

Red Huckleberry and Strawberry Gluten-free Handpies

I grew up spending late summers playing in the forest surrounding my Grandmother's house and eating red huckleberries right off the branch. She taught me how to identify them, so I had her help me harvest them. Berry picking always goes fast with good conversation. Personally, I prefer the red variety to the blue and feel that they pair well with the brightness of the strawberries in this recipe. However, blue huckleberries can easily be used in this recipe, as well as small blueberries if you don't have access to either. Using these substitutions, you'll likely get more of a purple instead of that bright red color. As far as I know, huckleberries are not cultivated, so when foraging make sure your berries are correctly identified. Never munch on a Hunch!

Instructions:

Pie Crust:

1. Combine flour, salt, baking powder, and xanthan gum in a metal bowl.
2. Cut in the cold butter with a pastry cutter or large fork until combined, the texture should be clumpy and crumbly.
3. Whisk egg white and milk together, then add to the flour mixture in 2 parts mixing with a spatula. The dough should be just combined enough to stick together and make a ball. Try not to over-mix to retain the clumps of butter we created. If the dough is too sticky add more flour one teaspoon at a time.
4. Set aside in the fridge to stay firm.

Fruit filling:

1. Dice strawberries into small pieces and combine with huckleberries.
2. Sift corn starch over the fruit and stir. Stir in sugar, lemon juice, and a pinch of salt.
3. Strain excess juice and toss (or save for an ice cream topper)

Hand Pies

1. Lay down parchment paper. Dust a rolling pin and roll out pie crust thin. Cut 2 large circles from the crust, or try a fun shape.
2. Spoon pie filling onto half, then fold over to make half-moons
3. Crimp the edges shut with a fork and cut slits or holes to vent. Brush surface with egg wash.
4. Bake on a parchment lined sheet at 350 for 25-30 minutes checking for doneness.

Ingredients:

- ½ Cup Gluten Free Flour
- ½ Tsp Salt
- 1/8 Tsp Baking Powder
- 1/8 Tsp Xanthan Gum
- ¼ Cup Cold Butter, Cubed
- 1 Egg white
- 1 Tsp milk
- ½ Cup Red Huckleberries
- ½ Cup Strawberries
- ½ Tbsp Corn Starch
- ¼ Cup Sugar
- ½ Tbsp Lemon Juice
- 1 Egg, beaten



Orange Shirt Day Commemoration	Tulalip Boarding School Timeline	<i>Decolonizing Trauma Work Review</i>	Red Huckleberry & Strawberry Handpies
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Orange Shirt Day Commemorations

*By Lena Jones,
Education Curator*

When I was first offered the Education Curator position at the Hibulb Cultural Center, I dreamt that night I was walking through a beautiful forest and came across a pond with resplendent water. The water began bubbling, and a massive, dazzling, light brown bear came out of the water. I was absolutely awe-stricken as it seemed the bear was smiling at me. The bear walked toward me and laid at my feet a giant book. When I opened it, it was dry, and the pages were blank. I thought, 'we can fill these pages with our history and the beauty of our culture.' And I woke up.

I can share this in these times with the recognition that in our past, our children -our children- were unable to have their dreams acknowledged in a repressive system known as residential schools in Canada and boarding schools in the USA. These institutions denied any links to language, land, culture, and community. One lady, Phyllis Jack Webstad, recalled her experience of wearing an orange shirt her grandmother bought for her first day of school. She was forced to take it off, never to be seen again. It was an abusive, uncaring, and traumatic system where children were required to be away from family and community for years.

An international movement began known as Orange Shirt Day, now observed as a holiday on September 30. It commemorates the missing and murdered school children, of which it is believed between 4,000 to 6,000 children died in the schools. It also honors the healing journey of residential/boarding school survivors. Each year brings us closer to justice and healing Initiatives. Orange Shirt Day observances in the communities are beautiful with songs and dances, prayers, and family togetherness. Those of us with family members who attended residential/boarding schools can celebrate the resilience of our parents, grandparents. And heal. Our children can share and dream.

*A Message From Mytyl Hernandez,
Museum Manager*

Many things have changed and evolved since the opening of our Cultural Center in 2011. Some of our beloved staff have moved on to start new chapters. And a few have even passed on to the other side.

In December of 2022 our longtime Education Curator, Lena Jones, went to join her ancestors. Lena dedicated 31 years to working for the Tulalip Tribes and we are so grateful to have had 11 years with her at the Hibulb Cultural Center. She was instrumental in the creation of programming such as our lecture series, workshops, film festival and curriculum. She coordinated quilting groups, supported our artists and honored elders and Veterans. Lena's legacy lives on in every event hosted by the Hibulb Cultural Center.

Lena played a big role in our Hibulb Newsletters and with the blessing of Lena's family, we share this article that she wrote in the fall of 2022.

Tulalip Boarding School Timeline

From Emilie Miller, Senior Curator

1819: Native assimilation era begins with the Civilization Fund Act which encouraged American education be provided to Native children to enforce “civilization”.

1855: Signing of Treaty of Point Elliott which establishes the Tulalip Reservation and promises an industrial and agricultural school to be built on the reservation within a year of the signing.

1857: Father Eugene Chirouse arrives and begins teaching kids and building a Catholic church and school. Father Chirouse receives a contract with the US Government to financially support the Tulalip Mission School, making it the first federally contracted school in the country.

Decolonizing Trauma Work Review:

Renee Linklater’s (Rainy River First Nations) book *Decolonizing Trauma Work* is a must read when considering topics such as healing, intergenerational trauma, and boarding schools. The book is academic in nature, and brings in the perspectives of ten healthcare practitioners from different Indigenous backgrounds. With this fall’s focus on healing, *Decolonizing Trauma Work* is a powerful resource for both Indigenous people on their healing journey and those in the mental health field.

Linklater states that intergenerational trauma impacts generations of Indigenous people, being passed down behaviorally, observationally (Bombay, Matheson, Anisman, 2009; Brave Heart-Jordan, 1995; Chanonneuve, 2005; Menzies, 2005) and through memory (Auerhahn & Laub, 1998; WesleyEsquimax & Smolewski, 2004). Linklater defines resiliency as “the ability to

1860: First on-reservation government-run boarding school on the Yakama Indian Reservation in Washington Territory.

1893: Federal legislation requires all Indian children to attend boarding schools.

1901: Federal Government gains control over the previous Tulalip Mission School but the original school buildings are burnt down

1905: Tulalip Boarding School campus is finished being built and opens to students on January 22, 1905, exactly 50 years after the signing of the Point Elliott Treaty.

1920: The Bureau of Indian Affairs releases opinion stating that boarding schools are too expensive to maintain and were encouraging dependency instead of self-sufficiency.



Tulalip Boarding School Students. Ca 1901
Mae Williams Collection, Hibulb Cultural Center

withstand trauma and turmoil and be able to proceed with living and engaging in a productive life.” She explains the importance of using a lens of resiliency, explaining that “Resiliency focuses on the strengths of Indigenous peoples and their cultures, providing a needed alternative to the focus on pathology, dysfunction and victimization (Goforth, 2007).

One of my favorite notions from this book that I hope others will take away from this book was Linklater’s discussion of the need to educate one’s self and others on the history of the harm caused by colonialism to one’s community and continues to harm one’s community today. Linklater writes “Putting the historical context into perspective and framing the discussion around the cause, rather than the resulting issues, encourages Indigenous people to understand their circumstances as a consequence of colonization.”

1923: The majority of Native students in the US were attending Public School

1928: Study finds major deficiencies in the boarding schools including poor diet, overcrowding, excessive labor of students, and below standard medical services and teachers.

1932: Tulalip Boarding School officially closes.

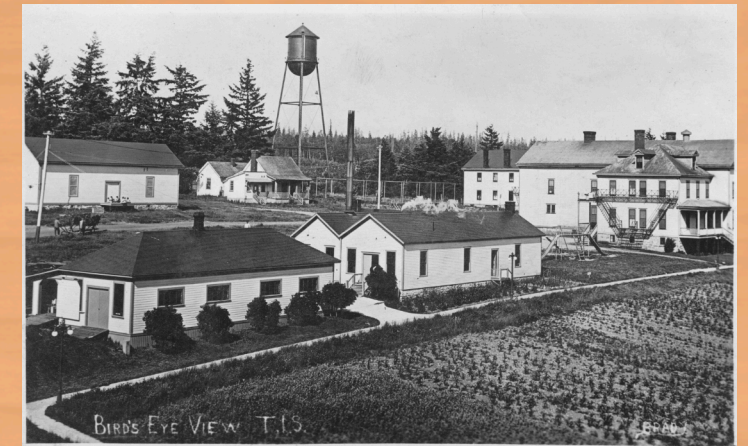
1990: Native American Language Act was passed repudiating past policies enacted during the assimilation era that criminalized the use of Native languages.

1993: Memorandum of Understanding between Bureau of Indian Affairs and FBI to establish better investigate matters and provide efficient administration of criminal investigative services in Indian country.

2021: September 30th declared Orange Shirt Day by the Tulalip Tribes as a way to remember and honor survivors and descendants of the boarding school. This day was adopted from Canada’s Day of Reconciliation, also called Orange Shirt Day which was declared in 2013.

2022: Department of the Interior releases investigative report that outlines the consequences of the federal boarding schools. This investigation identified marked and unmarked burial sites of approximately 53 different schools, but expects that number is significantly higher. The tragedies of the boarding schools will continue to be investigated.

Tulalip Boarding School Campus. Ca 1912
Wayne Williams Collection, Hibulb Cultural



One of the healthcare practitioners, Tina Vincent (Barrier Lake First Nation) states “It’s understanding history, where we came from—understanding that there’s resiliency here, and there’s generations and generations of it. That talks values and of the strength we have.”

The fifth chapter is dedicated to Indigenous perspectives of wellness and healing. Through this research study, Linklater is able to identify components of Indigenous understandings of wellness, including but not limited to balance and harmony, being in creation, honoring the Spirit and spirituality, interconnectedness, identity development, community involvement, and more. Throughout the book Linklater, the healthcare practitioners, and the sources Linklater draws upon speak to the importance of Spirit, as well as the importance of including spirit need to be in balance with mental and physical health. Linklater

quotes, “Mehl-Madrona (2003) points out that in traditional healing, ‘Medicine and spirituality are not separated as they are in our modern world’.”

Originally published in 2014, *Decolonizing Trauma Work* remains as relevant today as when it was first published. Not only does Linklater demonstrate how mainstream mental health treatment can negatively impact Indigenous peoples, the book goes a step further and provides alternative frameworks created by and for Indigenous peoples.

Book Review by Ana Ramirez, Education Curator



5 out of 5 Baskets