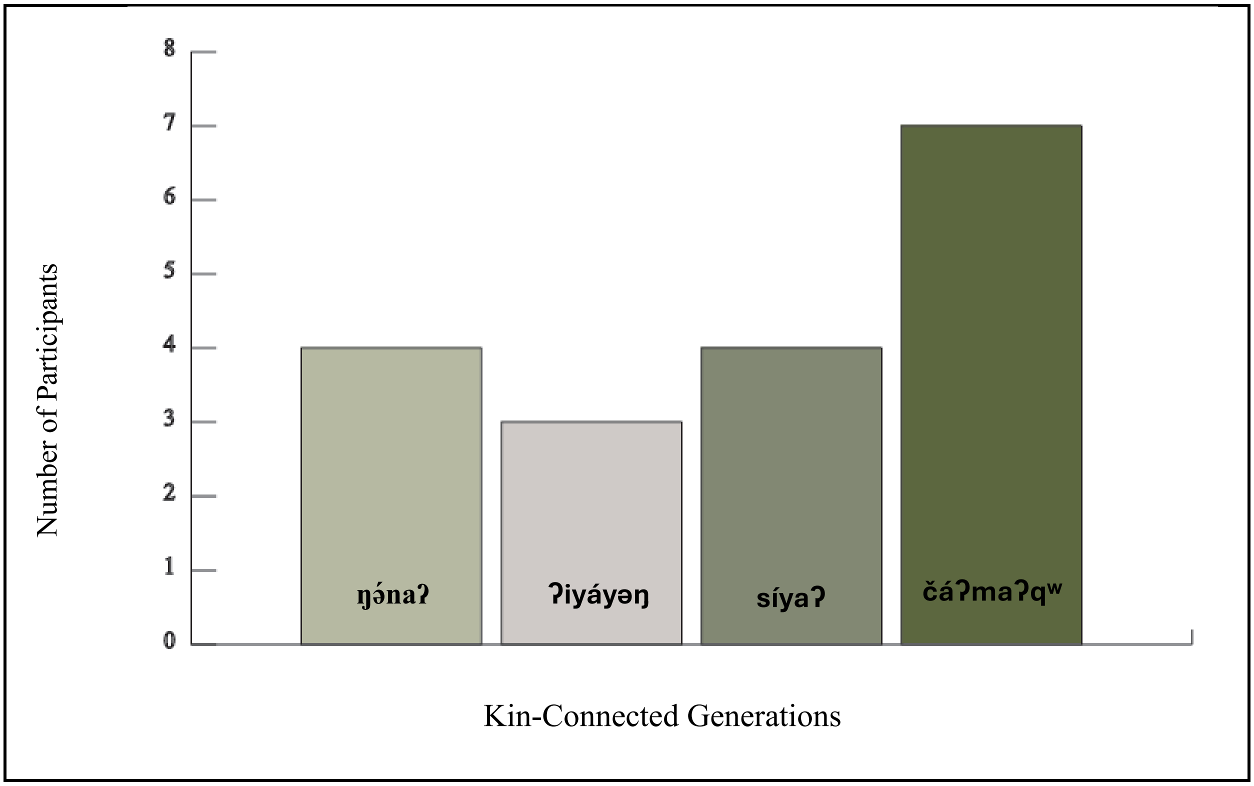
[11] Port Gamble S'Klallams are honored with elder status through an annual ceremony once they turn 55 years of age. Elder is also a term that is applied in recognition of a knowledge holder, a status that is treated with reverence for living a life of service, responsibility, and connection. Some individuals are considered elders at a younger age due to the status they have earned by carrying specific traditional knowledges.

Figure 12

Participant Family Demographics: Klallam Generational Continuity



Note. The Klallam generations are represented by ŋə́naʔ (children/ younger generation), ʔiyáy̓əŋ (parents), síyaʔ (grandparents), and č̓áʔmaʔqʷ (great-grandparents)

More than half of those who shared their stories in this project are or were formal educators. The participants' roles as educators extend across a diverse range of generational landscapes, including early childhood centers, Tribal schools, Tribal college, and as administrators. All participants are ʔiyáy̓əŋ (parents) and recognized as their children's first and most important teachers, a foundation of early childhood development (Parents as Teachers National Center, n.d.) and Indigenous family responsibilities (Cajete, 2015). The other professional identities of the participants include community leadership, encompassing roles in tribal government, elected office, and spiritual and cultural guidance. Their service to tribal communities supports legal, social, and spiritual guidance for our people, representing a wealth of knowledge.

Research Question #1

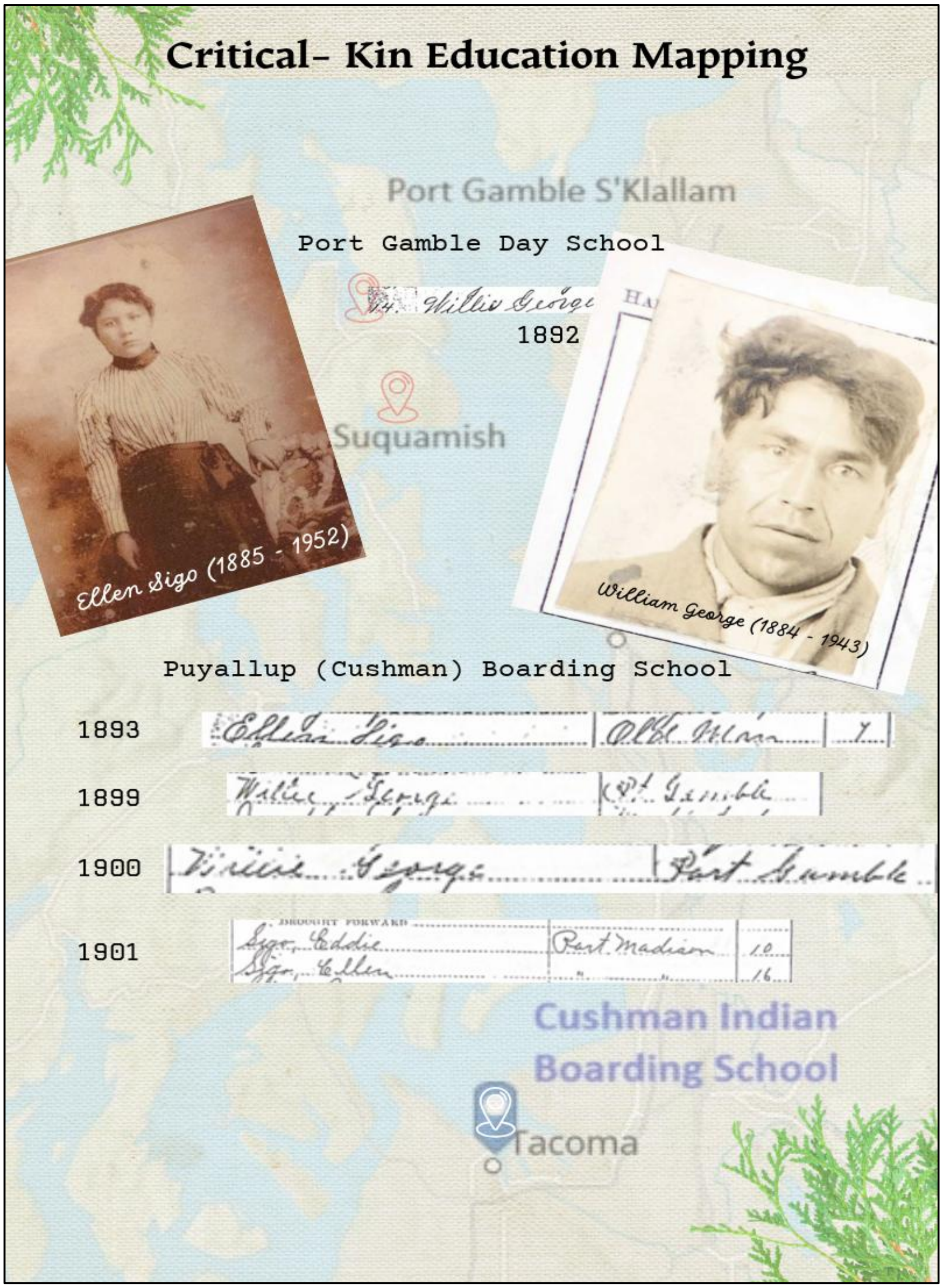
Sub-question 1.1 The Impact of CLEFH on Educators

This section discusses the ways a Critical Land-based Education Family History supports educators. Drawing on the literature review, Sleeter (2012) shares a CFH as a tool for educators to know themselves so they can better know their students. The themes from the data in the stories that support this question include Identity, Kinship, and Ancestral Belonging along with Resistance, Sovereignty, and Counter-stories. These stories share some of the perspectives, attitudes, and beliefs that shape my family's relationship with education.

Drawing on the archival data for my great-great-grandparents', great-grandparents', and grandparents' experiences at boarding school, I created a map to present some of the findings. In what I describe as a Critical Kin-Education Mapping (see), I combined archival boarding school records with dates and photographs overlayed on a map to locate the schools they attended. The map is from the National Native American Boarding School Healing Coalition's *Interactive Digital Map of Indian Boarding Schools* (National Native American Boarding School Healing Coalition (NABS), 2023). This map tracks the educational journeys of Ellen Sigo and William George. Dates and locations were synthesized from archival attendance ledgers held in the Port Gamble S'Klallam Tribal Archives (Bureau of Indian Affairs, 1892–1903).

Figure 13

Critical- Kin Education Mapping


Critical- Kin Education Mapping
Port Gamble S'Klallam
Port Gamble Day School
14. Willie George
1892
Suquamish
Ellen Sigo (1885 - 1952)
William George (1884 - 1943)
Puyallup (Cushman) Boarding School
1893
Ellen Sigo
7
1899
Willie George
Pt. Gamble
1900
Willie George
Port Gamble
1901
BROUGHT FORWARD
Sigo, Eddie
Port Madison
10
Sigo, Ellen
16
Cushman Indian Boarding School
Tacoma

Note. To support this qualitative research illustration, I used Adobe Express to help with a visual methodology of mapping the archival findings across space and time.

Through oral history, I knew that my great-grandparents, Clara and Foster attended Cushman. Through this research, I also learned that their parents attended Cushman. I was able to locate the boarding school records for three of four of my great-great- grandparents on my tribal side. A clue that helped me dig deeper was understanding the history of Cushman Indian Boarding School as described by Eells (1910) in a graduation speech:

> As I look into the faces of the young here tonight and realize that three of the graduating class are the children of those who were pupils here years ago and that it was their fathers and mothers who were scholars then, I feel very much like a grandfather.

The speech was printed in a newspaper (see Appendix F) that captures a multigeneration connection of graduates. The graduates were reminded of ways they could find success in life by having a strong will to avoid alcohol, keeping a healthy and active mind, and moral and religious character (Eells, 1910). This message prompted further discussions during the family story circles to reflect on what constitutes an education that prepares one for life, in particular, for our family life as a S’Klallam. More to follow on this, as this discussion tracks my family’s relationship with education through a generational timeline.

From Boarding School to Day School

The assimilative goals of the Indian Boarding Schools are represented by the violent mantra, “Kill the Indian and save the man” (Pratt, 1892). This attempt at cultural genocide aimed to strip my ancestors of their language, kin-connections, culture, religion, and stories. The mortality rates at boarding schools were worse than the Spanish Flu (Denver Museum of Nature & Science – Anthropology, 2020). The use of the word “kill” in relation to the boarding school policy reflects a deliberate destruction of identity couched as a more humane attempt on the part of the “white saviors” to move away from the earlier belief that “the only good Indian is a dead one” (Pratt, 1892).

Adam’s *Education for Extinction* points out five main goals of boarding schools. The first priority was to offer “civilized branches of knowledge” (2020, p. 25) that included instruction in math, science, history, and the arts. The secondary goal was to assimilate the Indian into an individualistic culture thereby disrupting their connection to kin and tribal community. Adams describes the American measurement of individual worth “by his capacity to accumulate wealth, an Indian did so by what he gave away” (2020, p. 25). While potlatches became illegal during this time, Indian children were forcefully sent to boarding schools to learn the values of capitalism. Separation from families and communities was a calculated way of severing our relationships, a vital part of tribal identity (Besaw, 2022). The third aim reinforced gender roles that assigned women as housewives and sought to reshape the views of home and family. Christian morality was another important aim. As Cushman Indian Boarding School Superintendent Wilson pointed out, “considerable time and attention is given to the moral and spiritual welfare of the pupils” (1916, p. 4). Wilson’s address to a church congregation touted Cushman as the best equipped school to instruct Indians in the various trades, also referred to as industrial work (see Appendix D).

A final goal of boarding schools was citizenship training (Adams, 2020). Archival records demonstrate this. A Port Gamble Day School teacher shared in a letter Superintendent Wilson, “If we are ever to hope to raise, educate, and elevate the Indians, we must certainly show ourselves capable of inculcating in their minds higher ideals and aspirations then those which have guided them in the past” (Swaim, 1915). Further evidence of this educational goal of inculcating citizenship training is found in the boarding school lesson plans, where the children had to write about the country's flag and why "we should love and respect it" (Swaim, 1915).[12]

School attendance was mandatory and punishable by law. The coercion of school attendance policies was often enforced through the Port Gamble Indian Day School teachers who served as subagents to Cushman's Superintendent. In a letter dated September 30, 1919, the Superintendent named Clara George, directing the teacher to urge her and her parents to immediately attend Cushman Boarding School (Hammond, 1919). Further evidence is demonstrated in Figure 14, which details my great-grandfather being threatened with arrest for not attending school. The threat of legal action is a demonstration of the government's long history of physically removing Indigenous children from their communities through intimidation, coercion, and violence.

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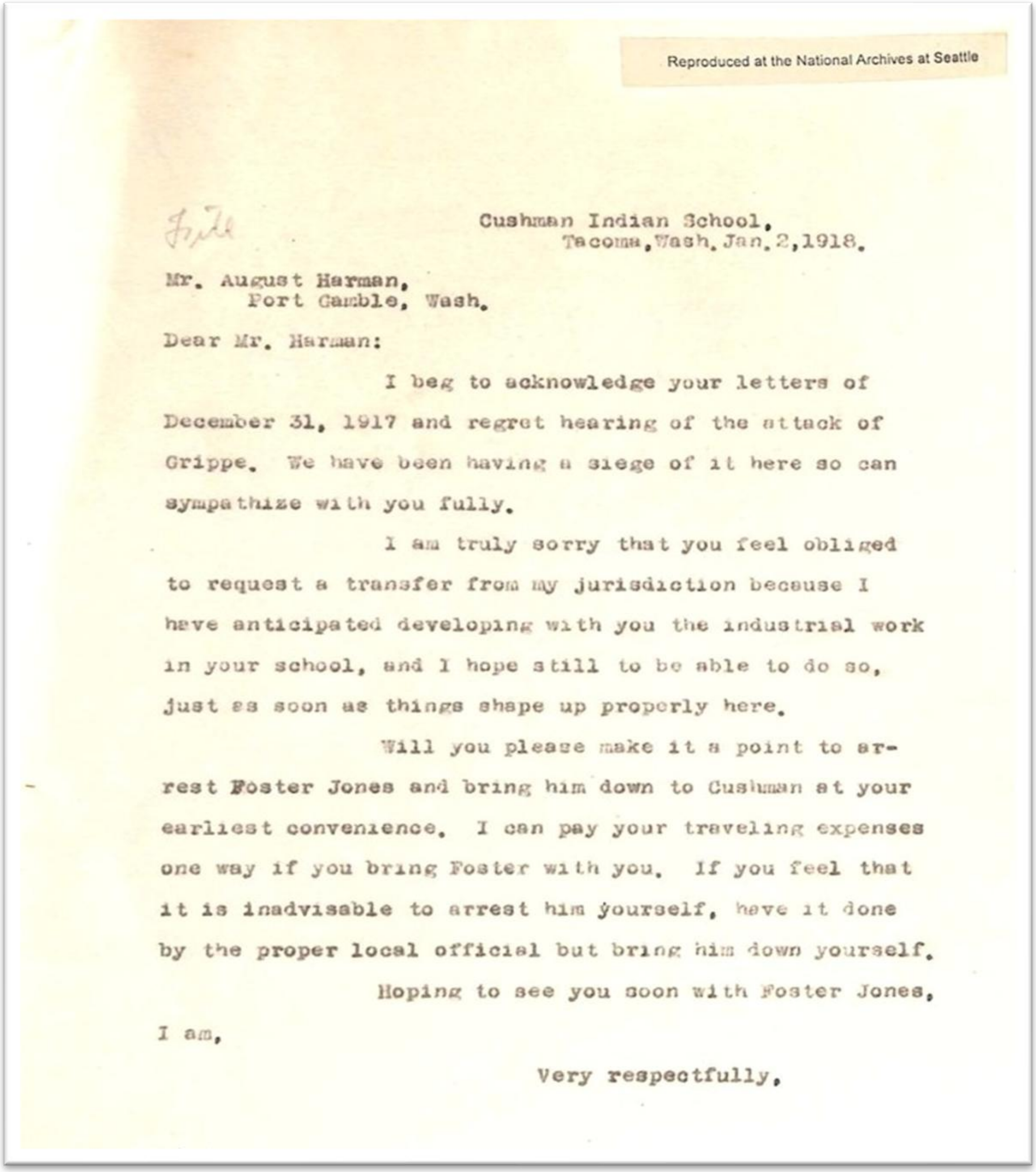
[12] This happened during a time when American Indians were not even recognized as citizens. The American Indian Citizenship Act was passed in 1926.

Figure 14

Arrest of Foster Jones



Reproduced at the National Archives at Seattle

File

Cushman Indian School,
Tacoma,Wash.Jan.2,1918.

Mr. August Harman,
Port Gamble, Wash.

Dear Mr. Harman:

I beg to acknowledge your letters of December 31, 1917 and regret hearing of the attack of Grippe. We have been having a siege of it here so can sympathize with you fully.

I am truly sorry that you feel obliged to request a transfer from my jurisdiction because I have anticipated developing with you the industrial work in your school, and I hope still to be able to do so, just as soon as things shape up properly here.

Will you please make it a point to arrest Foster Jones and bring him down to Cushman at your earliest convenience. I can pay your traveling expenses one way if you bring Foster with you. If you feel that it is inadvisable to arrest him yourself, have it done by the proper local official but bring him down yourself.

Hoping to see you soon with Foster Jones, I am,

Very respectfully,

Note. The sources signature line was cut off; however, additional documents indicate Hammond was the Superintendent of Cushman Indian School at the time this letter was written. Source: National Archives at Seattle, Record Group 75.

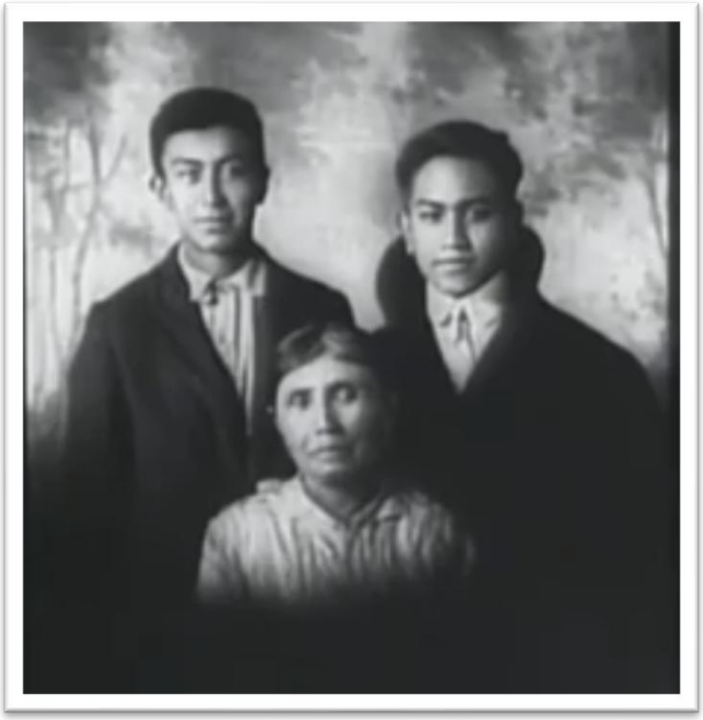
August Harman, a Port Gamble Indian Day School teacher, responded in a handwritten letter on January 5, 1918, indicating he “talked to Foster about his moral duty of returning to Cushman School” and that Foster was faithfully making his return to the school. The letter indicated that Foster was “homesick and wanted to see the Indians about Port Gamble” (Harman, 1918). However, Harman’s deficit-based response blamed the tribal community for “evil influence” in keeping him from going back to school (Harman, 1918). The dehumanization of this experience ignores the emotion and feelings of my then sixteen-year-old great-grandfather. Acknowledging Foster Jones’s "homesickness" not as a weakness, but instead as a testament to strong family and community bonds helps inform my family’s historical relationship with education.

A number of archival records (Figure 14, Appendix D, Appendix E) were shared during the Family Story Circles, prompting the sharing of beautiful stories of further resistance and care, as found in the theme of Resistance, Sovereignty, and Counter-Stories. A relative from the síyaʔ group encouraged me to talk to my great-uncle about their version of Foster’s story. They shared how someone was directed by the government to come out and find Foster and bring him back to school. When the government agent came out and saw that Foster was making money, had plenty of food, and was contributing to society, he decided not to pursue bringing him back to Cushman. My relative elaborated, “The guy actually stayed a few months and then somebody else was sent out, another agent, to come and get that agent.” In a subsequent family story circle, the same story was affirmed by my relative in the č̓áʔmaʔqʷ generation. They added that Foster Jones did indeed run away from the boarding school and “the person sent to get him fell in love with this place and he too, would not go back.” It was also suggested that if I watched the documentary *Come Forth Laughing: Voices of the Suquamish People*, I could see a picture of him, his mom, and the warrant officer.

I knew exactly the image being referenced and followed up with a copy of the photo seen in Figure 15 to confirm that this was the correct photo. My long wondering about who the person was in the photo that I had seen hanging on my grandmother's walls had finally been answered. I always wondered who this person was since I knew that Grandpa Foster was an only child. Although his name remains unknown, we can trace how and why my family considered him kin.

Figure 15

Government Officer, Foster Jones, and Jenny Jones



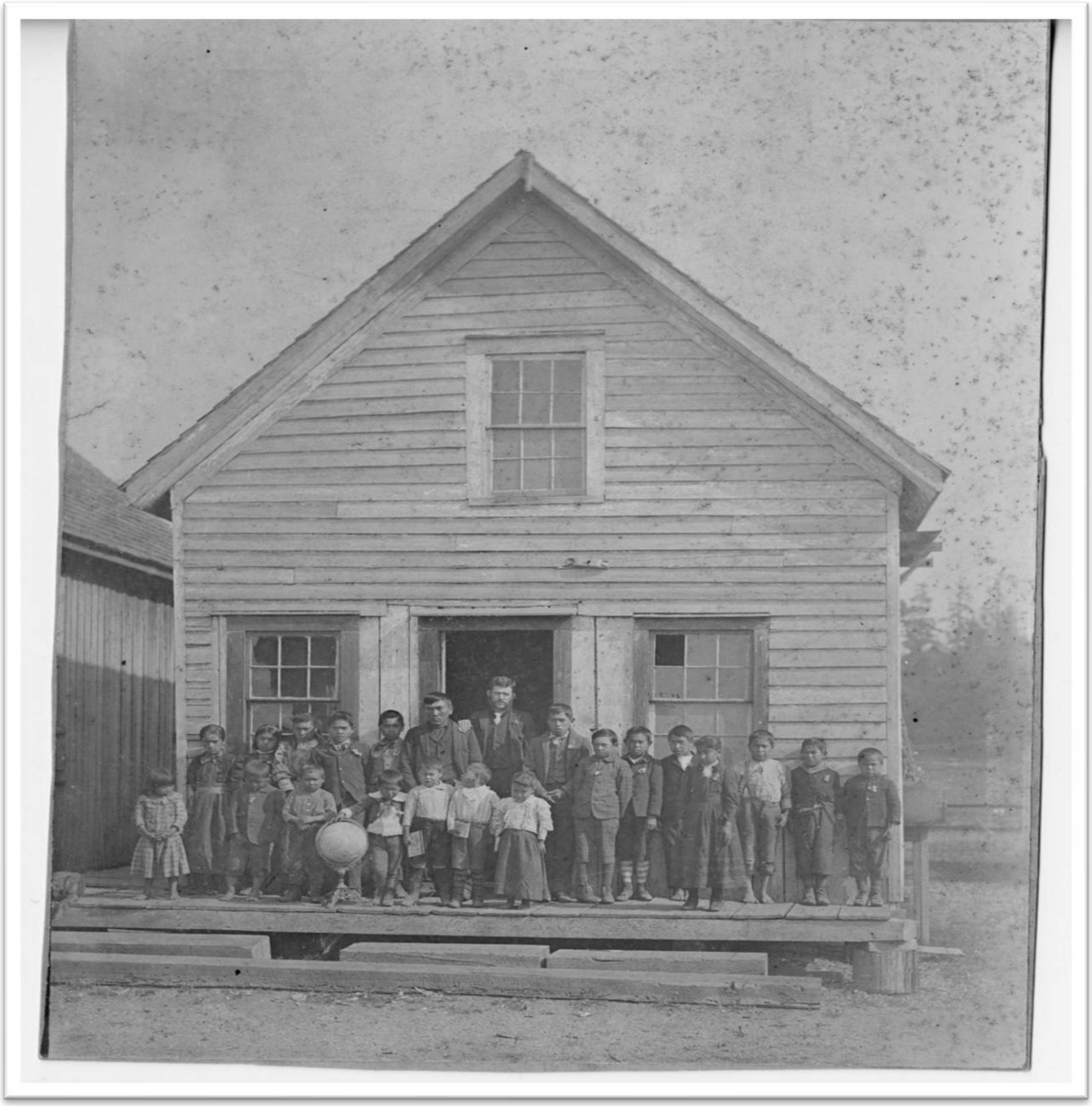
Note. Photograph taken ca. 1916–1918. Reprinted with permission from the Suquamish Museum.

Montgomery's (2023) article, *"You have harmed us": Stories of violence, narratives of hope among the Port Gamble S'Klallam,* explores the ways S'Klallams have met education with a form of survivance (Vizenor, 1994). Her stories focused on the Port Gamble Indian Day School, which operated from the late 1880s into the 1940s. Montgomery's research method, similar to mine, included using historic photos, artifacts, and belongings to help write "culturally situated narratives of complex personhood" (2023, p. 348). One of these historic photographs of the Indian Day School was taken in 1893. The photo included students and their teacher, Jesse Bratley. One of these students was my great-great grandpa Jacob Jones. However, after carefully reconstructing the archival timeline of boarding school attendance records (Bureau of Indian Affairs, 1892-1903) for my other great-great-grandfather, William George, I realized the immense value of this image in Figure 16, as he, too, is most certainly among these unidentified students.

Years later, as a parent, William George, was signatory to a 1919 letter to the Superintendent of Cushman requesting a teacher for the Day School. Having attended both the Day School and Cushman Indian Boarding School he knew the value of keeping our babies close to home. He was among several other S'Klallam fathers who signed a letter (see Appendix G) arguing their children were too young to be sent to Cushman (S'Klallam Fathers Petition, 1919). The Day School closed for a short time in 1919 due to a shortage of eligible teachers, as a result of the draft, and did not reopen again until 1938 (Charles et al., 2012). Meanwhile, the Superintendent responded by citing compulsory attendance laws, reminding them of the fines and hazards of crossing the waters to attend the local public school.

Figure 16

Port Gamble Indian Day School and Pupils



Note. Archival photo from 1893. From Port Gamble Indian Day School and Pupils (Catalog No. IV.BR61-494.N), by Denver Museum of Nature & Science Archives, 1893. Reprinted with permission from the Denver Museum of Nature & Science Archives.

From Day School to High School

In 2005, I recorded an ethnographic interview of my grandmother, Geneva Ives, to learn more about her experiences as the first Indian to graduate from North Kitsap High School. She also shared valuable memories of when she attended first through eighth grade at the Port Gamble Indian Day School. She thought school was fun and even after graduating from Day School she kept going and would help teach the younger children. Her teacher taught her to read the lesson plans and how to teach, so that he (the teacher) could fall asleep in the back of the classroom. This was the impetus for my great-grandma Clara going to check out why Geneva was still going to the Day School. Grandma shared, “When mom found out I was teaching at the Day School, she was mad. She said we had to go to school” (Ives, 2005, 6:50).

When I asked my grandmother what Day School was like, she reflected on having to speak a lot of English, as she had to quit speaking Indian. For classwork and homework, her teacher had them bring in artifacts from an old S’Klallam burial located on a bank that caved in by the beaches of Point Julia. The teacher had them collect teeth, hair clips, beads, and bobby pins (Ives, 2005). When asked what the teacher was doing with the artifacts, Geneva replied, “He took them over to Seattle, to the museum or somewhere” (Ives, 2005, 3:58). The boys at the Day School would have to cut wood all day and all students would help bring in buckets of water to the school, which had no running water or electricity.

With fear and trepidation, my grandmother transferred to North Kitsap High School. Most of the tribal children dropped out of the local high school because they were bullied. My grandmother, being the oldest of twelve, found herself as a protector for her siblings, cousins, aunts, and uncles[13] as they navigated school. Her love for learning gave her the motivation to make the trek, a few miles each way, where she physically carried light into the darkness:

> I liked high school so much. I used to walk all the way from here to there. We would carry a lantern, and I walked all the way from here to Kingston up by the cutoff to go to school. Then come back and walked again. It was far. (Ives, 2005, 11:07)

A few years after Geneva graduated from North Kitsap, her cousin Ted George became the second to graduate. Unfortunately, this was still “at a time when many tribal youth dropped out of school due to unending harassment by their white peers” (Pilling, 2021).

In the family story circles, when reflecting on Grandma Geneva’s experience, some of the younger ŋə́naʔ participants lamented, “things have not changed.” My uncle chimed in with his struggles, sharing when he transferred from the Port Gamble Indian Day School to the North Kitsap School District. “It was a really traumatic experience because we were used to seeing just little brown happy faces. You got up there and a bunch of white kids didn’t like you. I was getting beat up almost every day.” This same uncle later shared how he was expelled from school. In order to graduate he had to transfer to a different district. At the time my grandmother lived in Silverdale, so my uncle moved in with his big sister, and she assured him, “I’ll make sure you finish school.” Sure enough he did!

Public School and Tribally Operated Schools

In the ʔiyáyə̓ŋ (parents) and síyaʔ (grandparents) generations, my relatives shared their hopes and perspectives of their education and for that of their children and grandchildren. One cousin shared our “fraught history in our relationship with education”, describing how it was weaponized against our people to strip us of our culture. Yet, they further shared, “I think in my generation and generations after, our elders really instilled the importance of education to be able to make a living.” In speaking of their wishes for the future of education, they shared the necessity to strive for academic achievement and engage in educational systems.

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[13] Being the oldest child of 12 born to the oldest child of 12, Geneva had a lot of aunts and uncles who she was older than.

While conducting genealogical research, I discovered records of my great grandfather Foster Jones’ advocacy work to get funds to reopen the Port Gamble Indian Day School. Later, he became a member of the Little Boston School Board. In a 1940 letter to the Governor, he shared frustrations regarding the local white towns surrounding the reservation and the “appalling discrimination their people faced from the Port Gamble, Kingston, and Poulsbo school boards, and the community’s efforts to improve the quality of education for their children” (Charles et al., 2012, p. 191). Foster also advocated as a member of the Parent Teacher Advisory (PTA) group and supported meetings on a regular basis to help plan and strategize for the education of S’Klallam children (Three Indians at PTA meeting, 1949). Several archival records and family stories suggest a strong history of family advocacy in education, from William George, Foster Jones, Geneva Ives, and my own parents, siblings, children, and nieces.

My mother shared in a family story circle her memories of being a parent volunteer in the S’Klallam Tribal Head Start’s PTA. She visited other Tribal Preschools to see how they operated. “It was exciting to help develop and contribute to the S’Klallam Tribe’s Head Start Program.” Tribal Head Start has a long history of supporting parent advocacy and has been seen as a bridge to comprehensive services for tribal families. For many families, this supports their economic stability. In my mother’s case, it helped serve as a foothold for her early career in education. The parent advocacy skills she gained from this experience helped open doors for her to continue this work in the North Kitsap School District’s Indian Education Program and later in the San Lorenzo Unified School District's Indian Education program where she helped to develop urban Indian education programs. She proudly shared, this was her favorite job, being in an education role that supported her children's connection to their culture, especially important at a time when we were living off the reservation.

Participants reflected on their own relationship to education, with diverse experiences from Head Start, public schools, tribally operated school districts, and college. A younger relative shared pride in graduating from Chief Kitsap High School, a tribally operated school. He shared happy memories from his time spent there and being part of the first class to graduate from the new campus. His great-aunt agreed with him, saying, "the teachings there are really good."

A cousin shared the value of her education. As a tribal leader, education prepared her to negotiate and advocate for our rights as a Sovereign Nation. This echoes the sentiments shared earlier with our elders' desires for us to make a living, a necessity to live, and sharing the significance of having an education connected to our survival. Another cousin shared, "We need education to be successful in a modern world." As a father, he encouraged his children to be high achievers academically, "while also giving them a firm grounding in culture, identity, family, and a strong sense of who they are and where they come from." The sense of self connected to place and identity is explored further in the next section.

Sub-question 1.2 Social Emotional Development

This sub-question asked, how does a CLEFH nurture Indigenous students' social emotional development? The findings that I draw on in this section include not just the content of the stories shared, but also the interactions, as a source of data. The main themes that emerged from responses to this sub-question included Identity, Kinship, & Ancestral Belonging and Healing, Values, and Futurity.

Identity. The boarding school era sought to destroy tribal identity through the violent separation of families. The loss of language and culture destroyed the sense of self for many, with multigenerational impacts. As expected, there were a lot of themes connected to identity and belonging. Cajete (2014) describes a connection to our tribal identity as a source of healing and well-being. It is only natural that my data themes of identity also relate to healing and well-being. This section discusses the ways our identities have been harmed by settler colonial policies and how healing can occur with strengthened connections to our identity.

The prompt, “What does an education for a S’Klallam look like that will prepare one for life?” helped to reinforce the ways our family identify as S’Klallam. Participants shared that a S’Klallam education nurtures a strong sense of identity and deep connections to kin. One relative shared, there’s a way of being S’Klallam that cannot be learned from reading books or from any overnight learning. They attributed the kin connections as a primary source, fondly sharing it comes from “spending time with elders. It happens out of love for learning and love for each other. It’s a way of being that those of us that spend time with our grandmas, it is in us, it’s built in us.” The data connected to identity was so prevalent across the research that this could fit under multiple categories and will be seen in many participants stories. The theme of identity is what I consider grandparent data, meaning it has a common thread that connects through each theme.

A strong connection to Klallam values was relayed in response to a Klallam education. These values embrace pride, knowing protocols in ceremony, respect for self and others, helping before being asked, looking out for each other, and treating our kin with respect. An example was provided from a cousin in the síyaʔ (grandparent) generation “When elders are done eating, you clear their dishes and you do the dishes. Those to me are the intangible interactions that make us S’Klallam.” Another cousin shared with me how embracing the role of parenting has also reinforced “grounding in culture so that I can could then provide that to my children.” This is directly related to Ullrich’s description of a collective identity development: “Children change and create people’s roles in communities” (2019, p. 122).

Additional themes connected to identity were found in the ways family shared their pride in being able to fill their unique roles within their family and community. Examples of this ranged from taking pride in their ability to fillet salmon, to filling their freezer with salmon while also understanding the distinct contributions of others. The gifts and talents they acquired in harvesting, cleaning, and preparing salmon, deer, clams, berries, or cedar are also gifts that keeps giving through the teachings they carry in sharing with others. One of the ŋə́naʔ, younger generations in the family story circle, shared how they see the process of harvesting as an act of love and medicine. They elaborated on the appreciation for their fiancé who is a tribal fisherman, for the hard work they do every day to provide for their family. This specific quality of identity is also woven through similar stories of community, as found in the ways we contribute to pulling our canoes forward, we need each other and our individual contributions, combined with our collective efforts to bring strength, balance, and momentum. Our identity is relational.

Pride. One of my relatives spoke about how they worked at one of the local elementary schools. In their role as an educator, they introduced and shared the book *My Powerful Hair* (2023) as tool to help a young boy who was getting teased for having long hair. The book shares the message of long hair as a way to honor the resilient strong family members whose hair was cut and taken from them in boarding schools (Lindstrom, 2023). My relative shared a post on social media asking families to share pictures of their son's long hair. They then made the pictures into a poster, highlighting what their long hair meant to them. The poster and book were shared in the classrooms and helped to support the emotional development and pride of many of the young tribal children. They described the impacts: "There was this one boy who was swinging his hair around. He was like, look at my hair, it is so long, he was really into his hair. That was actually the boy getting picked on." The story shared is an explicit example of a critical kin-connected lens, where spaces were created with intention to support belonging.

Saldaña's (2025) text, *The Coding Manual for Qualitative Researchers*, encouraged paying attention to this kind of data where "Reactions and interactions tell us much about a person's values system and his or her social and emotional intelligences" (p. 70). The interactions in the family story circles demonstrated social and emotional intelligence through relational pride, love, and support that family members shared with each other. One older cousin encouraged their younger cousin to speak on their experiences while acknowledging the special talents and roles they fill in our community. A beautiful interaction I witnessed was an auntie, reinforcing to her nieces, "You are passing that knowledge on to future generations. I am thinking of you as the next generation, but you are going farther into a path deeper into the future." The interaction was a warm way of lifting others up and reinforcing love in what Michelle Jacobs (2020), Yakama Nation scholar, frames as "auntie magic".

Witnessing the processing and out loud thinking from the younger generations exemplified the ways they are developing their sense of self in connection with others. When family trees were shared during the story circles, there were surprises in how we are related to Chief Chico. One person shared, "Is that where the name Chico Way comes from; and we are related to Chief Chico!" An additional example was shared when a participant reflected on the boarding school records and our family tree, asking, “Am I a fourth-generation boarding school survivor, or are you the fourth generation?” This kind of processing by the younger generation is what Sleeter (2012) intends in a CFH, so that we can see how we are a part of history and it is not just something that happened in the past. Participants were grounding their identities and positionality in a critical awareness of Land, history, and a legacy of survival.

Other family members shared ways they are actively building others up through the creation of a cultural ambassador program. There is intentional effort to support younger generations in their confidence to speak on the tribe’s history, culture, government, and to be the next storytellers. Their efforts to invest in the younger generations uplifts their well-being, belonging, and identity, while also providing mentorship. It is these interactions and the reinforcement I observed from mother to child, aunts to nieces, grandfather to grandson, and cousin to cousin that feed our souls and nurture our spirit. “I know our grandmas would be so proud and amazed” is a reflection that will stick with me.

Sub-question 1.3 Family (Kin) and Community Connections

This sub-question asked, how does a CLEFH strengthen family and community connections? To better understand the S’Klallam definition of extended family, the Port Gamble S’Klallam codified it to mean:

> Under Port Gamble S’Klallam custom, there are formal and informal ties which bind the community. Extended family ties are based on blood lines, marriage, friendship, and caring. All women in the community become “auntie” or “grandma” when they become a certain age, regardless of blood relationship. Although grandparents (including great and great-great), aunts, uncles, siblings, cousins, “in-laws” and “step” relations are all extended family, any member of the Port Gamble S’Klallam community who is reliable,

> responsible, loving and willing to care for a child may be considered extended family. (Port Gamble S’Klallam Tribe Family Code, § 21.01.02, 2002)

Suquamish Tribal Elder, Lawrence Webster, shares in the video documentary *Come Forth Laughing: Voices of the Suquamish People*, “Culture was lost because the people were not able to get together. Then they took you off to school, and while you got white man education there, you lost what you could have learned at home” (Crohn, 1982, 5:23). Webster’s evidence of the assimilative process in boarding schools points to the ways kin-connections were disrupted from the removal of Indian children from their homes. Home is based in place: an active connection to kin, to self, and is the very substance of our relations. It is the setting for Indigenous civics (Lees & Bang, 2023; Smith, 2021) and an important space for educators to recognize Indigenous pedagogies. Community and home provide the context for cultural learning and is what Chan (2021) attributes to a sense of belonging, healing, and identity.

The Family story circles included many stories knit together with kin. As I described earlier in Chapter One, kin is an expansive and broad application of family, including plants and animal relatives, Land, and sea. Seeing there are many forms of kin, in this section I analyze the data findings from family connections. “Culture is about family” is how my č̓áʔmaʔqʷ elder cousin shared the way they see “wealth” in spending time with elders and family to learn from them. One cousin emphasized, “Get to know your elders and make that connection with who they are and what their experiences were.” This is what Sleeter (2012) encourages in Critical Family Histories by situating family narratives in a historical context. The archival research combined with family stories help to share various moments in time where racism, reclamation, and resilience occur.

The Supreme Law of the Land

In 1966, Foster Jones joined forces with other Clallam leaders to fight for the promises in the Treaty of Point No Point. Archival records demonstrated the leadership and organization of Clallam leaders who united to sue the federal government for land claims (see Appendix H for the original newspaper clipping). Throughout the family story circles, reflections and awareness of our family's legacy in defending our treaty helped link ancestral resistance to present realities and future hopes (see Appendix H for the original newspaper clipping, also used as a prompt in the family story circles). The discussions on treaty rights were more focused on responsibilities, not to take for granted our rights, as one relative shared "it is not an absolute, it's something that our forebears fought for, we have to continue to fight for because there are many interests that are at odds with our treaty rights." The flag of concern was raised to avoid complacency, "It could be eroded if we're not active in protecting it."

Three participants shared the reminder that our treaty is the supreme law of the Land (U.S. Const. art. VI, cl. 2). The elders referred to the Treaty as more than just a piece of paper and the hope that our young people will know how important it is. For example, the Point No Point Treaty, along with other Pacific Northwest Treaties, affirmed our inherent rights to fish in our usual and accustomed grounds:

> The right of taking fish at usual and accustomed grounds and stations is further secured to said Indians, in common with all citizens of the United States; and of erecting temporary houses for the purpose of curing; together with the privilege of hunting and gathering roots and berries on open and unclaimed lands. Provided, however, That they shall not take shell-fish from any beds staked or cultivated by citizens. (Point No Point Treaty, 1855, Article IV)

In *Treaty Justice*, Wilkinson (2024) credits constitutional and treaty provisions for this landmark decision:

> The Boldt Decision, handed down by a federal district court in 1974, announced tribal, state, and federal rights to harvest and environmentally manage salmon and other marine fisheries in the Pacific Northwest. Judge George Boldt's opinion was affirmed nearly completely by the United States Supreme Court. (p. 18)

The discussions in family story circles pointed to the urgency for younger and future generations to understand the impacts of the Boldt decision and the prior and continued fishing wars. This is demonstrated in Ron Charles and Josh Wisniewski's (2025) book, *My Heart is Good: Treaty Rights and the Rise of a S'Klallam Fishing Community*. Charles and Wisniewski write, "The work to protect our treaty rights didn't end with the Boldt Decision, and in many ways, for Port Gamble fishermen, it serves as a beginning" (p. 10).

One of the younger participants spoke up, asking "What was the Boldt decision and what were the fish wars?" There were lots of stories shared by family members on the threats, violence, and times they spent in jail related to fishing or hunting. One of the elders shared the following context, "The white people did not want the Indians to have any rights at all." They did not want the Tribes to get fifty percent of the fish; "they wanted the Indians gone." Another elder added, "They did not think that we had any right to hunt, fish, or gather anything. If they could keep us off the water, they would. Even if it meant killing somebody, they would." To illustrate this story, the memories of an experience in the early 1980s were shared by participants (grandfather and grandson):

> With the fish wars, and the Boldt decision, your mom was probably only four or five years old when we lived down by Point No Point at the Last Resort, in little summer

> cabins. The tribal fishermen had certain days they would go fishing. Then, the commercial fishermen had these big, huge boats. There was a guy, a Suquamish fishery enforcement, who lived a couple cabins down from where we were living. All those commercial fishermen were looking for that Suquamish fisheries enforcement guy. It was at nighttime, and I think it was the Port Gamble Police who came by and they said, 'You might want to stay away from your windows. Close the curtains and maybe even lay on the floor.' They said, 'It might get ugly here. They are looking for a guy down a couple cabins down.' That is what the fish wars were like.

Similar stories were affirmed during what was described as a very scary time. An elder shared a memory of being beaten and jailed for fishing; he was thirteen at the time. He recalled:

> The state patrol, local cops, sheriffs, and the fish and wildlife enforcement called in the national guard. If you had brown skin, they looked at you as the bad guy. They did not care how big you were, if you had brown skin, they would come in there and just beat the crap out of you and throw you in jail.

He described this time as "fighting a losing battle." He would be drug ashore when fishing, still holding on to his nets, while being hit with billy clubs.

We Were Brought Up to Live off the Land …

A common connection in how my S'Klallam family identifies is through their relationship with food, land, and each other. Multiple stories were shared about harvesting seafood, plants, and our traditional foods. Three young adult female relatives expressed with pride how they enjoy filleting salmon. It is a slimy process, not an easy task, and requires skill to make sure the salmon are filleted to remove as much of the bones as possible. Knowing how to do this with speed is helpful for the times our people are preparing the salmon for the smokehouse. The setting of fires, the time, and care required to smoke fish is an act of love, a slow process. The small kindle of fires in a smoke house requires careful watch, spanning three to four days. To make it worth the time, it is integral to maximize the space in the smokehouse rafters in order to fill it with an adequate amount of salmon. The filleting of salmon is also different depending on how it will be cooked. Each cut is different, whether for the smokehouse, over a fire on a grill or an ironwood stick, or baking.

Two of my children attended Chief Kitsap Academy (CKA), a Tribal Compact School[14] run by the Suquamish Tribe. During their time at CKA, the school created a curriculum known as the Ocean to Table Curriculum (EarthEcho International, 2016) where students were brought out to fish with nets[15] and poles. They were taught how to prepare the salmon they caught, not just how to fillet, but also how to brine, soak, and smoke it (see Figure 17). Some of the salmon were smoked and some canned. After careful preparation, the salmon was gifted to tribal elders and stored for future gifting. A Suquamish Tribal Elder who helped mentor and teach the CKA students shared, “The most important product is not smoked salmon, but future leadership” (The Suquamish Tribe, 2025, "Growing student leaders" section, para. 1).

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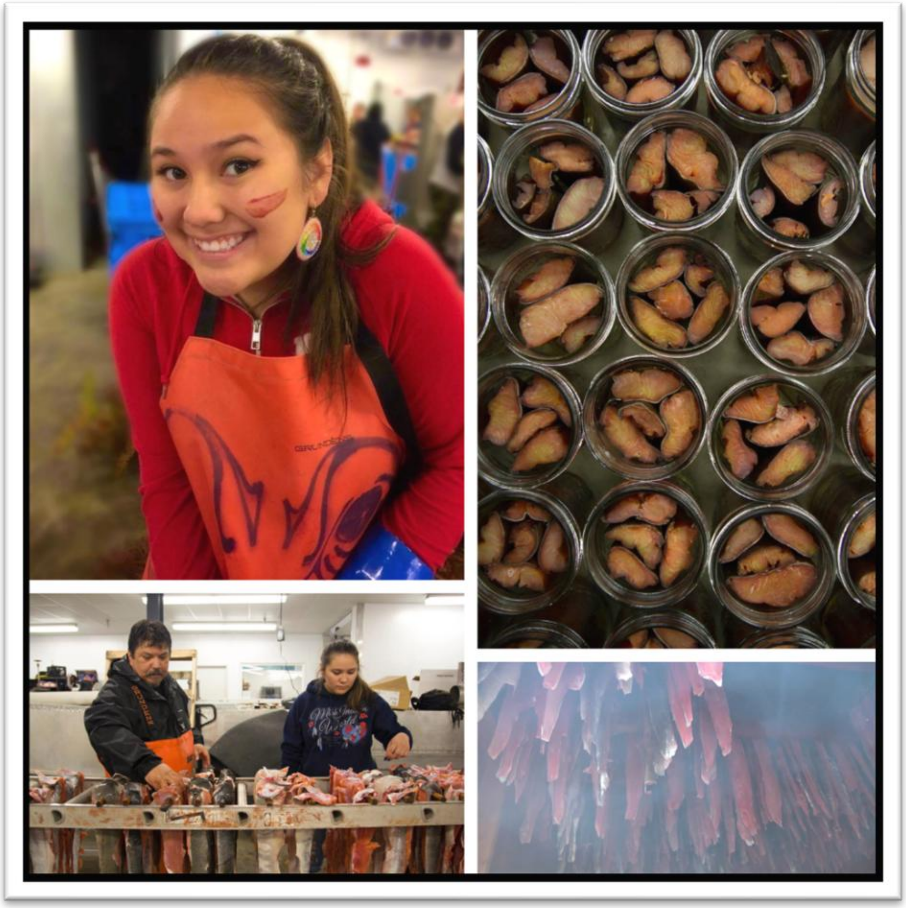
[14] In 2013, Tribes in Washington State made agreements through compacts to run their own schools. They were recognized as their own Tribal School Districts.

[15] Net fishing is a traditional form of Salish fishing. Our traditional nets were made from nettle fibers that were set to hang on seal skin buoys.

Figure 17

Chief Kitsap Academy Student Kaylayla Ives and Instructor Luther Mills, II Processing Salmon (2016)



Note. Collage of the Ocean to Table project at CKA, where students learned traditional smoking and canning methods. Photograph from the personal collection of Kaylayla Ives. Used with permission.

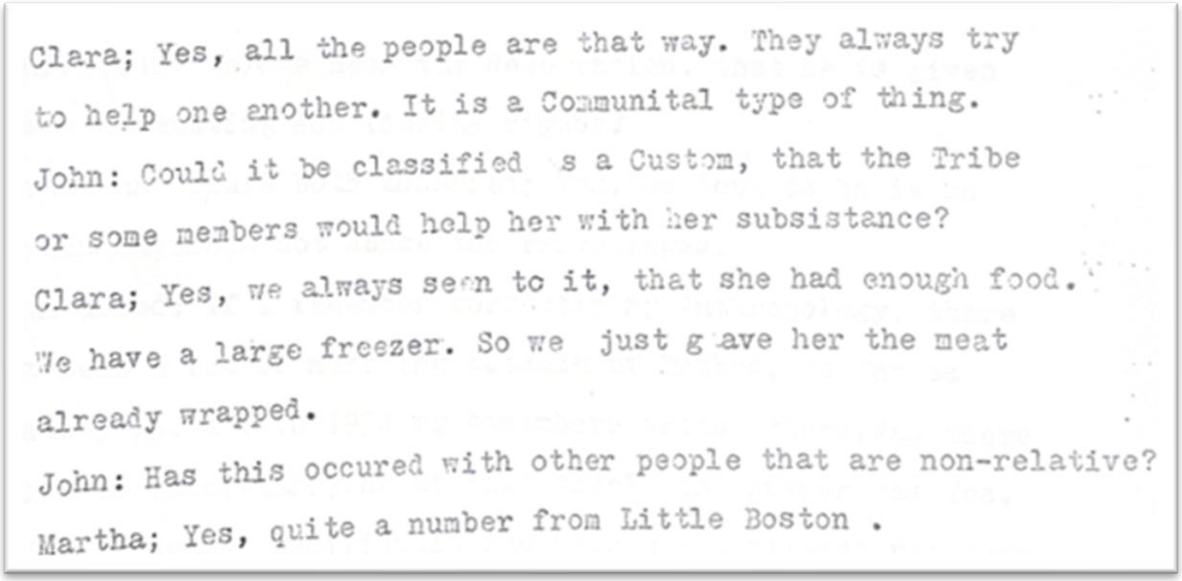
I will never forget the time my then teenage son pointed out the need for younger generations to learn the traditions of a salmon bake. We were pulling into a tribal gathering where we were naturally drawn to the appetizing smell and smoke from the salmon pit. When we arrived to sounds of cracking alder and the smell of salt water and ash, my son asked, "Who is going to do this when these elders pass on? Who will carry on these salmon bakes when they are gone?" In that moment, my son was aware of our immortality and the need to carry on our teachings. I was so proud of my son in that moment, for asking the elders, "Can I help?" This story is a demonstration of how my son was thinking about building a future, one which Feghali (2024) described as "anchored in generational wisdom that is already in our bones to nurture it with autonomy and sovereignty" (p. 22).

One of my cousins shared with me, "Everything we do centers around food. Our food is a part of everything we do." She also described the sense of belonging she has to her family as she has filled her freezer and theirs with salmon and deer she harvested. These were the same foods that filled my grandmother Geneva's freezer when she and her daughter were arrested for having deer meat in their freezer. In trying to piece together some of the gaps in my grandmother's stories, I provided the news article (shared earlier in Figure 5) as a prompt for the story circles. My cousin remembers the deer meat being a gift, a blessing from family and a source of being able to feed and provide for all of the children she cared for.

Family stories also highlighted the painful frustration of my grandmother's integrity being questioned. Her strong grounding in her Christian faith, was a core reminder of how she stayed strong through the ongoing colonial oppressions she faced. At the time of the case, my grandmother lived off the reservation, and the state was challenging her harvest based on an allegation of violating state meat tagging regulations. The legal challenge centered on a critical question of jurisdictional sovereignty: whether or not treaty rights applied to tribal members living off their reservation. While researching my family's history at the Port Gamble S'Klallam archives, I discovered transcripts of court testimony preparation that included several powerful statements from cherished elders. My great-grandmother, Clara Jones, spoke about subsistence practices, “We were brought up, to live off the land” (Rossier, n.d., p. 14). The testimony preparation also included speaking about the customs of the Tribe to help a member or family. Clara affirmed this tradition, demonstrating the way kin look out for each other (see Figure 18), as sharing our harvest is the ultimate act of love.

Figure 18

John Rossier’s Legal Preparation Transcript for State of Washington v. Geneva Ives



Clara; Yes, all the people are that way. They always try
to help one another. It is a Communital type of thing.
John: Could it be classified as a Custom, that the Tribe
or some members would help her with her subsistance?
Clara; Yes, we always seen to it, that she had enough food.
We have a large freezer. So we just gave her the meat
already wrapped.
John: Has this occured with other people that are non-relative?
Martha; Yes, quite a number from Little Boston .

Note. Screenshot of the unpublished legal transcript displaying witness preparation for Clara Jones, Martha George, Reada Taylor, and Bennie George Jr. From transcripts of witness preparation interviews for State of Washington v. Geneva Ives "Indian Deer Tag" case (Jones Family Binder, I-14-I-22, n.d.). Port Gamble S'Klallam Archives, Kingston, WA. Courtesy of the Port Gamble S'Klallam Archives. Reproduced with permission.

Every generation in my study shared challenges they were still having with exercising their treaty rights. One cousin shared a clam digging story from his grandfather, who like many S’Klallam men were still harvesting in their seventies and eighties:

> He really didn’t like the way they were being treated. They used to have to dig clams like they were breaking the law. They would be out on the beach at nighttime with headlights on. They would actually tape up the headlights so that there was just a small beam coming out, so they were harder to see out on the beach. That’s an experience that they had before, certainly before Rafeedie[16] affirmed our treaty shellfish rights.

The dimming of the headlights on the beach was their way of avoiding being shot at, something I also remember doing on winter night digs. This was an example of living the words I remember most from my great-grandma Clara, “When the tide is out, the table is set.”

One of the ŋə́naʔ (children/ younger generation) participants connected the long history of our treaty rights being challenged to the current climate. In her role as an educator she has partnered with other tribal members to organize clam digs for an annual ceremonial clambake for the tribal Head Start families. The story she shared, connected to Land, cited the Tribe’s beach known as Jake’s Creek as the location for harvesting cockles. While digging for clams, the police arrived. She assumed the property owners near there were the ones who called the police All of the clam diggers had the proper documentation and their Treaty cards. With confidence, she shared, “Nobody took more than they were supposed to, so we were fine.” Similar stories of intimidation were shared by relatives who were met with even more hostility and violence, ranging from guns pointed at them to the physical assault of rocks and sticks being thrown at them while digging clams. The courage to feed our babies and community by exercising our treaty rights is an act of resistance while also being a Critical Kin-Connection that ties us to our family, Land, and community.

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[16] The Rafeedie Decision followed the Bold Decision found shellfish to mean “fish” under the treaties. The S’Klallam and Suquamish Tribes are known for the best clambakes in the Pacific Northwest and many of their tribal members have a strong cultural connection to clams as an intergenerational sustenance. The cockle clam is often a first food to help teething babies.

Sub-question 1.4 Storywork and Healing

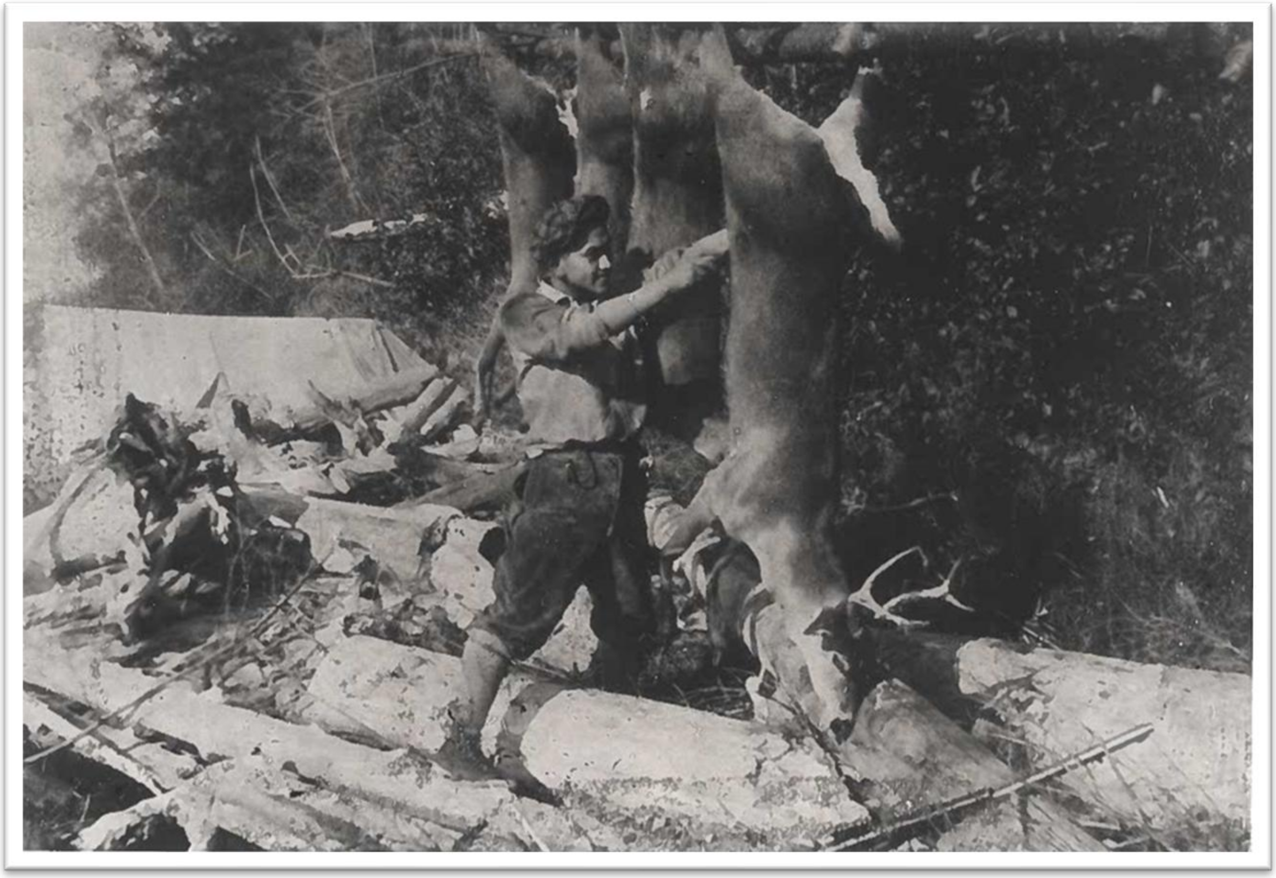
This sub-question asked, how does a CLEFH align with Indigenous storywork for relational healing and well-being? Archibald et al. (2019) describe Indigenous storywork as opening the “world of dream and allows ancestral wisdom and voice to ripple through and take shape in story” (p. 13). Drawing on the archival records and family memories, ancestral wisdom is a strong voice that shapes our family’s stories. The main themes in this section include Resistance, Sovereignty, and Counter-Stories.

Resistance, Sovereignty, and Counter-Stories. During my archival research I visited the Suquamish Tribal Archives twice. I also visited the Port Gamble S’Klallam archives once. The Suquamish Tribal Archives has three large files full of photos, a catalog card, and index cards with names and subjects. Each catalog card included a number, a collection number, the date of the photograph, subject, name(s), location, photographer, image type, and restrictions, along with a small photo of the corresponding larger photo (see Figure 19). The back side of the catalog card includes additional valuable information, including remarks, a space to note who identified the remarks, and additional location information.

During the 1980s, the Tribe curated a collection of historic photographs provided by tribal community members to preserve their own historical narrative (M. Belmont, personal communication, February 18, 2026). Grounded in the wisdom and memories of the elders, the project ultimately collected and cataloged 1,800 photographs to document tribal history (Blair, 1981). As demonstrated in Figure 20, the archival remarks on the back of the catalog provide a counter-story, in which familial history is connected to land, resistance, and sovereignty.

Figure 19

Foster Jones Skinning Four Deer



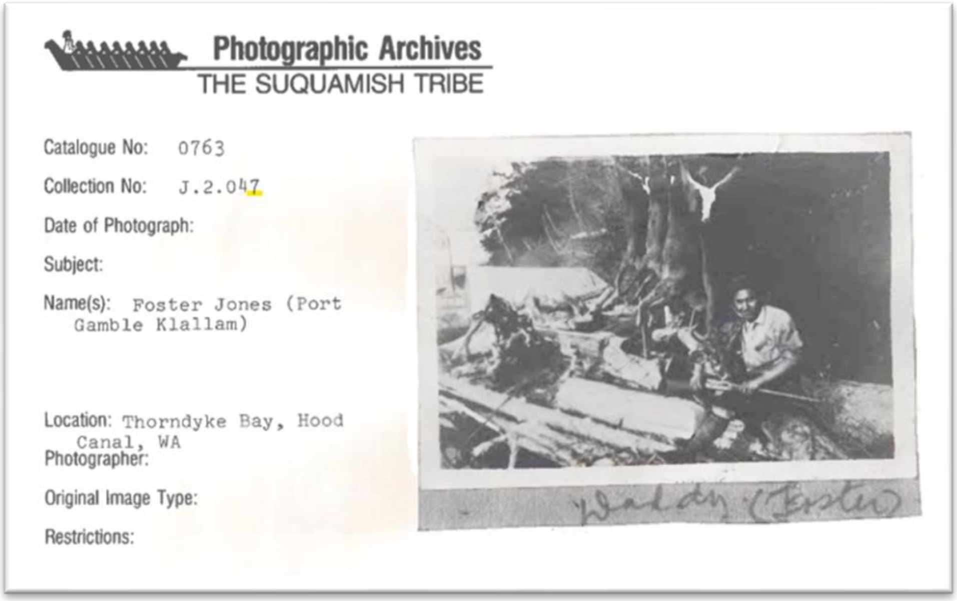
Note. Foster Jones (Port Gamble Klallam) with four deer at Thorndyke Bay, Hood Canal, WA Photograph circa 1920s. Permission from the Suquamish Tribe Photographic Archives.

As great-grandpa Foster prepared his harvest (see Figure 19), pride filled his face as an expression he likely understood as ancestral and cultural wealth. Segrest & Krohn (2018) share the gifts and values of Coast Salish food, writing, “Salish Elders remind us that true wealth is having access to native foods along with the knowledge of how to gather, prepare, and serve them” (p. 2). Being from a potlatch culture, most of the meat was likely shared with kin, making

Jones even wealthier. The threat of being arrested for this photo is another example of police intimidation and the way the state criminalized tribal practices of subsistence.

Figure 20

Foster Jones Asserting His Treaty Rights at Thorndyke Bay



Photographic Archives
THE SUQUAMISH TRIBE

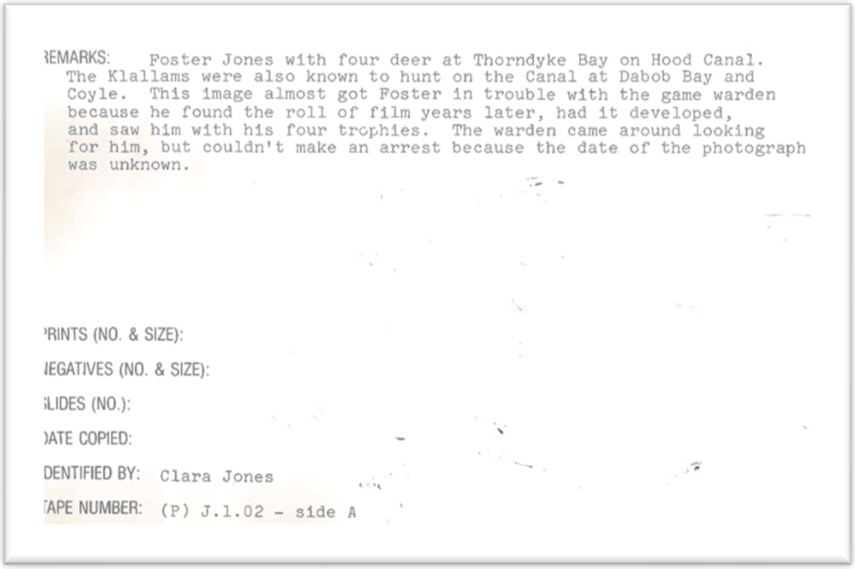
Catalogue No: 0763
Collection No: J.2.047
Date of Photograph:
Subject:
Name(s): Foster Jones (Port Gamble Klallam)
Location: Thorndyke Bay, Hood Canal, WA
Photographer:
Original Image Type:
Restrictions:

Waldy (Foster)

Note. Foster Jones (Port Gamble Klallam) with four deer at Thorndyke Bay, Hood Canal, WA [Photograph], [ca. 1920s]. Permission from the Suquamish Tribe Photographic Archives (Collection No. J.2.047). Identification and contextual details provided by Clara Jones.

Figure 21

Suquamish Oral History and Photograph Project Record



EMARKS: Foster Jones with four deer at Thorndyke Bay on Hood Canal. The Klallams were also known to hunt on the Canal at Dabob Bay and Coyle. This image almost got Foster in trouble with the game warden because he found the roll of film years later, had it developed, and saw him with his four trophies. The warden came around looking for him, but couldn't make an arrest because the date of the photograph was unknown.

RINTS (NO. & SIZE):
EGATIVES (NO. & SIZE):
LIDES (NO.):
ATE COPIED:
DENTIFIED BY: Clara Jones
APE NUMBER: (P) J.1.02 - side A

Note. This is the backside of the Suquamish Tribe's Photographic Archival Record Card. The remarks section shares a rich narrative of a critical history. Suquamish Tribe Photographic Archives (Collection No. (P) J.1.02). Identification and contextual details provided by Clara Jones.

The family tree binders and family story circle prompts gifted to participants included several historical newspaper articles (see Appendices G and H) that utilized the older, historical spelling of our tribal name, *Clallam.* The article shown in Appendix H reports on the time when the three bands of S'Klallams came together for a combined tribal council meeting to discuss land claims. In another article (see Appendix I) our bands came together to protest a bill that would have moved the Clallams to the Quinault Indian Reservation. The spirit of the meeting, similar to the essence of the family story circles, is eloquently summarized:

> You and I, my brothers, were born Clallams. While we have lived we have honored and loved our tribe. To give up our tribe for riches, we will not, though poverty and suffering may be our lot, we will die Clallams. (Clallams Want Rights in Treaty, 1912)

These stories are an example of pride, connection to the Land, and the ability to organize for the benefit of our people.

One of our younger ŋə́naʔ participants reflected on the articles, stating “How cool it is that some of these articles show us coming together as one Clallam Tribe and not separate.” She remembered how the former Port Gamble S’Klallam Tribal Chairman Ron Charles would share the importance of how we are stronger together with our sister Tribes: the Lower Elwha Klallam, Jamestown S’Klallam, Beecher Bay Klallam, and our Tribe, the Port Gamble S’Klallam. The general sentiment is the linkage of coming together ties directly to our Lands and water, so that “we are able to access more waterways and treaty areas in our usual and accustomed areas, rather than if we were to do this alone.” The collective emphasis on defending our sovereignty has its roots in the historical defenses found in the archival records.

Research Question 2: How Can Storywork and Mapping Help ***Re***right/ ***Re***write Critical Understandings of Indigenous Family and Educational Histories?

Uncle Gene recalled memories of being told by his teacher that there are no more Indians around here. This is an example of Tuck and Yang’s (2012) description of a settler move to innocence; a way settlers deflect their privilege while benefiting from “living on stolen land.” Uncle wanted to prove his teacher wrong. He went to the library and found there were no books about the Klallams. In his writing assignment, he described how he had almost written a book of nearly ninety pages where he interviewed tribal elders. His mother, Clara Jones, reminded him that we are an oral history people and that our history has not been written. Uncle was so excited to prove our continued existence as a people, he proudly presented his paper to his teacher. “My history teacher kept it. He said he had to take it over to the University of Washington. Those guys over there told him that our tribe was extinct and there were no more of us left.”

Several examples from family stories shared the ways our relatives were active in preserving and documenting our history. One of my late aunts was remembered for her tremendous contributions to the Tribe’s archives. Her extensive archival research helped to contribute to the Port Gamble S’Klallam Tribal Archives, the Suquamish Museum, and the Smithsonian in Wahington D.C.. She was remembered for the eleven hour days she spent researching and documenting tribal history. She is credited in *The Strong People: A History of the Port Gamble S’Klallam Tribe* for her contributions. “We are also deeply indebted to the late Candi (Jones Ives) Seachord, whose years of excellent research into family genealogies and vision for a tribal history book helped launch this project” (Charles et al., 2012, p. vii). My cousin from the č̓áʔmaʔqʷ generation described Candi’s work as a “piece of love”. This is what I see as her heart-work (Minthorn & Shotton, 2018), a beautiful example of Brayboy’s (2015) description of how legacy has “the promise of permanence tied to the past, present, and future” (p 52). In the family story circle, Candi’s method for documenting archival records was described as an iterative process to document, experience it, and keep it fresh by not losing time. This process helps support a better and more critical understanding of family and community histories.

Another story of resistance documented in *Objects of Survivance* shares my Uncle Gene’s memories of my great-grandma Clara’s experiences at boarding school:

> Reflecting on his mother’s schooling experience… he stated that “my mother was one of the last basket weavers so a lot of the kids would come and say, ‘Clara will you show us

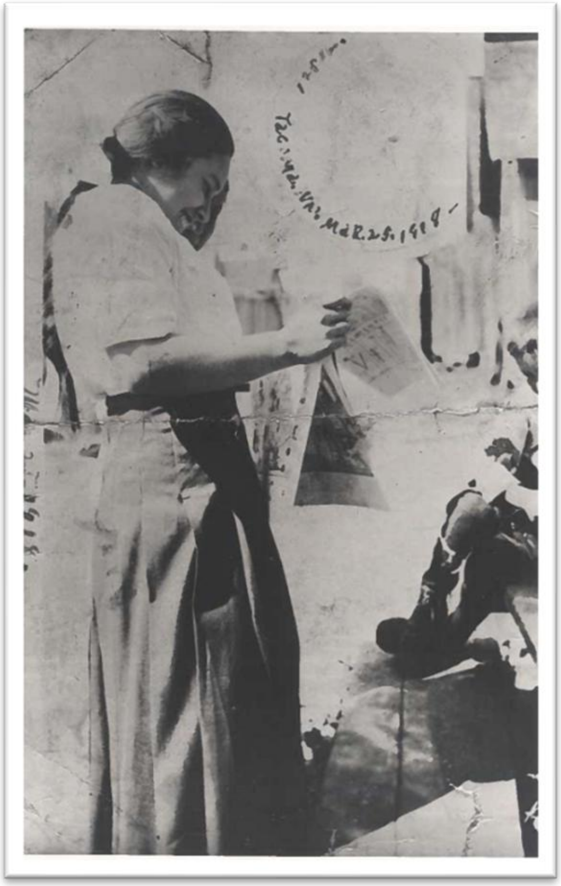
> how to make baskets?' It was made out of what we called cattail cordage. And she said, 'Oh yeah.' So they'd go out and pick cordage for the baskets." Eventually, Clara was caught teaching traditional basket making to other students and was punished by having her knuckles wrapped. According to Jones, the schoolteachers "hit her with that sharp edge of the ruler and she had three scars on her hand. And she would cry every time she'd think about that." (Colwell & Montgomery, 2019, pp. 182-185)

Great-Grandma Clara came from a long line of weavers and was remembered for her talent for weaving cedar (Wray, 2012). She not only taught her classmates at boarding school to weave, but she also taught future generations of weavers. While at Cushman she also learned to sew, a skill that would come in handy for the handmade clothes she would later make for her twelve children.

Great-Grandma Clara had a beautiful and contagious smile. I believe her ability to survive boarding school was due to the relationships she built. One of those relationships was meeting her future husband, Foster Jones. In Figure 22, her joy-filled expression reflects the headline captured in the 1918 newspaper she holds. I cross referenced the date and she was likely reading the story of Foster Jones winning a wrestling contest. A handwritten note on the back of the photo reads, "Won Pierce County Championship." Several other archival articles from this same period highlight Foster's success as a student athlete at Cushman Indian Boarding School.

Figure 22

Great Grandma Clara Jones Reading a Newspaper from 1918



Note. Photograph of Clara George on March 25, 1918. Suquamish Tribe Photographic Archives (Collection Catalogue No. 0750, Collection No. J.0.2.050). Suquamish Tribal Museum, Suquamish, WA. Permission from the Suquamish Tribe Photographic Archives.

Learning Where You Come From …

The oldest elders reinforced messages of urgency to our younger generations: “Learning your genealogy, learning where you came from, learning all of the history you can about your tribe, where you came from, who your family is, what your family did - is very, very important.” They also encouraged us to learn about our treaty “…because if you do not learn it and pass it on to the next generations, it is going to hurt.” Stories of resistance and fighting for our treaty rights were common themes. An example of this was further elaborated by the elders in the family story circle. They emphasized oral histories and the impacts of knowing these stories. Oral histories from our elders helped with the Boldt decision and other important legal decisions. “If it was not for their testimonies, we would not have what we have now.”

Relatives in the síyaʔ generation shared activities they helped develop and lead with other community members. These activities were intended to support youth and family educational opportunities through the Tribes’ Places of Importance (POI) program that has been offered for nearly twenty years. This program supports land and history education, along with experiential learning that seeks to share the stories and histories of the traditional Lands of the S’Klallam people. POI has helped members learn and connect with the Land beyond our small 1,700-acre reservation, to see the vastness of our home. This is an important connection to Land and belonging.

To address the silences of the storied landscape, where an attempted erasure of our people took place, the POI engaged in a *re*righting and *re*writing activity that included making pavers. Youth used an emblem painted with traditional S’Klallam paint and placed these physical reminders on our homelands. Participants shared reflections on how storytelling was incorporated into these POI trips, “You are connected to the land and the stories from the land will stick and stay with you.” These stories came alive with the crackling of cedar boughs in the fire, replicating the effect of the stories of the basketwoman transforming into mosquitoes.

Chapter Summary / Conclusion

In the next chapter (Chapter Five) I will provide a discussion and conclusion to my dissertation research. This chapter will allow for my interpretation and explanation of the findings presented in Chapter Four to better understand how a Critical Land-based Education

Family History (CLEFH) Project can be used. Chapter Five also discusses the significance of these findings and how they can be applied to future educational settings, whether as a teacher, social worker, student, or those interested in a critical review of their family history.

Chapter 5: Discussion

This qualitative study explored the ways a Critical Kin-Connected positioning of land and learning can support well-being, belonging, and identity for Indigenous youth. This study sought to answer the “how” of a Critical Land-based Education Family History by critically examining how we have come to know our relationships to land and education. The following questions guided this study:

1. How does a Critical Land-based Education Family History (CLEFH) Project support educators, nurture Indigenous students' social-emotional development, strengthen family and community connections, and align with Indigenous storywork (Archibald, 2008) for relational healing and well-being in the era of boarding schools and colonial policies?
2. How can storywork and mapping help *re*right/ *re*write (Smith, 2022) critical understandings of Indigenous family and educational histories?

This final chapter also summarizes the completed study and offers reflections on the dissertation process. It includes the study’s implications with future, theoretical, and practical recommendations. The recommendations section includes recommendations based on strengths and challenges encountered in this study.

Summary of Findings

This section will provide a high-level summary of the major themes and findings that emerged from this study. The problem addressed in this study was the need to *re*right and *re*write the silenced and erased history my family has encountered and to situate our lives and ancestors within the larger contexts of settler colonialism, power, and history. Educational systems, namely Indian boarding schools, attempted to strip away my family’s identity, rather than building on it. This research used a Critical-Kin Connected theory, which I developed as a way to support well-being, belonging, and identity for Indigenous students and educators.

In Chapter four, I broke the question down into subparts and summarized them as follows: 1.1, The Impact of CLEFH on Educators; 1.2, Social Emotional Development; 1.3, Family (Kin) and Community Connections; and 1.4, Storywork and Healing, and how storywork and mapping can contribute to a rerighting and rewriting of critical understandings of Indigenous family and educational histories. Breaking the question down helped to better match the emerging themes from the ethnographic family story circles and the archival research. The core findings from the research include stories of resistance, survivance, belonging, kin-connections as a primary source of identity, relational learning, knowing and protecting our treaty rights, and knowing the history of our family, who our family is and what they endured for us to benefit.

The following research findings are provided and organized by themes in response to the research questions (RQ).

Learning is Relational

RQ1.1 asked how a Critical Land-based/ Education Family History (CLEFH) Project supports educators. The first theme was ‘sčáʔčaʔ: Identity, Kinship, Ancestral Belonging.’ This applied to all participants in the study; as parents, caregivers, aunties, uncles, and grandparents, they represent a child’s first and most important teachers. The theme ‘Identity, Kinship, and Ancestral Belonging’ emerged through the identification of codes and reflections that anchored identity in relation to self and others, whether kin or ancestors. I view this theme as an ancestral hug, a warm embrace from the past. Identity is not an isolated construction, instead, it is relational. This theme was most prominent and evident in participants’ responses to each of the research questions.

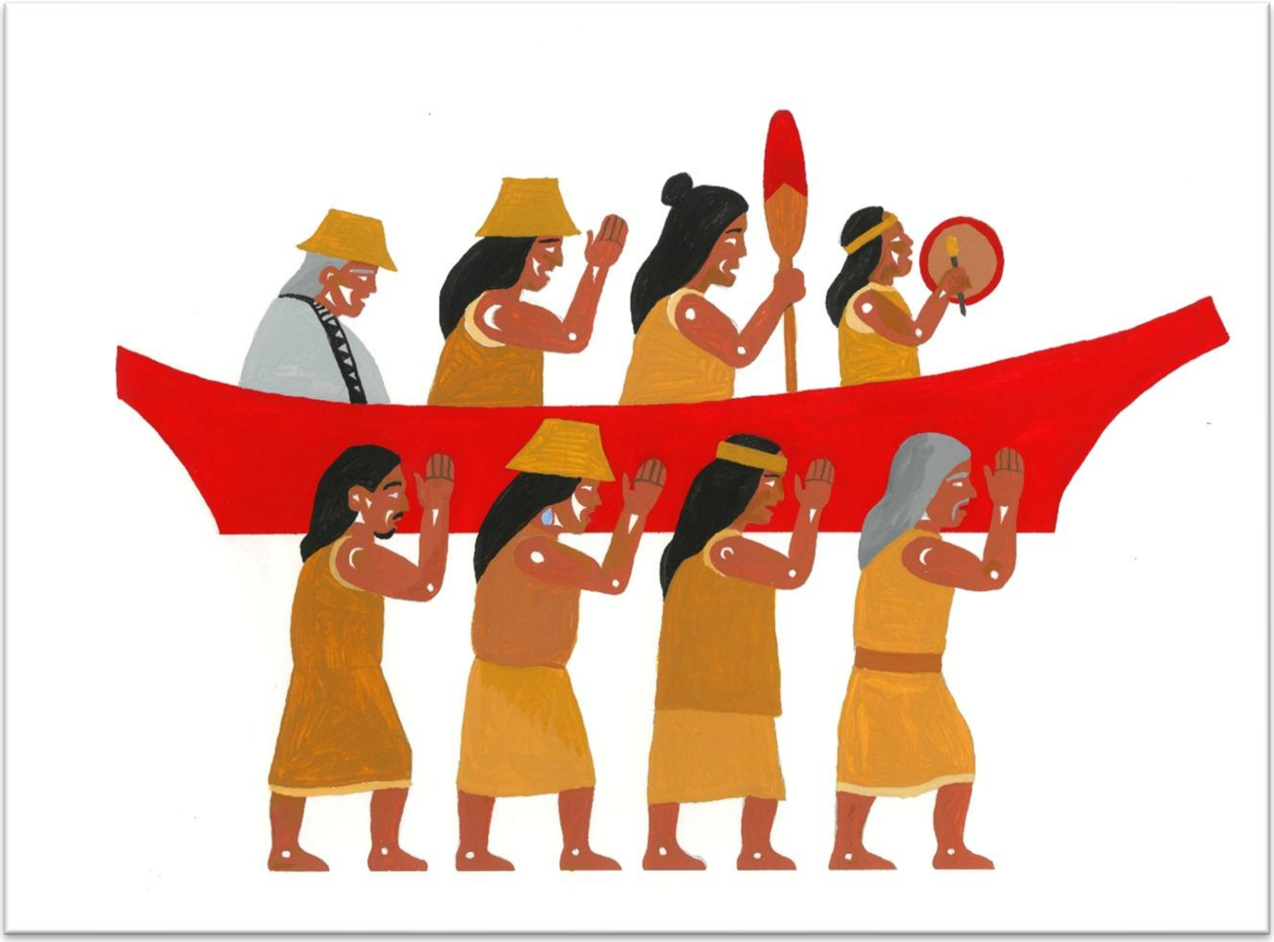
Learning is relational (Cajete, 2000; Wilson, 2008), meaning that learning happens in the context of relationships. Findings from this study helped to illuminate the relational context of learning, as I view the weight of the roles and responsibilities we have to each other as kin through the lens of my culture. A CLEFH generates the conditions for relational learning to advance sovereignty and self-determination. These conditions were prevalent when elders, parents, aunts, uncles, or cousins shared with each other the vital need to learn our history and to not take for granted the rights our ancestors fought for and the need to still be ready to fight against the ongoing harms of settler colonialism. The Point No Point Treaty was a shared core teaching that I see as ultimately benefiting our well-being. In this study, our family served as educators to each other and for our future, regardless of their formal professions. As one relative shared, the best teachings and learning happen from spending time together.

RQ1.2 asked how CLEFH supports social emotional development? The literature review explored the ways in which Indigenous well-being and identity develop. Colla & Kurtz (2024) described stories as a data source and method that transform understandings of self, others, and community when people take the time to listen to each other. My research adds an additional layer to this by looking at the way identity is shaped through our kin-connections.

To develop a visual representation of the ways in which a Critical Kin-Connectedness relates to Land and learning, I commissioned artwork from Klallam artist Roger Fernandes. The illustration, *Coming Ashore: The Lifting of the Canoes* (see Figure 23) depicts a protocol some tribes follow during Tribal Canoe Journeys upon landing. The hosts share the ultimate gesture of hospitality by lifting and holding one another up. The Suquamish Tribe is popular for this; however, it is done with the canoe pullers out of the canoe and the host tribe lifting and carrying the canoe up the bank to a safe place.

Figure 23

Coming Ashore: The Lifting of the Canoes



Note. This figure illustrates the protocol during Tribal Canoe Journeys where some host nations physically lift the traveling canoe and its pullers after they come ashore. Artwork commissioned by the author, created by Roger Fernandes (Klallam) (2026). Reprinted with permission.

While serving as the cultural specialist and parent involvement coordinator for the Suquamish Tribal Head Start, one of my favorite responsibilities included planning our year end graduation ceremonies. One year we had the children come in by canoe and they were lifted up in a similar manner to Figure 23 by the parents and teachers. The graduation ceremony, with the children lifted in the canoe, was a symbolic and meaningful way for the tribal community to honor the Head Start journey and to help prepare the children for their next educational journey. The children, clothed in their regalia and cedar woven motor board graduation caps, were brought in on a red-carpet pathway. The procession song was the *Children's Celebration* song[17], a song I co-composed with my late nephew Daniel Morsette Jr., Noel Purser, and one of my Lushootseed Language teachers Tami Hohn. The language in the song, "gʷəł q̓ʷuʔ čəłə ʔusuxʷtəš, ʔal ti sləx̌i(l), ʔal ti wiw̓sučəł," translates to "we gather today to recognize/ celebrate our children." This celebration signaled to the children the support from their community rooted in a strong identity and culture. The image in Figure 23 is an inspirational reminder of how we must lift each other up, whether for our kin or in our professional roles. It represents a community, with inter-generational representation that reminds us that we need each other. It is easier to pull our canoes forward, getting to our destination when we pull together, utilizing the strengths we each contribute for our collective benefit.

RQ1.3 asked how CLEFH strengthen family and community connections. The themes that emerged included 'Identity, Kinship, and Ancestral Belonging' and 'Relational and Land-based Learning.' Family and community are fundamental to the construction of our identity. Using tribal language and definitions, whether found in codes or policies, helps expand our understanding of family. In this study, I used different terms from the Klallam language to help share a deeper meaning of community and relationships. These terms connect cultural identity and values. Similarly, the CLEFH does the same by exploring who we call family or kin.

The relational concept model, in Figure 3, expands existing genogram literature by helping others map where they draw strength and what values guide them, and by providing a visual metaphor to help families think about their future and where they want to go. It combines art, metaphors, and culture. While Bell (2020) views windfalls in a CFH as advantages, I see the wind as the push in the right direction, drawing on cultural wealth, storywork, community, tribal, and ancestral teachings. The figure shows a reflection of the canoe on the water, and to me, it is a metaphor for a critical lens. This critical lens shifts to healing, applied to genealogy, family stories, archival documents, and being self-aware. It helps us identify who we are, with a responsibility to family and community.

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[17] The Children's song was created as part of the Suquamish Tribe's language grant from the Administration for Native Americans. The Tribe had this grant from 2001-2004 helping to fund curriculum and education projects.

The family stories and data speak to a responsibility we have to each other, a finding that is central to kin- connections. The stories of kin included treaty, Land, and food. The key messages from the family story circles remind us to defend our treaty rights and not take them for granted. The exercising of treaty rights in the face of violence shows the harsh differences of cultures where there is hurt and pain against the backdrop of actions of gathering food as the ultimate act of love. The story of the Head Start staff and families harvesting clams is an act of intergenerational continuity. Community gathered that day, as they have for thousands of years, for the sustenance of our future- younger generations. This sustenance is physical, social, emotional, and cultural nourishment that is tied to our survival. They collected the most prized clam, the cockle, for our babies while being met by the police at the shoreline.

My family treaty stories serve as relational and land-based learnings that convey a deeper, more critical meaning of reciprocity by sharing lessons of resistance, sovereignty, and self-determination.

An Ancestral Hug

RQ1.4 asked how CLEFH align with Indigenous storywork for relational healing and well-being. The ancestral hug, mentioned earlier, also shows up in this section. The ancestral hug is inspired by Lummi Nation leader, Jay Julius, who shares his lineage and puts into perspective that he was “one hug away from pre-contact” (Julius, 2021, 13:39). When I think about having lived in a four-generation home, I remember being brought up with my grandmother and great-grandmother’s cooking, stories, and love. My great-grandma Clara, who hugged me and loved me, was also embraced and held by her great-grandma, Lydia ‘Steluta’ Napoleon. As mentioned in family stories, Steluta was remembered as being the caretaker for Chief Seattle in his final days. She lived from 1834 until 1919 and was alive during the time of the treaties. In the context of an ancestral hug, I was one hug away from the signing of the treaties.

The meaning I make from the messages in the family story-circle regarding the protection of our treaty rights is a reminder for us not to lose the connection to the ancestral wisdom that went into the protections and provisions of the treaty, namely the right to hunt and fish. Hugs are therapeutic on multiple levels: emotional, physiological, and biochemical processes (Forsell & Åström, 2012). Hugs display empathy, presence, and protection. I see these ancestral hugs as a symbolic gesture, a gift from my ancestors whose foresight to retain our rights to hunt and fish is an embrace to our well-being. I can feel and taste their love when I harvest and eat our traditional foods. Reflecting on ancestral hugs reminds me of our intergenerational responsibilities to send these hugs forward by safeguarding Indigenous knowledge, rights, values, and history for the well-being of future generations.

Kovach (2009) shares that “stories are both method and meaning, serving as the relational glue in a socially interdependent knowledge system” (p. 108). The family stories in this research contribute to our collective belonging, shaping a co-constructed understanding of who we are; as Kovach (2009) poignantly described, stories are the glue that bring us together. Stories give us structure. They connect generations, both living and remembered, and those we dream of for future lineages.

Finding some of these archival records, especially the photos, helped us to remember and keep alive our ancestors' memories. The narrative descriptions my great-grandmother wrote for the Suquamish Tribe's archival project helped provide a sense of history and a sense of control over our narrative. It is a strong example of how we should and must write back to address the silences. My great-grandmother's stories share the resilience of the Jones family during a trying time, of literal trials and tribulations. The lessons learned teach us that when we examine the power dynamics our family experienced and still does, we can rely on the strengths of our culture and lean into our values. These values are what heal and provide us with the benefits of knowing our worth and cultural wealth.

The final research question asked how storywork can help *re*right/ *re*write critical understandings of Indigenous family and educational histories? My research builds on the work of Absolon (2022), Cross (1997), Elliott & San Pedro (2023), and Kulago et al. (2021) share regarding the transformative impacts of Indigenous relationality and storytelling on learning and development. A key takeaway that exemplifies this happened in the family story circles when younger generations asked their elders about some of the stories, including not just what happened, but why, and how it still impacts them today. It was a truly beautiful moment to see the patience and care that the elders shared in explaining instead of shaming the youth for not knowing this history. There are several reasons our younger generations did not learn about this. One reason is that they did not learn about this history in their schools, which is part of the research's problem statement aimed – at *re*writing the silences in history. Young adults who are taught about their history and relationships to the Land learn their responsibilities and the significance of sovereignty (Simpson, 2020).

Relational Impacts

The biggest time implication that is relevant to this study is not to take for granted the limited time we have together. Many of our elders or young ones taken too soon have stories and memories we should share. A relative shared in the family story circles the archival work she conducted and how one tribal family assumed their relative was part of the oral history project. To the surprise of the family, that relative declined to be interviewed. This should be respected, as these kinds of interviews could bring up some unresolved trauma. Before memories fade or are buried, we should take the time to listen to each other's stories.

Recommendations for Practice

My relatives shared some of their hopes and dreams regarding how they would like to see this study expanded. This included a desire to begin a genealogy club, run through the Tribe's culture department or perhaps through the Cultural Ambassador program mentioned earlier. One relative shared a hope to see the genealogy represented through tribal art that is also digitized, so that tribal members can learn more about their families by touching an interactive digital display, similar to the Tulalip Tribes' Hibulb Cultural Center. The Hibulb Cultural Center's full wall genealogy display also has a computerized display where tribal members can enter their membership number to learn more about their ancestors (Riddle, 2012; Sheets, 2011).

There are numerous resources to assist with family story circles with various prompts that can be helpful in examining family history. How does your family talk about its shared history? Who do you choose as your kin (family)? Where do you draw strength? What Lands raised you? Did your school's curriculum reflect or silence my family history and experiences? What is your family's relationship with education and land?

As an industry, family history has become a multi-billion-dollar market (Kings Research, 2024). There are numerous resources available to assist with capturing and documenting family stories. As a researcher or someone interested in conducting their own family history, I would encourage digging a little deeper to embed the questions that look at matters of sovereignty, self-determination, and critical social relations.

Family history must be approached with sensitivity and care for the relationships that have been broken and impacted by trauma. In doing my family genealogy, I came across newspaper articles of a great-grandparent who was murdered and justice was never served for the one who took his life. In another surprising discovery, I came across probate records that included family that did not want to recognize the adoption of my great-great grandfather Jacob Jones in the will of Clallam Peter. The probate records indicated he was orphaned at the age of nine when both of his parents passed away and he was raised by his uncle Clallam Peter. The uncle had no biological children but raised Jacob until he was nineteen. The stepchildren from a marriage with Clallam Peter became the heirs of the only Clallam Tribal member allotment on the Skokomish Indian Reservation (U.S. Department of the Interior, Indian Service, 1916). This also happened to be a time that the Port Gamble S'Klallams were landless, waiting for the treaty promises to be filled. I was filled with emotions of sadness and grief to learn about Jacob's losses, yet thankful for the ties of kin who helped raise him, love him, and made him such a special leader.

The surprises that arise in family history and genealogy research are what make the documentary series *Finding Your Roots* so fascinating (Gates & Kunhardt, 2012–present), as are the ways participants confront some of their unsettling histories. The show examines ancestral histories and genetic lineages of famous and influential guests in DNA tests can also unveil unexpected connections to “blood” relatives. This is one of the significant reasons Western models of family trees do not fit Indigenous views of who we consider our kin. This is why the model I shared in Figure 3 helps to represent a decolonized perspective on a genogram. It identifies who we choose to get into a canoe with and or who we consider our family, and where we draw our strengths.

Our relatives can be defined as those we “choose,” just as those we fill in our circle of friends, our community. A great resource educators can use when working with Indigenous families for family history projects is McCoy et al.’s (2021) *Alternative Strategies for Family History Projects: Rethinking Practice in Light of Indigenous Perspectives* where they caution on one right way to do family histories. Additional cautions they share are to examine the systemic blind spots, similar to what this research shares in addressing the silences from settler colonialism and settler amnesia (Absolon, 2022).

In my former role as parent involvement coordinator and cultural specialist for the Suquamish Tribal Head Start, I created individualized family tree books in Lushootseed in partnership with families who shared their photos. I created spiral bound books that I digitized for sharing at circle time during each child’s designated “All About Me” week. These activities help support students’ social emotional development. DeLoretta (2024) shares “telling stories within one’s family contributes to children’s identity development and can bolster feelings of connectedness and belongingness with prior generations” (p. ix). I will never forget the fond memories of story time when several children could happily identify their common relatives. While looking through digital books created for their classmates, they proudly proclaimed who their *kayəʔ's* or *scapaʔ's*[18] were in the photographs. This interaction served as an awe-inspiring reminder of the intimate nature of our tribal communities and the strong kinship ties that bind us. It exemplifies how our youngest relatives innately recognize and articulate their social ties and those they consider family.

A recommendation for the Port Gamble S'Klallam Tribal archives includes creating a funded position dedicated to maintaining and building the Tribal Archives. The archives need a catalog system with naming conventions, policies, and a digital inventory of items. Training for those accessing the archives could help them understand the value of preserving our history, along with ethical considerations.

Across the Port Gamble S'Klallam Indian Reservation, names of our past leaders are lifted up, just like the lifting of the canoes, as a form of respect and honor, on physical places, offices, buildings, parks, and street names. These spaces reflect intergenerational knowledge and leadership; including Cubby Sparks Lane, Jake Jones Park, and the Geneva Jones-Ives Education Building. The health building has four meeting spaces named in honor of Irene Jackson Purser, Rose Wellman Purser, Dorothy Day George, and Carol DeCoteau; all cherished elders who left a memorable legacy for our people. The legacies from S'Klallam stories and names are intended to reinforce S'Klallam values. Archuleta (2012) affirms the importance of linking the past to creating the future we want, "By telling stories, principally stories about their organization's or community's past history, leaders and followers can become catalysts for change" (p. 174). Looking forward, it is my wish that my Tribe honor my late Aunt Candi (Jones Ives) Seachord by naming the archives office in her memory. Some of her research in the Port Gamble S'Klallam Archives helped contribute to the stories in this dissertation. Her tireless work to preserve our history will benefit generations to follow. A commemorative placard with a photograph of her conducting research, along with her story, would be a fitting testament to her legacy in helping to keep our history alive.

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[18] kayəʔ and scapaʔ is Lushootseed for grandma and grandpa, respectively.

Teacher preparation or in-service programs can also include a CLEFH project similar to what is taught at Western Washington University's Early Elementary Education degree program, where this course fulfills the mandate that JMLSTI is taught in Washington State teacher preparation programs (Wash. Rev. Code § 28B.10.710., n.d.). All six public four-year colleges or universities in Washington State must comply with the JMLSTI requirement. Other institutions across the country who want to uplift tribal sovereignty and are dedicated to social justice can incorporate a CLEFH framework to help transform family history projects. It is more important than ever when there are misnomers, ignorance, and racist attacks on tribal sovereignty and critical race theory.

Recommendations for Future Research

Future research could include partnerships with graduate students to assist the Tribal archives in organizing their family binders, continuing oral history, and digitizing photo archives. This could be similar to the Suquamish Museum's Photo Archives process from the 1980s. Archival and oral history projects can also be conducted by S'Klallam summer youth or through a summer school opportunity supported by a partnership with graduate students, or other partners like historical societies, genealogy clubs, and museums. Additionally, a family history curriculum could be developed in support of the John McCoy (lulilaš) Since Time Immemorial (JMLSTI) curriculum for educators (House Bill 1879, 2024). Tribal schools, like Chief Kitsap Academy or other tribal run education departments, offer credit retrieval through Tribal summer school programs.

Future research could also be conducted to include an expansion of relationships to the Land. This study's main findings on Land connected to significant events and places related to our treaties. Since the research and family story circles were open ended, I could have been more explicit to ask questions like, "What has Land taught you?" or "What stories of Land connect to your identity, well-being, and belonging? "The sample size for this study was small; therefore, I recommend that future research include surveys to capture a larger number of participants. This could have been helpful for the family members who wanted to participate but had competing schedules or other priorities. Another purpose of this study was to examine the tribal side of my family to capture the unique lens through which they have developed their relationship to Land and learning.

The methods used in this study included an autoethnographic review to provide additional context for the stories. My positionality was an important part of this process and cannot be separated from this research. The stories are in me, similar to what Lake (2024) describes in *The Story is in Our Bones*. I know these stories from witnessing and experiencing settler colonialism, being a descendant of boarding school survivors, and yet seeing the ways healing and reclamation happen through kin-connections.

Recommendations for Policy

The Bureau of Indian Affairs published two volumes of the Federal Indian Boarding School Initiative Investigative Report (U.S. Department of the Interior, 2022, 2024). These reports include recommendations for policy and practice along with basic considerations for meaningful actions. Some of these actions include family preservation efforts, language revitalization efforts, and redressing Indian education (U.S. Department of the Interior, 2024). I would further suggest, based on my work in state and tribal policy, that scholarships and tuition waivers be provided for descendants of boarding school survivors. One of the most impactful things I helped contribute to in my previous role in a state leadership position was to change administrative policy for enrollment in the state funded preschool program was to award eligibility points to descendants of boarding school survivors. I challenge those in similar leadership positions to make meaningful changes that can also help facilitate healing in educational settings- a true form of *re*righting.

As part of my findings, I came across a record of my great-great grandma Ellen Sigo's boarding school records, a snippet of which can be seen in the Critical Kin-Education figure (see Figure 13). The record indicates that Ellen attended Puyallup Indian Boarding School in 1893, with her tribe/home listed as "Old Man." The Puyallup Indian Boarding School[19] operated until 1910 before being renamed to the Cushman Indian School. There is significant meaning to this finding. The location she identified as home was to "Old Man" also known as Old Man House, the home of Chief Seattle. Today, it is known as both Old Man House Park and Chief Seattle Park. This Land held the largest longhouse in the region, said to be 800 feet long, and burned in 1870 by the U.S. Government (Suquamish Museum, n.d.). The Suquamish Tribe sold the land in 1904 to the U.S. military. At seven years young, in 1893, Ellen located and identified as being from Old Man, a true an act of remembrance to the history of a place that experienced significant tragedy just years before she was born.

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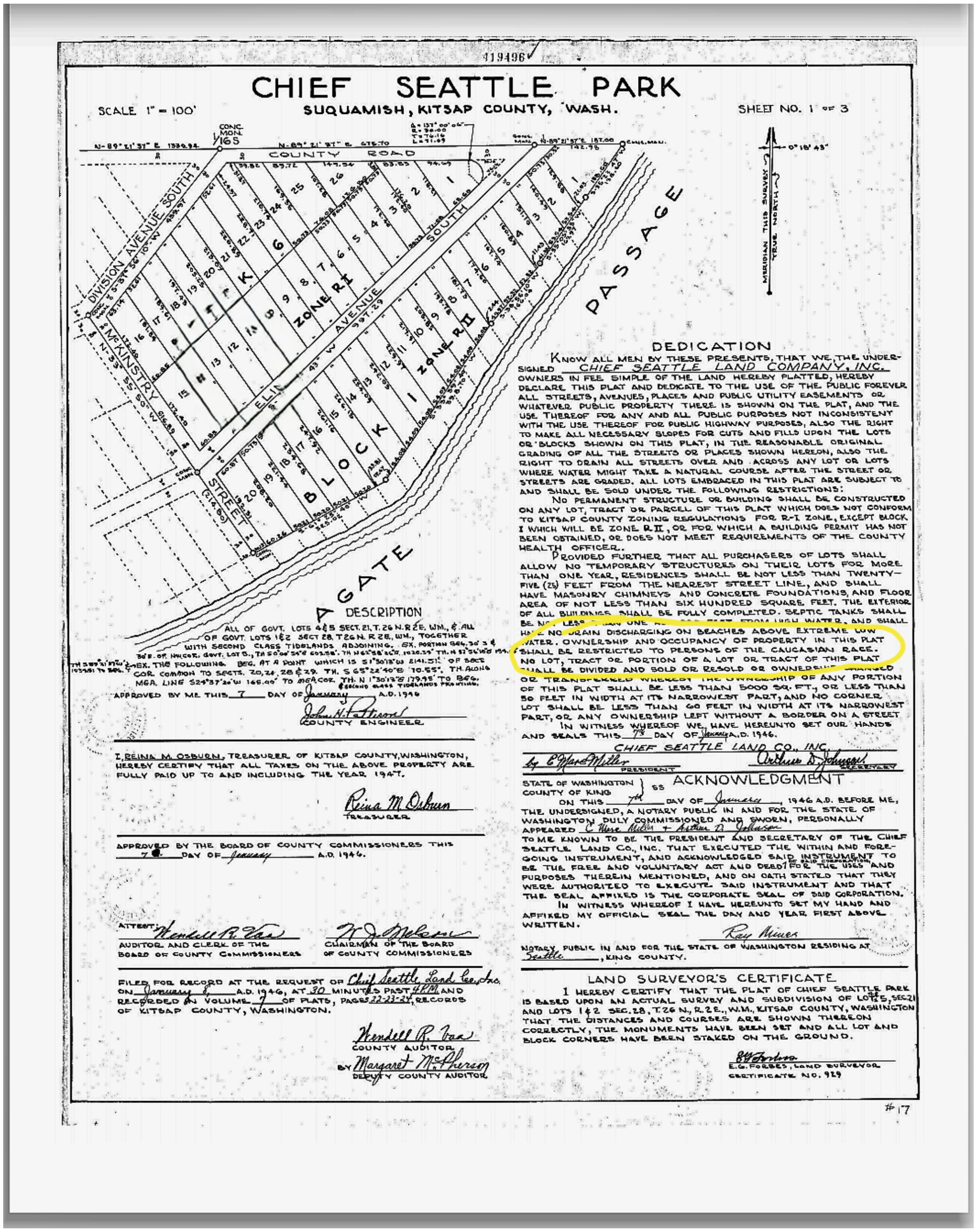
[19] I added the story of Old Man House to the future recommendations for policy since this story helps serve as a counter-story to the Federal Indian Boarding School Initiative Investigative Report (U.S. Department of the Interior, 2024). This volume updated the list of boarding schools by removing the Puyallup Indian Boarding School, defining it as a day school. My great-great-grandmother's experience of moving from Old Man House to attend boarding school, was not for day school attendance, it was simply too far away to go there and back each day.

Today, the Land surrounding it still clearly targets the tribal population along with other marginalized groups through racial covenants (see Figure 24). The racial covenants, while not presently enforced, only allow for ownership and occupancy by “persons of the Caucasian race” (Kitsap County Auditor, 1946). To this day, that covenant is still on my mom and stepdad’s property title, which is located across from Old Man House. The attempted erasure of our people, through these racial covenants, existed in real estate and land ownership restrictions.

The beach at Old Man House holds special memories for my family, across multiple generations, and for the Suquamish people. It is my favorite place to find agates, clear rocks that let the light shine through, a lot like the name of the water, the Clearwater. On any given day when the tide is out, I can walk the path of my ancestors, in the footsteps of Ellen Sigo and Chief Seattle. I find these walks meditative and as a way to look inward, to listen to my heart. In listening to my heart, where the blood and DNA of my ancestors move through me, I can feel strength and warmth. Each agate I find reminds me, as if it were a message from my ancestors who lived here since time immemorial, that I must be like the agate and let light shine through me. This is a different kind of power from the one Sleeter’s (2011) CFH seeks to dismantle; for me, this CLEFH reminds me of my power.

Figure 24

Chief Seattle Park Plat Map



CHIEF SEATTLE PARK
SUQUAMISH, KITSAP COUNTY, WASH.

DESCRIPTION

ALL OF GOVT. LOTS 4 & 5 SECT. 21, T. 26 N. R 2 E. W.M., & ALL OF GOVT. LOTS 1 & 2 SECT 28, T 26 N. R 2 E., W.M., TOGETHER WITH SECOND CLASS TIDELANDS ADJOINING. EX. PORTION [illegible] EX. THE FOLLOWING. BEG. AT A POINT WHICH IS S 1°30'13" W 2141.51' OF SECT. COR. COMMON TO SECTS. 20, 21, 28 & 29. TH. S 65°22'40" E 70.55'. TH. ALONG MEA. LINE S 24°37'20" W 166.00' TO MEA. COR. TH. N 1°30'13" E 179.95' TO BEG. & SECOND CLASS TIDELANDS FRONTING.

APPROVED BY ME THIS 7 DAY OF January A.D. 1946

John N. Pattison
COUNTY ENGINEER

I, REINA M. OSBURN, TREASURER OF KITSAP COUNTY, WASHINGTON, HEREBY CERTIFY THAT ALL TAXES ON THE ABOVE PROPERTY ARE FULLY PAID UP TO AND INCLUDING THE YEAR 1947.

Reina M. Osburn
TREASURER

APPROVED BY THE BOARD OF COUNTY COMMISSIONERS THIS 7th DAY OF January A.D. 1946.

ATTEST: Wendell R. Vaa
AUDITOR AND CLERK OF THE BOARD OF COUNTY COMMISSIONERS

CHAIRMAN OF THE BOARD OF COUNTY COMMISSIONERS

FILED FOR RECORD AT THE REQUEST OF Chief Seattle Land Co. Inc. ON January 8, A.D. 1946, AT 30 MINUTES PAST 4 P.M. AND RECORDED IN VOLUME 7 OF PLATS, PAGES 22-23-24, RECORDS OF KITSAP COUNTY, WASHINGTON.

Wendell R. Vaa
COUNTY AUDITOR
BY Margaret McPherson
DEPUTY COUNTY AUDITOR

DEDICATION

KNOW ALL MEN BY THESE PRESENTS, THAT WE, THE UNDERSIGNED CHIEF SEATTLE LAND COMPANY, INC. OWNERS IN FEE SIMPLE OF THE LAND HEREBY PLATTED, HEREBY DECLARE THIS PLAT AND DEDICATE TO THE USE OF THE PUBLIC FOREVER ALL STREETS, AVENUES, PLACES AND PUBLIC UTILITY EASEMENTS OR WHATEVER PUBLIC PROPERTY THERE IS SHOWN ON THE PLAT, AND THE USE THEREOF FOR ANY AND ALL PUBLIC PURPOSES NOT INCONSISTENT WITH THE USE THEREOF FOR PUBLIC HIGHWAY PURPOSES, ALSO THE RIGHT TO MAKE ALL NECESSARY SLOPES FOR CUTS AND FILLS UPON THE LOTS OR BLOCKS SHOWN ON THIS PLAT, IN THE REASONABLE ORIGINAL GRADING OF ALL THE STREETS OR PLACES SHOWN HEREON, ALSO THE RIGHT TO DRAIN ALL STREETS OVER AND ACROSS ANY LOT OR LOTS WHERE WATER MIGHT TAKE A NATURAL COURSE AFTER THE STREET OR STREETS ARE GRADED. ALL LOTS EMBRACED IN THIS PLAT ARE SUBJECT TO AND SHALL BE SOLD UNDER THE FOLLOWING RESTRICTIONS:

NO PERMANENT STRUCTURE OR BUILDING SHALL BE CONSTRUCTED ON ANY LOT, TRACT OR PARCEL OF THIS PLAT WHICH DOES NOT CONFORM TO KITSAP COUNTY ZONING REGULATIONS FOR R-I ZONE, EXCEPT BLOCK I WHICH WILL BE ZONE R II, OR FOR WHICH A BUILDING PERMIT HAS NOT BEEN OBTAINED, OR DOES NOT MEET REQUIREMENTS OF THE COUNTY HEALTH OFFICER.

PROVIDED FURTHER THAT ALL PURCHASERS OF LOTS SHALL ALLOW NO TEMPORARY STRUCTURES ON THEIR LOTS FOR MORE THAN ONE YEAR, RESIDENCES SHALL BE NOT LESS THAN TWENTY-FIVE (25) FEET FROM THE NEAREST STREET LINE, AND SHALL HAVE MASONRY CHIMNEYS AND CONCRETE FOUNDATIONS, AND FLOOR AREA OF NOT LESS THAN SIX HUNDRED SQUARE FEET. THE EXTERIOR OF ALL BUILDINGS SHALL BE FULLY COMPLETED. SEPTIC TANKS SHALL BE NOT LESS THAN ONE [illegible] FEET FROM HIGH WATER, AND SHALL HAVE NO DRAIN DISCHARGING ON BEACHES ABOVE EXTREME LOW WATER. OWNERSHIP AND OCCUPANCY OF PROPERTY IN THIS PLAT SHALL BE RESTRICTED TO PERSONS OF THE CAUCASIAN RACE. NO LOT, TRACT OR PORTION OF A LOT OR TRACT OF THIS PLAT SHALL BE DIVIDED AND SOLD OR RESOLD OR OWNERSHIP CHANGED OR TRANSFERRED WHEREBY THE OWNERSHIP OF ANY PORTION OF THIS PLAT SHALL BE LESS THAN 5000 SQ. FT., OR LESS THAN 50 FEET IN WIDTH AT ITS NARROWEST PART, AND NO CORNER LOT SHALL BE LESS THAN 60 FEET IN WIDTH AT ITS NARROWEST PART, OR ANY OWNERSHIP LEFT WITHOUT A BORDER ON A STREET.

IN WITNESS WHEREOF WE HAVE HEREUNTO SET OUR HANDS AND SEALS THIS 7th DAY OF January A.D. 1946.

CHIEF SEATTLE LAND CO., INC.
by C. Marc Miller
PRESIDENT
Arthur D. Johnson
SECRETARY

ACKNOWLEDGMENT

STATE OF WASHINGTON } SS
COUNTY OF KING

ON THIS 7th DAY OF January, 1946 A.D. BEFORE ME, THE UNDERSIGNED, A NOTARY PUBLIC IN AND FOR THE STATE OF WASHINGTON DULY COMMISSIONED AND SWORN, PERSONALLY APPEARED C. Marc Miller + Arthur D. Johnson TO ME KNOWN TO BE THE PRESIDENT AND SECRETARY OF THE CHIEF SEATTLE LAND CO., INC. THAT EXECUTED THE WITHIN AND FOREGOING INSTRUMENT, AND ACKNOWLEDGED SAID INSTRUMENT TO BE THE FREE AND VOLUNTARY ACT AND DEED OF SAID CORPORATION, FOR THE USES AND PURPOSES THEREIN MENTIONED, AND ON OATH STATED THAT THEY WERE AUTHORIZED TO EXECUTE SAID INSTRUMENT AND THAT THE SEAL AFFIXED IS THE CORPORATE SEAL OF SAID CORPORATION.

IN WITNESS WHEREOF I HAVE HEREUNTO SET MY HAND AND AFFIXED MY OFFICIAL SEAL THE DAY AND YEAR FIRST ABOVE WRITTEN.

Ray Miner
NOTARY PUBLIC IN AND FOR THE STATE OF WASHINGTON RESIDING AT Seattle, KING COUNTY.

LAND SURVEYOR'S CERTIFICATE

I HEREBY CERTIFY THAT THE PLAT OF CHIEF SEATTLE PARK IS BASED UPON AN ACTUAL SURVEY AND SUBDIVISION OF LOTS 4 & 5, SEC. 21 AND LOTS 1 & 2 SEC. 28, T. 26 N., R. 2 E., W.M., KITSAP COUNTY, WASHINGTON THAT THE DISTANCES AND COURSES ARE SHOWN THEREON CORRECTLY, THE MONUMENTS HAVE BEEN SET AND ALL LOT AND BLOCK CORNERS HAVE BEEN STAKED ON THE GROUND.

E. G. Forbes
E. G. FORBES, LAND SURVEYOR
CERTIFICATE NO. 929

Note. Kitsap County Auditor. (1946). *Plat of Chief Seattle Park, Suquamish, Kitsap County, Wash.: Sheet No. 1 of 3* (Volume 7 of Plats, Pages 22–24, Record No. 419496). Kitsap County Auditor's Office, Port Orchard, WA.

Conclusions

This dissertation helps to bring understanding of self in relation to others. As researchers and educators, we must understand ourselves in connection with those around us (Smith, 2017). It gives voice and opportunities for meaning making with stories that have been silenced. The expansive application of kin strengthens our compassion, care, and responsibility to others. In mapping kin-connections, using a critical methodology, it positions us to challenge power, privileges, and settler colonialism. The storywork tasks us to examine the roots of our families' values, attitudes, and beliefs in connection to Land and learning.

Following the dreams of land back movements (LANDBACK, n.d.) I would love for my kin to regain title to family properties and tribal lands, including Jake's Creek and my grandmother's house in Silverdale. Other Land Back actions include having ceremonies on our traditional lands, just as I did for my wedding at Tsetsibus. This happens through the harvesting of clams or squasom berries in family patches and it includes actions and projects that support "sovereignty and self-determination to become the people who the land wants and needs" (LANDBACK, n.d., para. 6). It brings me hope, inspired by the conversations in a family story circle where we can plant seeds for future generations, to pick up and continue this work. These dreams of ancestral and Land connections are seeds of restoration and transformation.

An outcome of Sleeter's (2011) Critical Family History (CFH) includes the sharing of her privileged wealth, which she inherited from land stolen from the Ute Tribe. Perhaps this is what is different from a CFH: this research connects us to deeper stories about our Land. For me, it adds more fuel to the fire and passion in my heart to be in relation to the Land that I come from and want to protect it. It helps to tie kin to the places where our names come from, or that still carry our names— like Tsetsibus, Chico, Kitsap, Seattle, Jake's Creek, etc... It locates us to the places in the stories and helps us remember who we are and where we come from.

This research contributes to truth-telling and can advance healing and reconciliation. It does not promise healing, but it lends to it through valuable connections. The ability to share our stories helps restore Indigenous knowledge systems (Absolon, 2022). These stories counter the aims of boarding school and instead strengthen identity, well-being, and belonging. Stories affirm family values. The *re*righting and *re*writing of these stories means that we are sharing and listening to stories that bring us good health, agency, and critical kin-connections. Healing happens in the *re*righting and *re*writing of stories. There is ceremony in stories. These are stories for us and by us.

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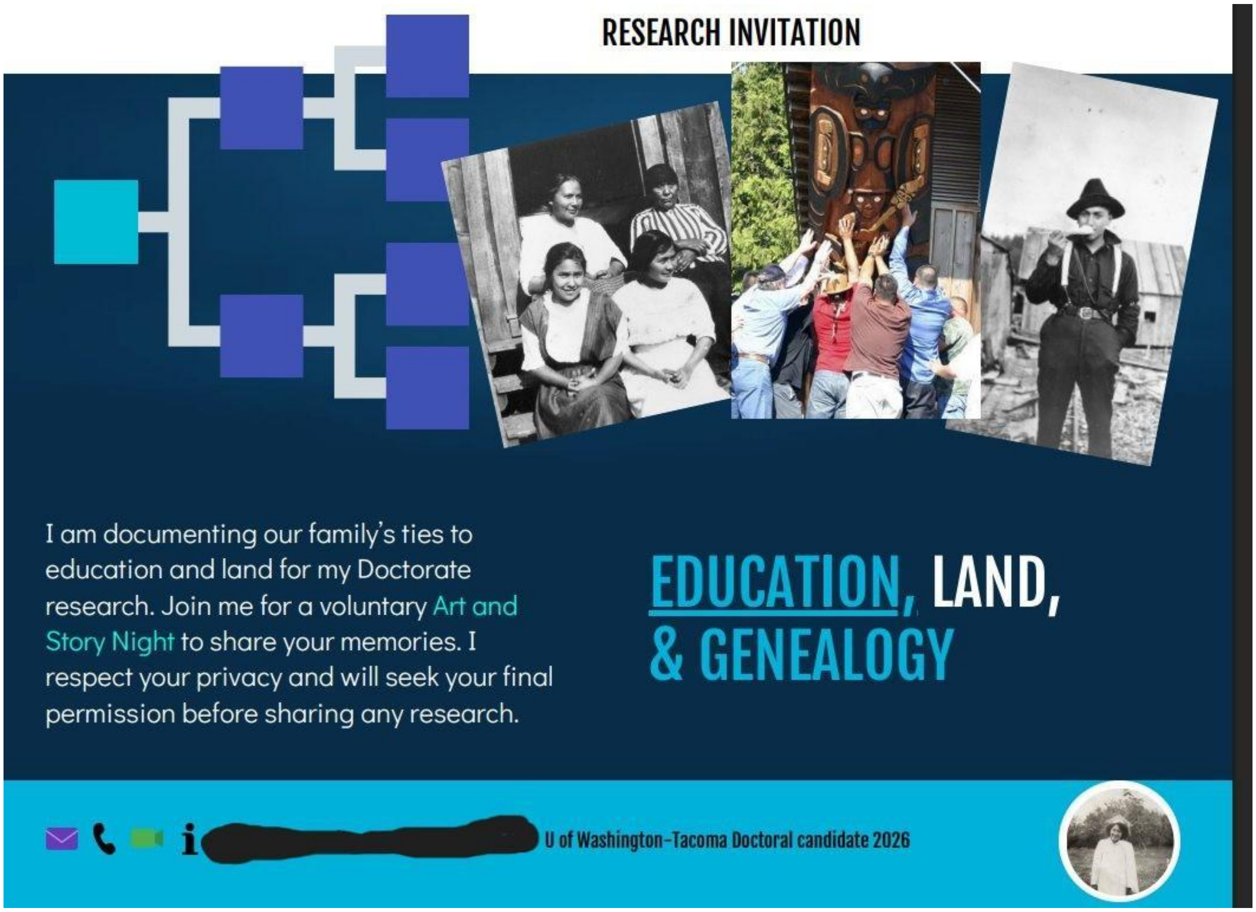
Appendix A

Facebook Research Invitation[20]



RESEARCH INVITATION

I am documenting our family's ties to education and land for my Doctorate research. Join me for a voluntary Art and Story Night to share your memories. I respect your privacy and will seek your final permission before sharing any research.

EDUCATION, LAND, & GENEALOGY

✉ ☎ 🎥 i [redacted] U of Washington-Tacoma Doctoral candidate 2026

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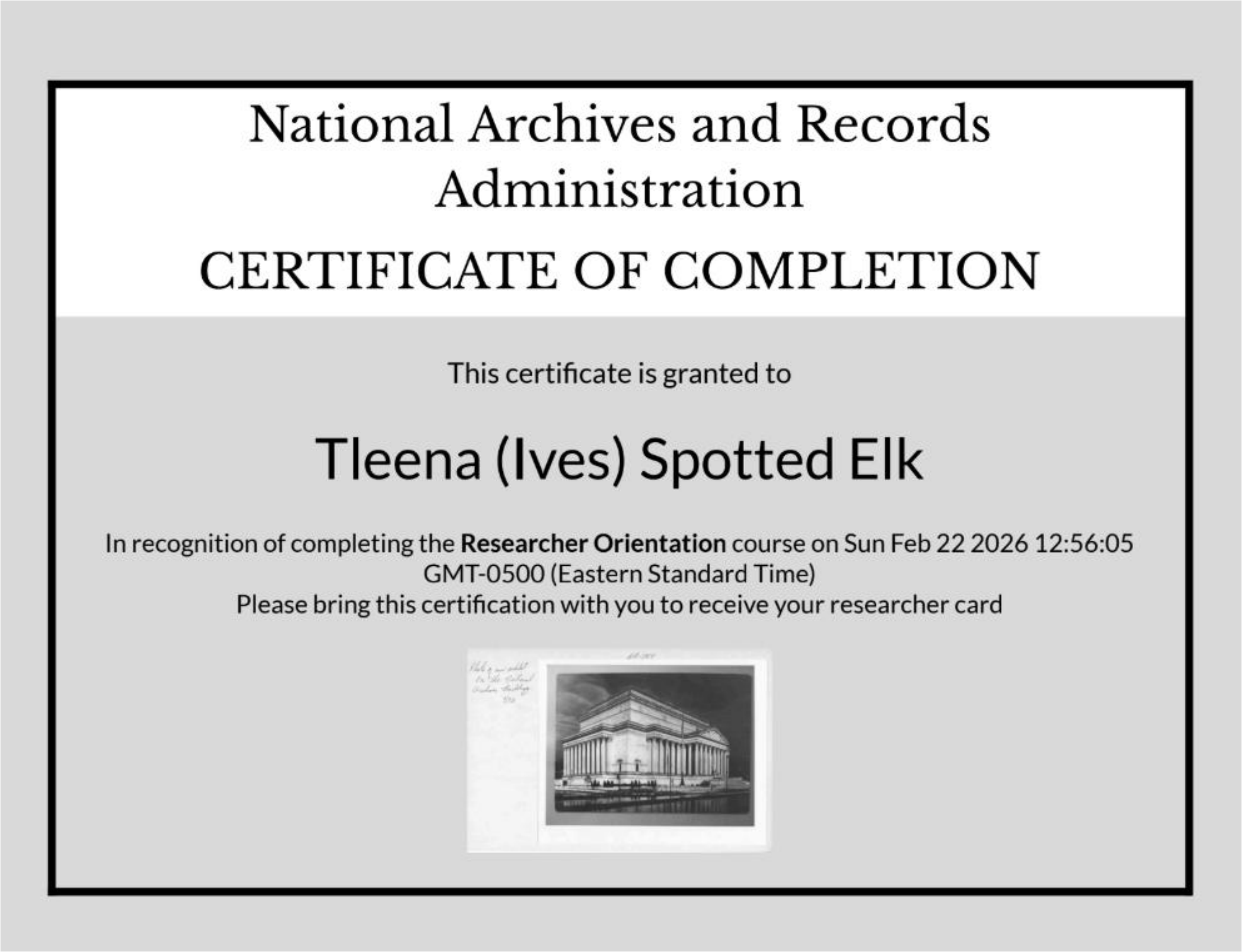
[20] Personal contact information redacted.

Appendix B

Certificate of Completion for Researcher Orientation



National Archives and Records Administration

CERTIFICATE OF COMPLETION

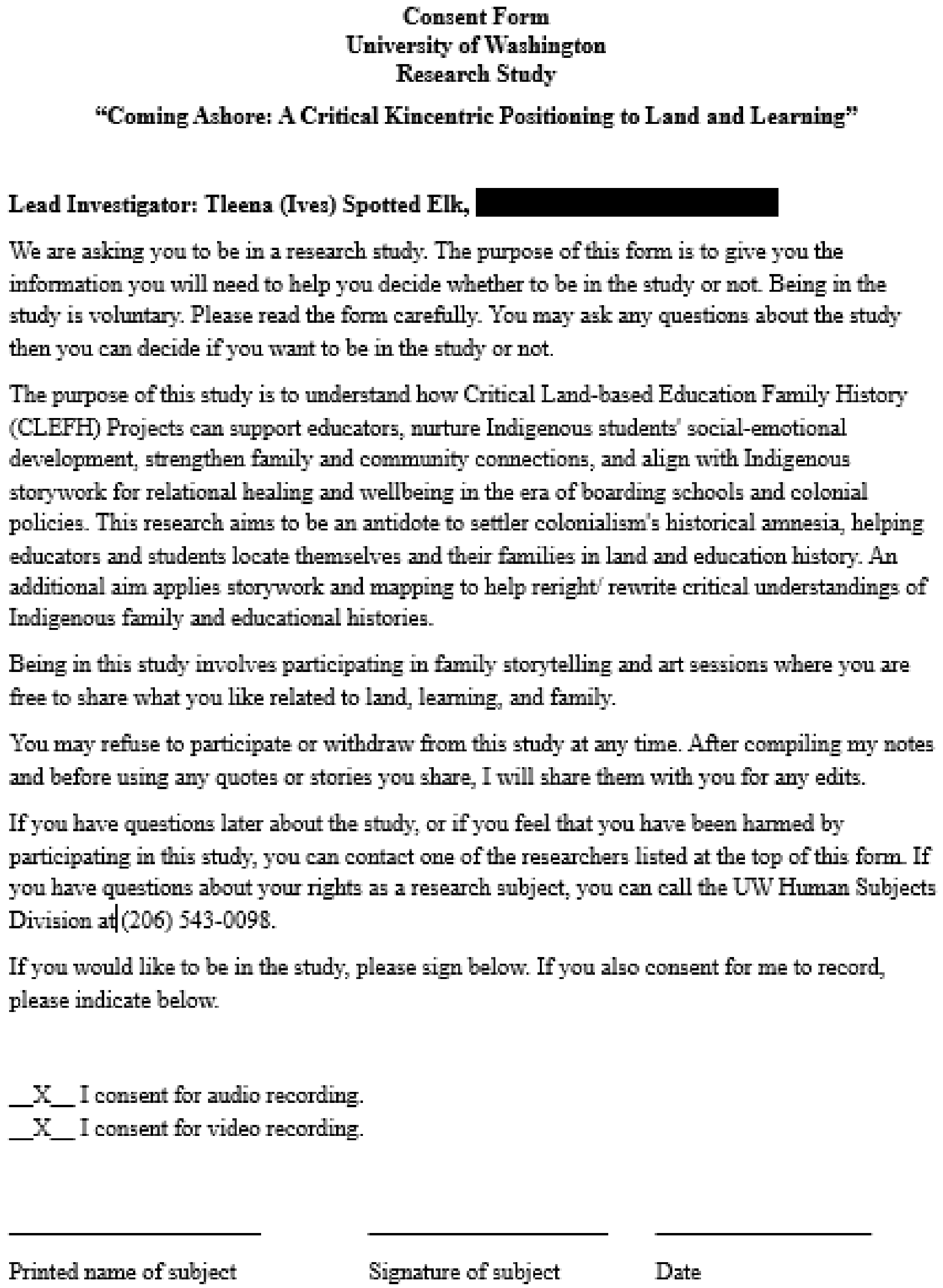
This certificate is granted to

Tleena (Ives) Spotted Elk

In recognition of completing the **Researcher Orientation** course on Sun Feb 22 2026 12:56:05 GMT-0500 (Eastern Standard Time)
Please bring this certification with you to receive your researcher card

Appendix C

Consent Template



Consent Form
University of Washington
Research Study

"Coming Ashore: A Critical Kincentric Positioning to Land and Learning"

Lead Investigator: Tleena (Ives) Spotted Elk, [redacted]

We are asking you to be in a research study. The purpose of this form is to give you the information you will need to help you decide whether to be in the study or not. Being in the study is voluntary. Please read the form carefully. You may ask any questions about the study then you can decide if you want to be in the study or not.

The purpose of this study is to understand how Critical Land-based Education Family History (CLEFH) Projects can support educators, nurture Indigenous students' social-emotional development, strengthen family and community connections, and align with Indigenous storywork for relational healing and wellbeing in the era of boarding schools and colonial policies. This research aims to be an antidote to settler colonialism's historical amnesia, helping educators and students locate themselves and their families in land and education history. An additional aim applies storywork and mapping to help reright/ rewrite critical understandings of Indigenous family and educational histories.

Being in this study involves participating in family storytelling and art sessions where you are free to share what you like related to land, learning, and family.

You may refuse to participate or withdraw from this study at any time. After compiling my notes and before using any quotes or stories you share, I will share them with you for any edits.

If you have questions later about the study, or if you feel that you have been harmed by participating in this study, you can contact one of the researchers listed at the top of this form. If you have questions about your rights as a research subject, you can call the UW Human Subjects Division at (206) 543-0098.

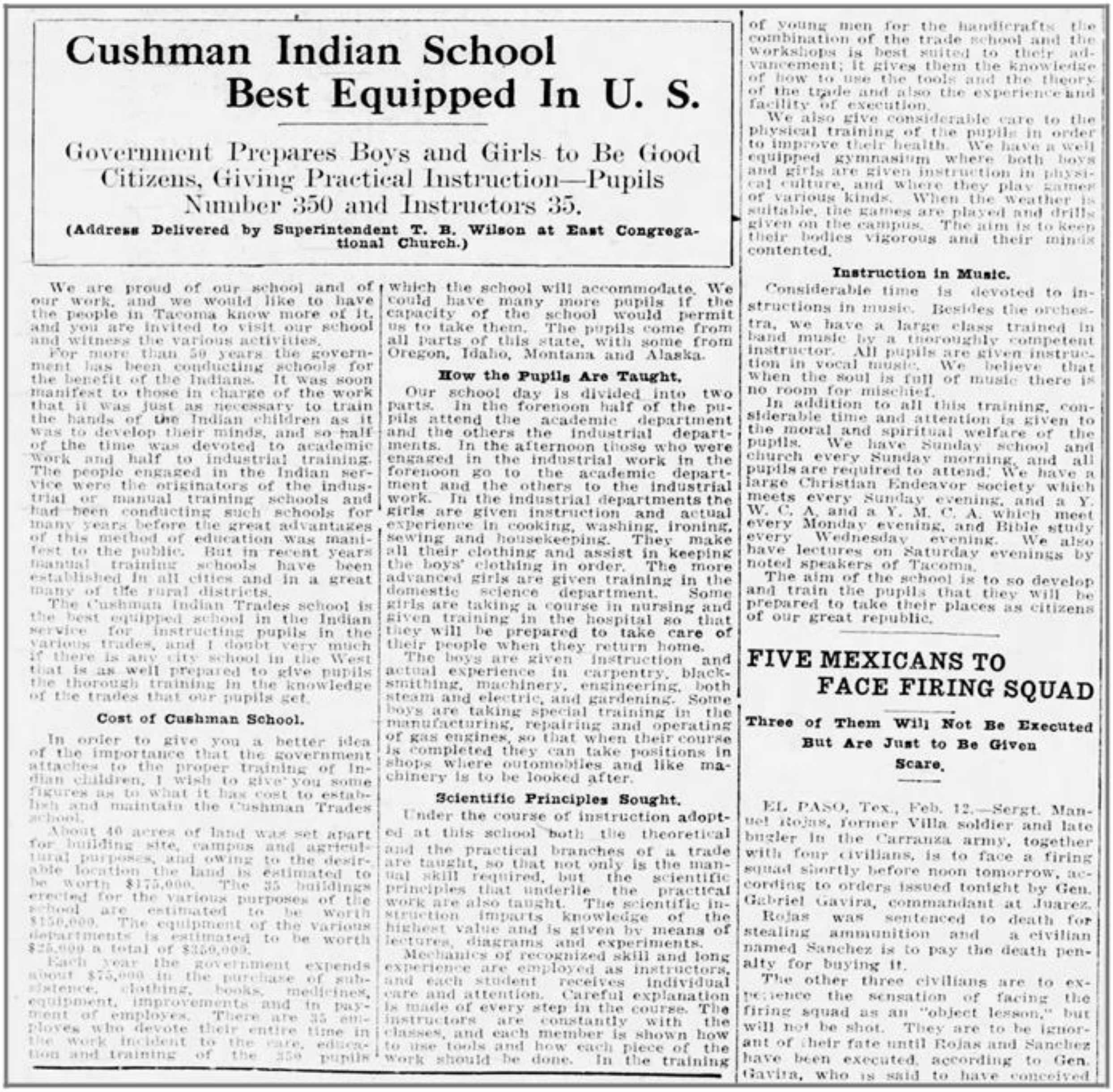
If you would like to be in the study, please sign below. If you also consent for me to record, please indicate below.

__X__ I consent for audio recording.
__X__ I consent for video recording.

Printed name of subject	Signature of subject	Date

Appendix D

Newspaper Clipping, "Cushman Indian School Best Equipped in U.S." (1916)



Cushman Indian School Best Equipped In U. S.

Government Prepares Boys and Girls to Be Good Citizens, Giving Practical Instruction—Pupils Number 350 and Instructors 35.

(Address Delivered by Superintendent T. B. Wilson at East Congregational Church.)

We are proud of our school and of our work, and we would like to have the people in Tacoma know more of it, and you are invited to visit our school and witness the various activities.

For more than 50 years the government has been conducting schools for the benefit of the Indians. It was soon manifest to those in charge of the work that it was just as necessary to train the hands of the Indian children as it was to develop their minds, and so half of the time was devoted to academic work and half to industrial training. The people engaged in the Indian service were the originators of the industrial or manual training schools and had been conducting such schools for many years before the great advantages of this method of education was manifest to the public. But in recent years manual training schools have been established in all cities and in a great many of the rural districts.

The Cushman Indian Trades school is the best equipped school in the Indian service for instructing pupils in the various trades, and I doubt very much if there is any city school in the West that is as well prepared to give pupils the thorough training in the knowledge of the trades that our pupils get.

Cost of Cushman School.

In order to give you a better idea of the importance that the government attaches to the proper training of Indian children, I wish to give you some figures as to what it has cost to establish and maintain the Cushman Trades school.

About 40 acres of land was set apart for building site, campus and agricultural purposes, and owing to the desirable location the land is estimated to be worth $175,000. The 35 buildings erected for the various purposes of the school are estimated to be worth $150,000. The equipment of the various departments is estimated to be worth $25,000 a total of $350,000.

Each year the government expends about $75,000 in the purchase of subsistence, clothing, books, medicines, equipment, improvements and in payment of employes. There are 35 employes who devote their entire time in the work incident to the care, education and training of the 350 pupils which the school will accommodate. We could have many more pupils if the capacity of the school would permit us to take them. The pupils come from all parts of this state, with some from Oregon, Idaho, Montana and Alaska.

How the Pupils Are Taught.

Our school day is divided into two parts. In the forenoon half of the pupils attend the academic department and the others the industrial departments. In the afternoon those who were engaged in the industrial work in the forenoon go to the academic department and the others to the industrial work. In the industrial departments the girls are given instruction and actual experience in cooking, washing, ironing, sewing and housekeeping. They make all their clothing and assist in keeping the boys' clothing in order. The more advanced girls are given training in the domestic science department. Some girls are taking a course in nursing and given training in the hospital so that they will be prepared to take care of their people when they return home.

The boys are given instruction and actual experience in carpentry, blacksmithing, machinery, engineering, both steam and electric, and gardening. Some boys are taking special training in the manufacturing, repairing and operating of gas engines, so that when their course is completed they can take positions in shops where outomobiles and like machinery is to be looked after.

Scientific Principles Sought.

Under the course of instruction adopted at this school both the theoretical and the practical branches of a trade are taught, so that not only is the manual skill required, but the scientific principles that underlie the practical work are also taught. The scientific instruction imparts knowledge of the highest value and is given by means of lectures, diagrams and experiments.

Mechanics of recognized skill and long experience are employed as instructors, and each student receives individual care and attention. Careful explanation is made of every step in the course. The instructors are constantly with the classes, and each member is shown how to use tools and how each piece of the work should be done. In the training of young men for the handicrafts the combination of the trade school and the workshops is best suited to their advancement; it gives them the knowledge of how to use the tools and the theory of the trade and also the experience and facility of execution.

We also give considerable care to the physical training of the pupils in order to improve their health. We have a well equipped gymnasium where both boys and girls are given instruction in physical culture, and where they play games of various kinds. When the weather is suitable, the games are played and drills given on the campus. The aim is to keep their bodies vigorous and their minds contented.

Instruction in Music.

Considerable time is devoted to instructions in music. Besides the orchestra, we have a large class trained in band music by a thoroughly competent instructor. All pupils are given instruction in vocal music. We believe that when the soul is full of music there is no room for mischief.

In addition to all this training, considerable time and attention is given to the moral and spiritual welfare of the pupils. We have Sunday school and church every Sunday morning, and all pupils are required to attend. We have a large Christian Endeavor society which meets every Sunday evening, and a Y. W. C. A. and a Y. M. C. A. which meet every Monday evening, and Bible study every Wednesday evening. We also have lectures on Saturday evenings by noted speakers of Tacoma.

The aim of the school is to so develop and train the pupils that they will be prepared to take their places as citizens of our great republic.

FIVE MEXICANS TO FACE FIRING SQUAD

Three of Them Will Not Be Executed But Are Just to Be Given Scare.

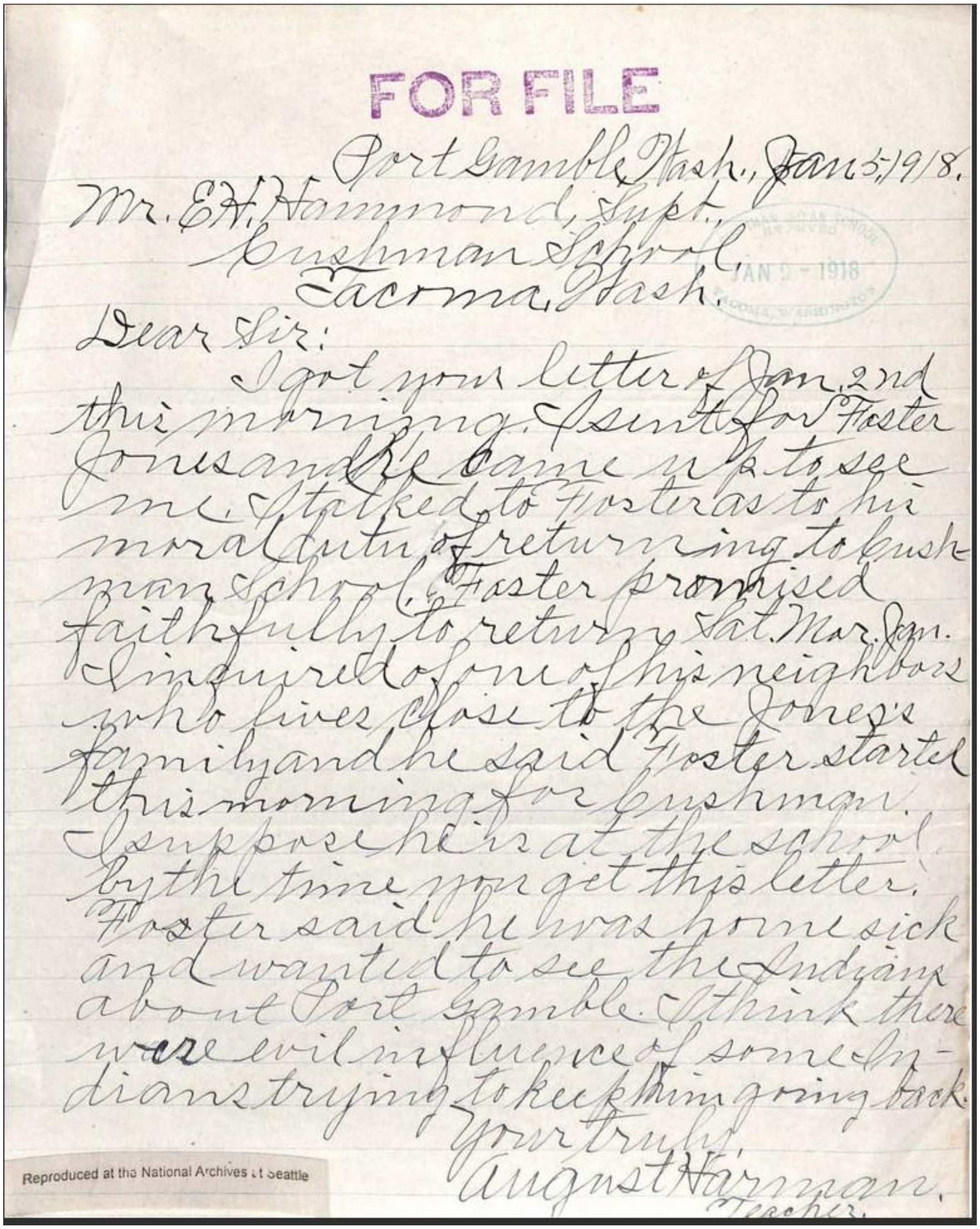
EL PASO, Tex., Feb. 12.—Sergt. Manuel Rojas, former Villa soldier and late bugler in the Carranza army, together with four civilians, is to face a firing squad shortly before noon tomorrow, according to orders issued tonight by Gen. Gabriel Gavira, commandant at Juarez.

Rojas was sentenced to death for stealing ammunition and a civilian named Sanchez is to pay the death penalty for buying it.

The other three civilians are to experience the sensation of facing the firing squad as an "object lesson," but will not be shot. They are to be ignorant of their fate until Rojas and Sanchez have been executed, according to Gen. Gavira, who is said to have conceived

Appendix E

Letter from August Harman, Port Gamble Indian Day School to Superintendent Hammond, January 5, 1918



FOR FILE

Port Gamble Wash., Jan 5, 1918.

Mr. E.H. Hammond, Supt.,
Cushman School,
Tacoma, Wash.

RECEIVED
JAN 9 - 1918
TACOMA, WASHINGTON

Dear Sir:

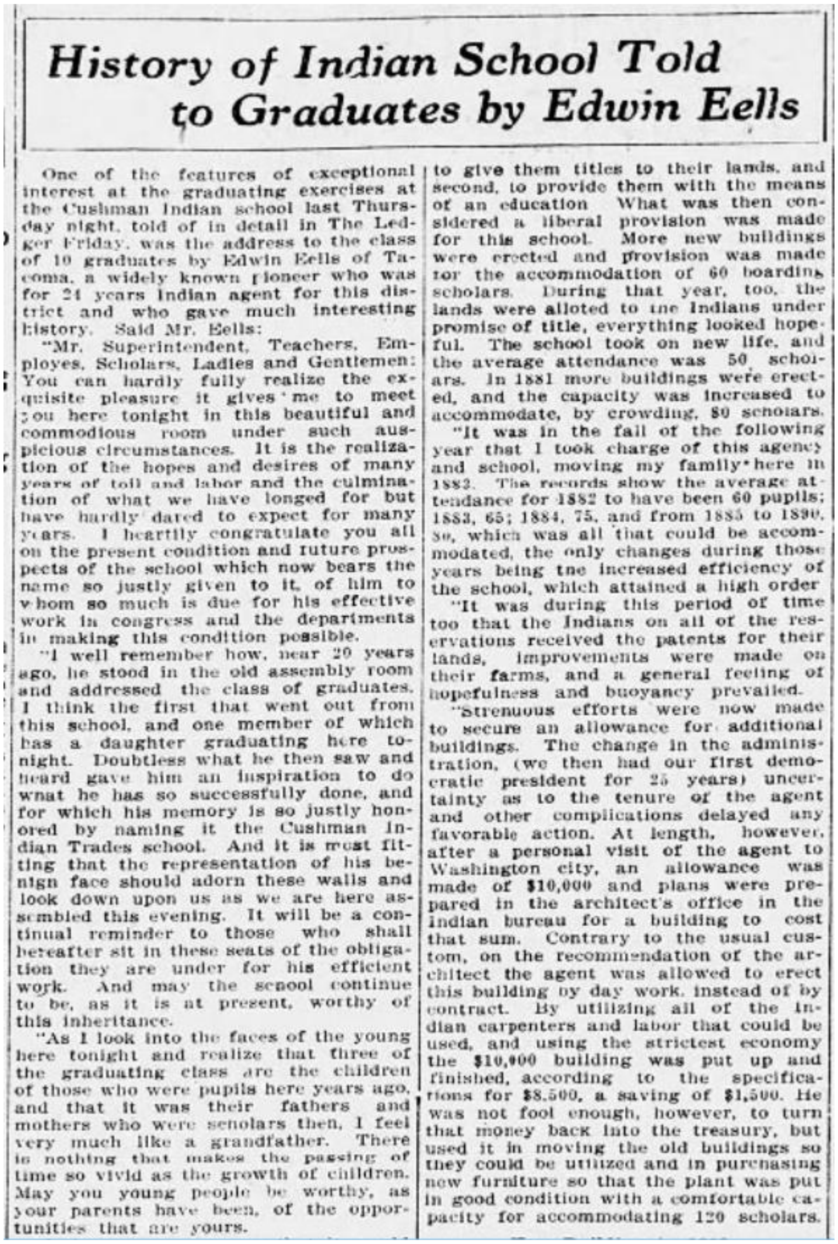
I got your letter of Jan. 2nd this morning. I sent for Foster Jones and he came up to see me. I talked to Foster as to his moral duty of returning to Cushman School. Foster promised faithfully to return Sat. Mar. Jan. I inquired of one of his neighbors who lives close to the Jones's family and he said Foster started this morning for Cushman. I suppose he is at the school by the time you get this letter. Foster said he was homesick and wanted to see the Indians about Port Gamble. I think there were evil influence of some Indians trying to keep him going back.

Your truly,
August Harman.
Teacher.

Reproduced at the National Archives at Seattle

Appendix F

Cushman Graduation Speech, 1910



History of Indian School Told to Graduates by Edwin Eells

One of the features of exceptional interest at the graduating exercises at the Cushman Indian school last Thursday night, told of in detail in The Ledger Friday, was the address to the class of 10 graduates by Edwin Eells of Tacoma, a widely known pioneer who was for 24 years Indian agent for this district and who gave much interesting history. Said Mr. Eells:

"Mr. Superintendent, Teachers, Employes, Scholars, Ladies and Gentlemen: You can hardly fully realize the exquisite pleasure it gives me to meet you here tonight in this beautiful and commodious room under such auspicious circumstances. It is the realization of the hopes and desires of many years of toil and labor and the culmination of what we have longed for but have hardly dared to expect for many years. I heartily congratulate you all on the present condition and future prospects of the school which now bears the name so justly given to it, of him to whom so much is due for his effective work in congress and the departments in making this condition possible.

"I well remember how, near 20 years ago, he stood in the old assembly room and addressed the class of graduates. I think the first that went out from this school, and one member of which has a daughter graduating here tonight. Doubtless what he then saw and heard gave him an inspiration to do what he has so successfully done, and for which his memory is so justly honored by naming it the Cushman Indian Trades school. And it is most fitting that the representation of his benign face should adorn these walls and look down upon us as we are here assembled this evening. It will be a continual reminder to those who shall hereafter sit in these seats of the obligation they are under for his efficient work. And may the school continue to be, as it is at present, worthy of this inheritance.

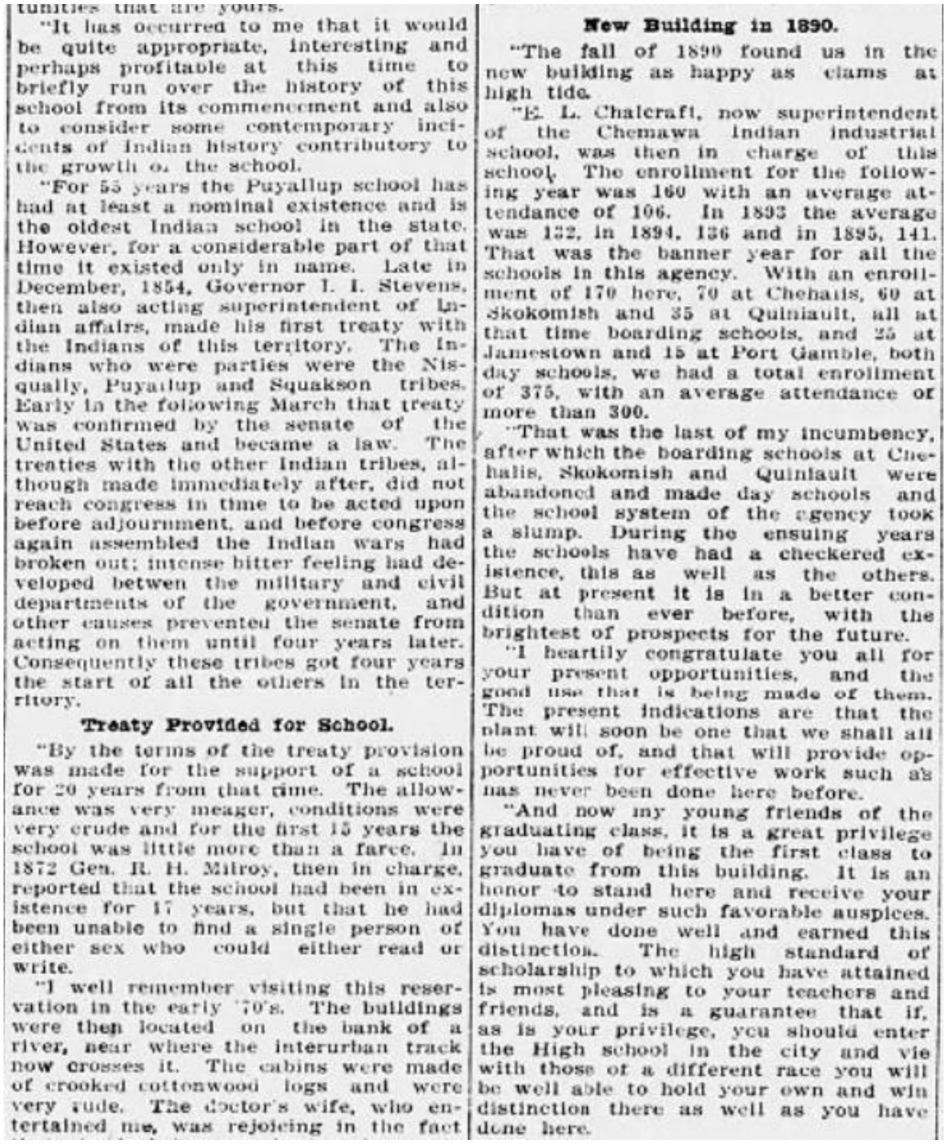
"As I look into the faces of the young here tonight and realize that three of the graduating class are the children of those who were pupils here years ago, and that it was their fathers and mothers who were scholars then, I feel very much like a grandfather. There is nothing that makes the passing of time so vivid as the growth of children. May you young people be worthy, as your parents have been, of the opportunities that are yours.

to give them titles to their lands, and second, to provide them with the means of an education. What was then considered a liberal provision was made for this school. More new buildings were erected and provision was made for the accommodation of 60 boarding scholars. During that year, too, the lands were alloted to the Indians under promise of title, everything looked hopeful. The school took on new life, and the average attendance was 50 scholars. In 1881 more buildings were erected, and the capacity was increased to accommodate, by crowding, 80 scholars.

"It was in the fall of the following year that I took charge of this agency and school, moving my family here in 1882. The records show the average attendance for 1882 to have been 60 pupils; 1883, 65; 1884, 75, and from 1885 to 1890, 80, which was all that could be accommodated, the only changes during those years being the increased efficiency of the school, which attained a high order.

"It was during this period of time too that the Indians on all of the reservations received the patents for their lands, improvements were made on their farms, and a general feeling of hopefulness and buoyancy prevailed.

"Strenuous efforts were now made to secure an allowance for additional buildings. The change in the administration, (we then had our first democratic president for 25 years) uncertainty as to the tenure of the agent and other complications delayed any favorable action. At length, however, after a personal visit of the agent to Washington city, an allowance was made of $10,000 and plans were prepared in the architect's office in the Indian bureau for a building to cost that sum. Contrary to the usual custom, on the recommendation of the architect the agent was allowed to erect this building by day work, instead of by contract. By utilizing all of the Indian carpenters and labor that could be used, and using the strictest economy the $10,000 building was put up and finished, according to the specifications for $8,500, a saving of $1,500. He was not fool enough, however, to turn that money back into the treasury, but used it in moving the old buildings so they could be utilized and in purchasing new furniture so that the plant was put in good condition with a comfortable capacity for accommodating 120 scholars.



tunities that are yours.

"It has occurred to me that it would be quite appropriate, interesting and perhaps profitable at this time to briefly run over the history of this school from its commencement and also to consider some contemporary incidents of Indian history contributory to the growth of the school.

"For 55 years the Puyallup school has had at least a nominal existence and is the oldest Indian school in the state. However, for a considerable part of that time it existed only in name. Late in December, 1854, Governor I. I. Stevens, then also acting superintendent of Indian affairs, made his first treaty with the Indians of this territory. The Indians who were parties were the Nisqually, Puyallup and Squakson tribes. Early in the following March that treaty was confirmed by the senate of the United States and became a law. The treaties with the other Indian tribes, although made immediately after, did not reach congress in time to be acted upon before adjournment, and before congress again assembled the Indian wars had broken out; intense bitter feeling had developed betwen the military and civil departments of the government, and other causes prevented the senate from acting on them until four years later. Consequently these tribes got four years the start of all the others in the territory.

Treaty Provided for School.

"By the terms of the treaty provision was made for the support of a school for 20 years from that time. The allowance was very meager, conditions were very crude and for the first 15 years the school was little more than a farce. In 1872 Gen. R. H. Milroy, then in charge, reported that the school had been in existence for 17 years, but that he had been unable to find a single person of either sex who could either read or write.

"I well remember visiting this reservation in the early '70's. The buildings were then located on the bank of a river, near where the interurban track now crosses it. The cabins were made of crooked cottonwood logs and were very rude. The doctor's wife, who entertained me, was rejoicing in the fact

New Building in 1890.

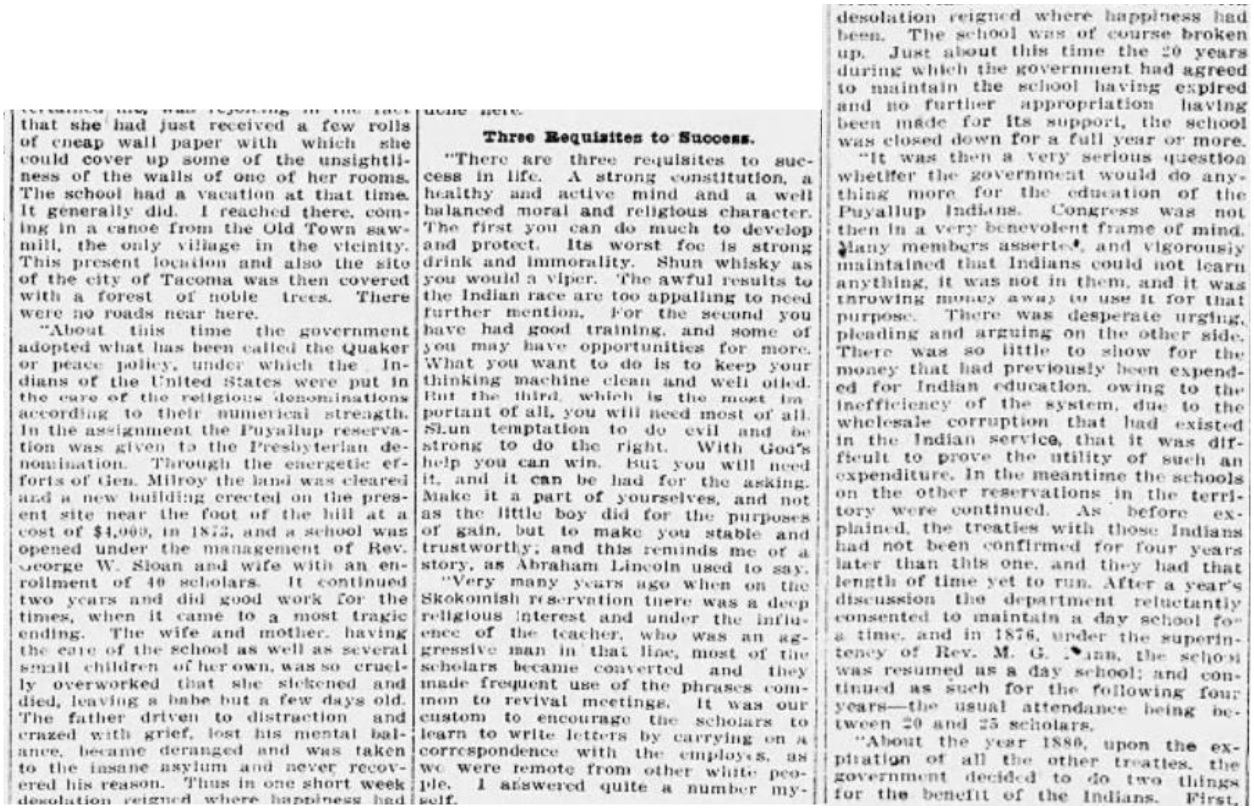
"The fall of 1890 found us in the new building as happy as clams at high tide.

"E. L. Chalcraft, now superintendent of the Chemawa Indian industrial school, was then in charge of this school. The enrollment for the following year was 160 with an average attendance of 106. In 1893 the average was 132, in 1894, 136 and in 1895, 141. That was the banner year for all the schools in this agency. With an enrollment of 170 here, 70 at Chehalis, 60 at Skokomish and 35 at Quiniault, all at that time boarding schools, and 25 at Jamestown and 15 at Port Gamble, both day schools, we had a total enrollment of 375, with an average attendance of more than 300.

"That was the last of my incumbency, after which the boarding schools at Chehalis, Skokomish and Quiniault were abandoned and made day schools and the school system of the agency took a slump. During the ensuing years the schools have had a checkered existence, this as well as the others. But at present it is in a better condition than ever before, with the brightest of prospects for the future.

"I heartily congratulate you all for your present opportunities, and the good use that is being made of them. The present indications are that the plant will soon be one that we shall all be proud of, and that will provide opportunities for effective work such as has never been done here before.

"And now my young friends of the graduating class, it is a great privilege you have of being the first class to graduate from this building. It is an honor to stand here and receive your diplomas under such favorable auspices. You have done well and earned this distinction. The high standard of scholarship to which you have attained is most pleasing to your teachers and friends, and is a guarantee that if, as is your privilege, you should enter the High school in the city and vie with those of a different race you will be well able to hold your own and win distinction there as well as you have done here.



that she had just received a few rolls of cheap wall paper with which she could cover up some of the unsightliness of the walls of one of her rooms. The school had a vacation at that time. It generally did. I reached there, coming in a canoe from the Old Town sawmill, the only village in the vicinity. This present location and also the site of the city of Tacoma was then covered with a forest of noble trees. There were no roads near here.

"About this time the government adopted what has been called the Quaker or peace policy, under which the Indians of the United States were put in the care of the religious denominations according to their numerical strength. In the assignment the Puyallup reservation was given to the Presbyterian denomination. Through the energetic efforts of Gen. Milroy the land was cleared and a new building erected on the present site near the foot of the hill at a cost of $4,000, in 1873, and a school was opened under the management of Rev. George W. Sloan and wife with an enrollment of 40 scholars. It continued two years and did good work for the times, when it came to a most tragic ending. The wife and mother, having the care of the school as well as several small children of her own, was so cruelly overworked that she sickened and died, leaving a babe but a few days old. The father driven to distraction and crazed with grief, lost his mental balance, became deranged and was taken to the insane asylum and never recovered his reason. Thus in one short week desolation reigned where happiness had been. The school was of course broken up. Just about this time the 20 years during which the government had agreed to maintain the school having expired and no further appropriation having been made for its support, the school was closed down for a full year or more.

"It was then a very serious question whether the government would do anything more for the education of the Puyallup Indians. Congress was not then in a very benevolent frame of mind. Many members asserted, and vigorously maintained that Indians could not learn anything, it was not in them, and it was throwing money away to use it for that purpose. There was desperate urging, pleading and arguing on the other side. There was so little to show for the money that had previously been expended for Indian education, owing to the inefficiency of the system, due to the wholesale corruption that had existed in the Indian service, that it was difficult to prove the utility of such an expenditure. In the meantime the schools on the other reservations in the territory were continued. As before explained, the treaties with those Indians had not been confirmed for four years later than this one, and they had that length of time yet to run. After a year's discussion the department reluctantly consented to maintain a day school for a time, and in 1876, under the superintendency of Rev. M. G. Mann, the school was resumed as a day school; and continued as such for the following four years—the usual attendance being between 20 and 25 scholars.

"About the year 1880, upon the expiration of all the other treaties, the government decided to do two things for the benefit of the Indians. First,

Three Requisites to Success.

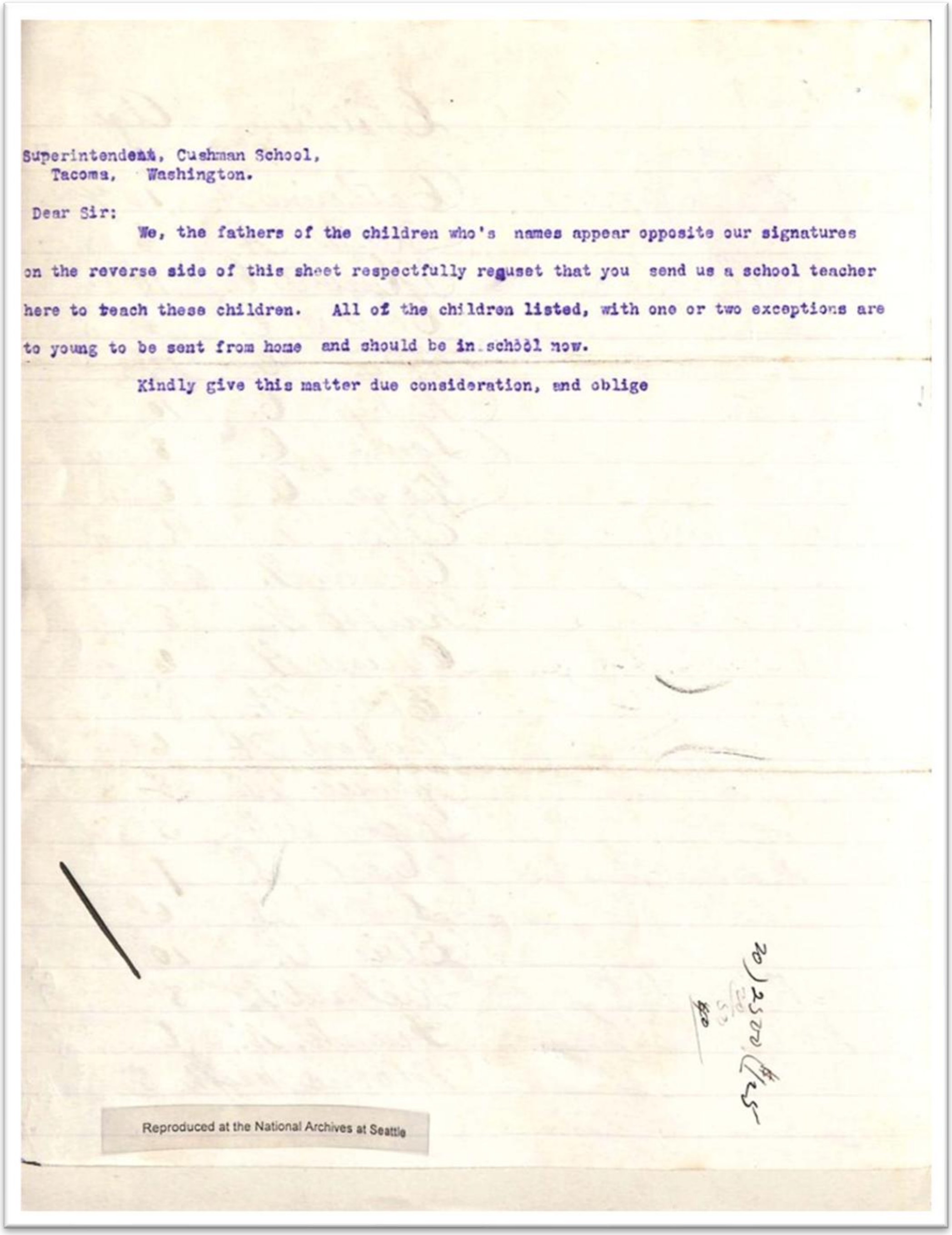
"There are three requisites to success in life. A strong constitution, a healthy and active mind and a well balanced moral and religious character. The first you can do much to develop and protect. Its worst foe is strong drink and immorality. Shun whisky as you would a viper. The awful results to the Indian race are too appalling to need further mention. For the second you have had good training, and some of you may have opportunities for more. What you want to do is to keep your thinking machine clean and well oiled. But the third, which is the most important of all, you will need most of all. Shun temptation to do evil and be strong to do the right. With God's help you can win. But you will need it, and it can be had for the asking. Make it a part of yourselves, and not as the little boy did for the purposes of gain, but to make you stable and trustworthy; and this reminds me of a story, as Abraham Lincoln used to say.

"Very many years ago when on the Skokomish reservation there was a deep religious interest and under the influence of the teacher, who was an aggressive man in that line, most of the scholars became converted and they made frequent use of the phrases common to revival meetings. It was our custom to encourage the scholars to learn to write letters by carrying on a correspondence with the employes, as we were remote from other white people. I answered quite a number myself.

Source: Eells, E. (1910, April). History of Indian school told to graduates by Edwin Eells. *The Ledger*.

Appendix G

S'Klallam Fathers Petition



Superintendent, Cushman School,
Tacoma, Washington.

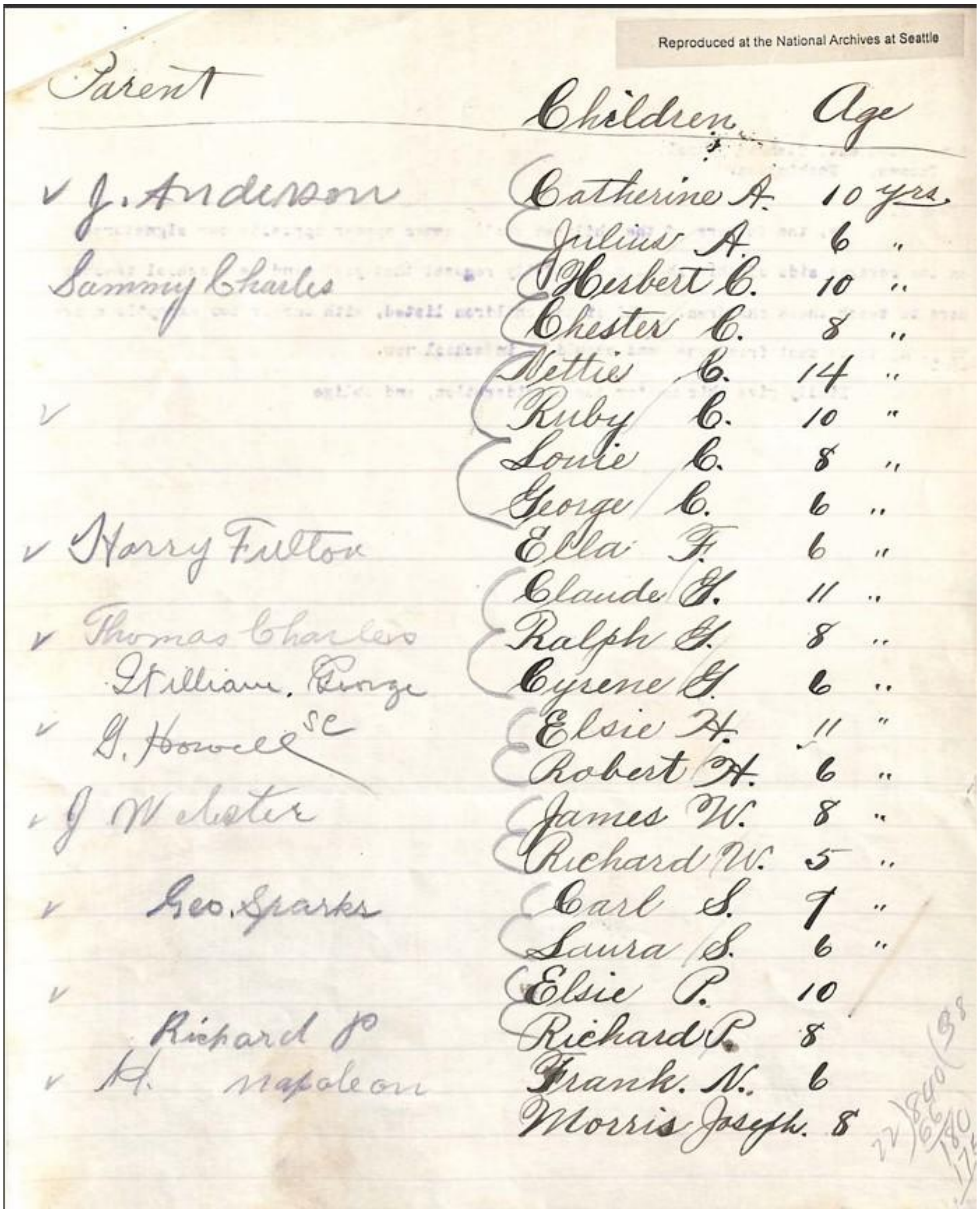
Dear Sir:

We, the fathers of the children who's names appear opposite our signatures on the reverse side of this sheet respectfully reguset that you send us a school teacher here to teach these children. All of the children listed, with one or two exceptions are to young to be sent from home and should be in school now.

Kindly give this matter due consideration, and oblige

20) 2570 [illegible]

Reproduced at the National Archives at Seattle



Reproduced at the National Archives at Seattle

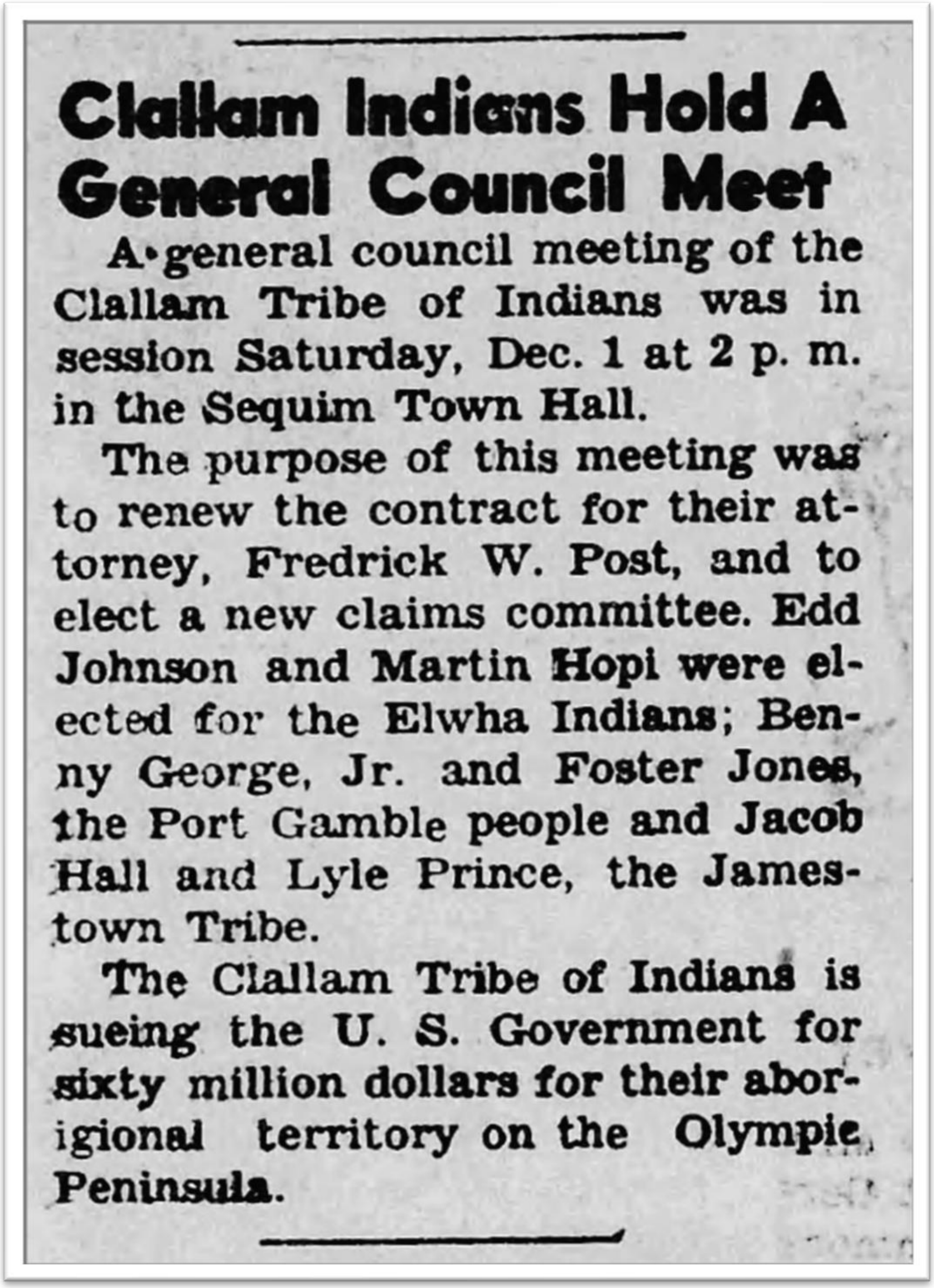
Parent	Children	Age
✓ J. Anderson	Catherine A.	10 yrs.
	Julius A.	6 "
Sammy Charles	Herbert C.	10 "
	Chester C.	8 "
	Nettie C.	14 "
✓	Ruby C.	10 "
	Louie C.	8 "
	George C.	6 "
✓ Harry Fulton	Ella F.	6 "
	Claude G.	11 "
✓ Thomas Charles	Ralph G.	8 "
William George	Cyrene G.	6 "
✓ G. Howell SC	Elsie H.	11 "
	Robert H.	6 "
✓ J Webster	James W.	8 "
	Richard W.	5 "
✓ Geo. Sparks	Carl S.	7 "
	Laura S.	6 "
✓	Elsie P.	10
Richard P	Richard P.	8
✓ H. napoleon	Frank. N.	6
	Morris Joseph.	8

22)840(38
66
180
17

Source: S’Klallam Fathers Petition. (1919). *Petition letter and list of parents, children, and ages to the Superintendent of Cushman School* [Letter and manuscript]. Record Group 75: Records of the Bureau of Indian Affairs, Puyallup Agency, National Archives at Seattle, Seattle, WA.

Appendix H

Foster Jones, Clallam Council, 1956



Clallam Indians Hold A General Council Meet

A general council meeting of the Clallam Tribe of Indians was in session Saturday, Dec. 1 at 2 p. m. in the Sequim Town Hall.

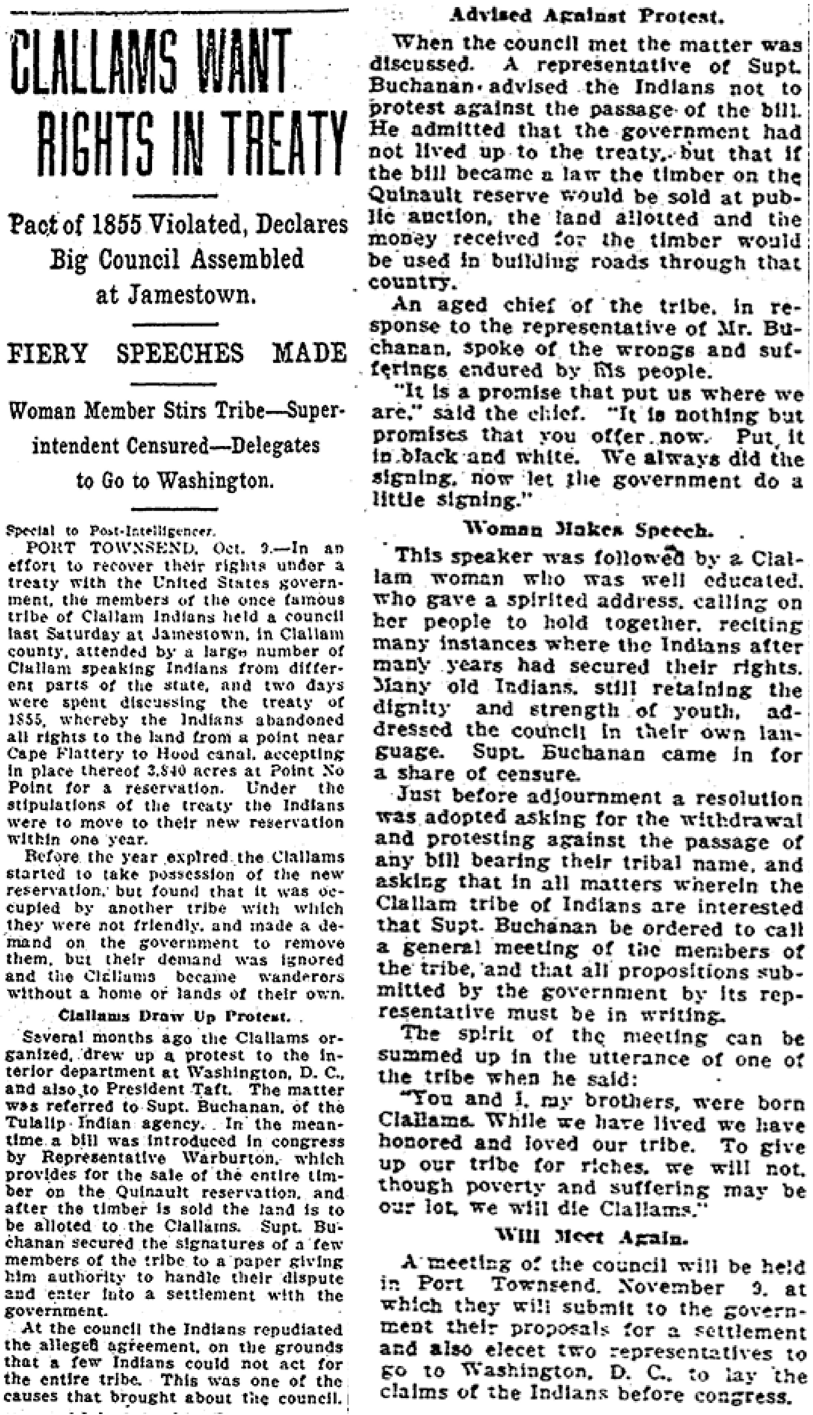
The purpose of this meeting was to renew the contract for their attorney, Fredrick W. Post, and to elect a new claims committee. Edd Johnson and Martin Hopi were elected for the Elwha Indians; Benny George, Jr. and Foster Jones, the Port Gamble people and Jacob Hall and Lyle Prince, the Jamestown Tribe.

The Clallam Tribe of Indians is sueing the U. S. Government for sixty million dollars for their aborigional territory on the Olympic Peninsula.

Source: Clallam Indians hold a general council meet. (1956, December 6). *Sequim Press*, 4.

Appendix I

Clallams Want Rights in Treaty



CLALLAMS WANT RIGHTS IN TREATY

Pact of 1855 Violated, Declares Big Council Assembled at Jamestown.

FIERY SPEECHES MADE

Woman Member Stirs Tribe—Superintendent Censured—Delegates to Go to Washington.

Special to Post-Intelligencer.

PORT TOWNSEND, Oct. 9.—In an effort to recover their rights under a treaty with the United States government, the members of the once famous tribe of Clallam Indians held a council last Saturday at Jamestown, in Clallam county, attended by a large number of Clallam speaking Indians from different parts of the state, and two days were spent discussing the treaty of 1855, whereby the Indians abandoned all rights to the land from a point near Cape Flattery to Hood canal, accepting in place thereof 3,840 acres at Point No Point for a reservation. Under the stipulations of the treaty the Indians were to move to their new reservation within one year.

Before the year expired the Clallams started to take possession of the new reservation, but found that it was occupied by another tribe with which they were not friendly, and made a demand on the government to remove them, but their demand was ignored and the Clallams became wanderers without a home or lands of their own.

Clallams Draw Up Protest.

Several months ago the Clallams organized, drew up a protest to the interior department at Washington, D. C., and also to President Taft. The matter was referred to Supt. Buchanan, of the Tulalip Indian agency. In the meantime a bill was introduced in congress by Representative Warburton, which provides for the sale of the entire timber on the Quinault reservation, and after the timber is sold the land is to be alloted to the Clallams. Supt. Buchanan secured the signatures of a few members of the tribe to a paper giving him authority to handle their dispute and enter into a settlement with the government.

At the council the Indians repudiated the alleged agreement, on the grounds that a few Indians could not act for the entire tribe. This was one of the causes that brought about the council.

Advised Against Protest.

When the council met the matter was discussed. A representative of Supt. Buchanan advised the Indians not to protest against the passage of the bill. He admitted that the government had not lived up to the treaty, but that if the bill became a law the timber on the Quinault reserve would be sold at public auction, the land allotted and the money received for the timber would be used in building roads through that country.

An aged chief of the tribe, in response to the representative of Mr. Buchanan, spoke of the wrongs and sufferings endured by his people.

"It is a promise that put us where we are," said the chief. "It is nothing but promises that you offer now. Put it in black and white. We always did the signing, now let the government do a little signing."

Woman Makes Speech.

This speaker was followed by a Clallam woman who was well educated, who gave a spirited address, calling on her people to hold together, reciting many instances where the Indians after many years had secured their rights. Many old Indians, still retaining the dignity and strength of youth, addressed the council in their own language. Supt. Buchanan came in for a share of censure.

Just before adjournment a resolution was adopted asking for the withdrawal and protesting against the passage of any bill bearing their tribal name, and asking that in all matters wherein the Clallam tribe of Indians are interested that Supt. Buchanan be ordered to call a general meeting of the members of the tribe, and that all propositions submitted by the government by its representative must be in writing.

The spirit of the meeting can be summed up in the utterance of one of the tribe when he said:

"You and I, my brothers, were born Clallams. While we have lived we have honored and loved our tribe. To give up our tribe for riches, we will not, though poverty and suffering may be our lot, we will die Clallams."

Will Meet Again.

A meeting of the council will be held in Port Townsend, November 9, at which they will submit to the government their proposals for a settlement and also elecect two representatives to go to Washington, D. C., to lay the claims of the Indians before congress.

Source: Clallams want rights in treaty. (1912, October 10). *The Seattle Post-Intelligencer*, 14.