

WASHINGTON STATE TRUTH AND HEALING TRIBAL ADVISORY COMMITTEE



2026 INTERIM REPORT

Washington State Attorney General's Office



Letter from Members of the Tribal Advisory Committee

Dear Boarding School Survivors, Descendants, and Washingtonians,

As we embark on the next chapter of our work, the Truth and Healing Tribal Advisory Committee (TAC) remains devoted to truth-telling, healing, and Tribal sovereignty. We are charged with advising the Attorney General's Office (AGO) in its efforts to research and document the operations and impacts of Indian boarding schools in Washington; listen to survivors and their descendants; and develop recommendations that acknowledge past harms and chart a path toward healing.

From the establishment of TAC in 2023, we recognized that meaningful community engagement must rest on strong relationships and culturally appropriate processes. We have prioritized building trust—establishing Indigenous-safe spaces, cultural protocols, and guidance from Elders—to ensure that when gatherings do occur, they are held in a manner fully grounded in community values and led by those most impacted.

Our collective efforts to date:

Research: The AGO's initial research focused on facilities that operated within Washington state or territorial boundaries since the mid-1850's. The research aims to identify the number of children sent to Indian boarding schools in Washington, cemeteries attached to or near Indian boarding facilities, how children were transported to these facilities, and the number of children who never returned home. This initial research phase focuses on 1850 through 1930, widely accepted as the U.S. boarding school era.

AGO research included document and archive requests to National Archives and Records Administration (NARA) Seattle, Washington State Archives, the Seattle Archdiocese, Providence Seattle, Jesuit Archives, all 39 Washington county governments and County Sheriff's Offices, and Indian Health Services (IHS), part of the federal Department of Health and Human Services. Access to information from the early Indian Boarding School period are limited due to records not being digitized or available for online viewing and will require extensive in-person travel to view and gather history from these sources.

Outreach & Listening: In 2026, we moved into our next phase of this work. In March, we held our first listening session in Toppenish, in partnership with the Confederated Tribes and Bands of the Yakama Nation. In June, we held our second listening session with the Quinault Indian Nation in Taholah. Moving forward, we are committed to outreach guided by community to protect the cultural, emotional, and spiritual well-being of survivors and community members. We have the goal of hosting four additional listening sessions with participating Tribes and would like to continue this effort across Washington State.

We are honored to put forward this report as our commitment to the work ahead. True healing demands sustained dedication, transparent record-keeping, robust funding for Tribally led healing initiatives, and institutional reforms that honor the unique relationship between Tribes and the state. As TAC members, we stand ready to support the next phase of this work in partnership with community and in consultation with Tribes.

With respect and solidarity,

Edward "Arlen" Washines (Yakama Nation)
Rebecca Black (Quinault Indian Nation)
Diana Bob (Lummi Nation)
Tamika LaMere (Little Shell Tribe of Chippewa Indians)
Abriel Johnny (Tlingit, Haida)

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In 2023, the Legislature established the Truth and Healing Tribal Advisory Committee (TAC), a group of Tribal community members who have expertise and lived experience as boarding school survivors or their descendants, administered by the Attorney General's Office (AGO). The TAC is directed to compile a record about the operations and impacts of Indian boarding schools in Washington.

For generations, the Federal and State governments, along with religious institutions that received Federal funding, pursued and carried out policies that sought total assimilation of Native American and Alaska Native people into the dominant white culture, attempting to eradicate Tribal cultures, languages, and governments. Many different policies and practices were used to further this goal.

Indian boarding schools were one such assimilationist policy. Boarding schools touched nearly every Tribal community and caused immense trauma by forcibly separating children from their families, communities, and cultural practices. All too often, children never returned home.

There are no complete records accounting for the full extent of the operation of these institutions in Washington, nor whether or how the state supported these institutions. The TAC advises the AGO in research and engagement with Tribal communities to understand the full scope of the impact of Indian boarding schools and to determine what accountability and healing could mean for those harmed.

This is the second progress report from the TAC. The first report released in June 2025, focuses on research to identify facilities that operated in Washington. The 2025 report identified 28 facilities (see Appendix I) that housed Native children where assimilation tactics were utilized. Additional research is ongoing to learn more about the experiences of Indigenous youth at these institutions and to identify others.

Summary of TAC Composition and Activity

The Tribal Advisory Committee is comprised of five Tribal members across Washington State representing Tribes that share geography with Washington State and its urban Indigenous communities.

Committee Members include:

Rebecca Black, Quinault Indian Nation
Diana Bob, Lummi Nation
Abriel Johnny, Tlingit/Cowichan First Nations
Tamika LaMere, Anishinaabe/Little Shell Chippewa
Shx'my'ah Edward Washines, Yakama Nation

The TAC's authorizing proviso (see Appendix II) directs the AGO to conduct rigorous research, convene survivor-centered listening sessions, and provide a transparent, accurate, and accessible record as a foundation for justice, healing, and a more inclusive future for everyone.

The TAC meets monthly, including additional monthly optional drop-in sessions, and met in-person with Attorney General Nick Brown during the fall of 2025, to address directives that include:

- Bringing forth a truthful account of the policies and practices from the boarding school era and beyond, that led to cultural and linguistic loss within Tribal communities, and
- Developing recommendations to direct Washington State in its work with Tribes and Tribal communities, in its efforts to redress hurtful policies and practices, and to correct enduring language and policies that continue to damage Tribes and Tribal people.

To review TAC meeting agendas and minutes, please visit
<https://www.atg.wa.gov/washington-state-truth-and-reconciliation-tribal-advisory-committee>.

Collaboration within the AGO

The TAC is staffed by the AGO's Tribal Policy team, which also supports the Washington State Missing and Murdered Indigenous Women and People (MMIWP) Task Force, and the Emmett Till Cold Case Investigations and Prosecutions Grant Program.

MMIWP Task Force

In 2021, the Washington Legislature established the MMIWP Task Force, administered by the AGO. The Task Force conducts research and analysis to understand the causes of disproportionate rates of Indigenous people who go missing or are murdered and develops recommendations to address this disproportionality.

Emmett Till Cold Case Investigations and Prosecutions Grant Program

Additionally, in 2023, the AGO applied for and received the Emmett Till federal grant to work with Tribes and their archives to research, identify, and create an inventory of cold cases involving Indigenous victims prior to 1980. Victims in these cases suffered civil rights violations if they were targeted because they were Indigenous, and/or if their cases were not investigated appropriately or at all because the victim was Indigenous. We expect children who did not return from boarding schools to comprise a portion of this inventory.

MMIWP Cold Case Unit

In 2023, the Legislature passed HB 1177, creating the Cold Case Unit within the Criminal Justice Division of the AGO, sponsored by Representative Debra Lekanoff and requested by the Attorney General's Office. This unit provides additional resources to law enforcement agencies across the state in solving missing person and cold homicide cases involving persons of Indigenous ancestry who go missing or are murdered. The Unit consists of one Chief Investigator/Supervisor, four Senior Investigators, and one MMIWP Victim/Witness Advocate and Case Coordinator. For more information, please visit: <https://www.atg.wa.gov/mmiwp-cold-case-unit>.

These projects within the AGO work cooperatively to support the following goals: Enhance collaboration between Tribes, Tribal communities, and the AGO; With Tribal and family consent, pursue recent and cold MMIWP cases, including those from the Boarding School era, for potential investigation and prosecution; and Engage with families and affected communities to define and record their visions of justice and accountability through reporting, policy recommendations, and legislative proposals.

Listening Sessions

In 2023, the TAC identified six initial Tribal communities to engage in research and listening sessions. Based on the historical presence of Indian boarding schools within their regions and the high likelihood that children from these Tribes were forcibly removed from their families and made to attend these institutions.

These six Tribes are:

- Confederated Tribes and Bands of the Yakama Nation
- Spokane Tribe of Indians
- Quinault Indian Nation
- Confederated Tribes of the Colville Reservation
- Puyallup Tribes of Indians
- Suquamish Tribe

The AGO and TAC hope to extend this work to include all 29 federally recognized Tribes that share geography with Washington State if they choose to participate. We recognize that much work remains to establish a full and transparent record of the complex history of Indian boarding schools in Washington State.

Yakama Nation Listening Session

The TAC held its first listening session with the Yakama Nation in March 2026 in Toppenish, Washington. Community members generously shared their experiences and knowledge, offering powerful testimony about the deep and lasting harms Indian boarding schools have inflicted on Tribal communities. Read more about it here: [State Indian boarding school committee visits Yakama Reservation to hear testimony | Local | yakimaherald.com.](#)



“

We need to help bring about the healing of the hurt that still plagues our people today.

-Listening Session Participant

”

The Yakama Nation listening session included presentations from AGO staff, who provided attendees with background on the boarding school project and the work of the TAC. Jon Shellenberger, citizen of the Yakama Nation and Cultural Resource Department Director for the Cowlitz Indian Tribe, presented on the history of Fort Simcoe as an Indian boarding school and discussed ongoing efforts to identify unmarked graves at the site.

Additional presentations were given by Dr. Rex Quaempts, member of the Yakama Nation and Family Practice Physician, Dr. Maxine Brings Him Back Janis, member of the Lakota Nation and board certified licensed registered Dental Hygienist and Public Health Practitioner, and Henry Strom, member of the Yakama Nation and descendant of the Quinault and Nez Perce Tribes, Executive Director of Native Education at the Washington State Office of the Superintendent of Public Instruction (OSPI). Both days included several hours of open-mic testimony, during which community members shared personal experiences and insights with attendees, TAC members, and AGO staff.

I don't view the early ones as boarding schools, I see them as concentration camps.

-Listening Session Participant



White Swan, WA; First Indian Boarding School establish in the United States, Fort Simcoe Indian Boarding School. This school was established in the fall of 1860 by James Wilbur, a methodist preacher and teacher, under the Yakama Indian Agency, part of the Bureau of Indian Affairs. It closed 80 years later in 1920.

In addition, AGO staff conducted several one-on-one interviews with community members to learn additional details, particularly with descendants about their loved ones' experiences at Fort Simcoe. Participants emphasized the enduring impacts of the boarding school system, including intergenerational trauma, disruption of cultural practices, and loss of language. At the same time, strong themes of resilience, cultural continuity, and community strength were evident throughout the session.

The session also reinforced the importance of:

- Creating culturally grounded spaces for sharing;
- Allowing flexibility in how participants choose to engage;
- Ensuring that storytelling remains under the control of those sharing their experiences; and
- Providing adequate emotional and cultural support throughout the process.

These early observations will help to inform the design and facilitation of future listening sessions.

Quinault Indian Nation Listening Session

The TAC's second listening session was held in June 2026 with the Quinault Indian Nation in Taholah, Washington. The event was held at the Quinault Nation's Generations Building, a space dedicated to serving the youngest and oldest members of the community through their Senior, Head Start, and Day Care programs. The Listening Session was organized through a collaborative effort between TAC members, AGO staff, the Quinault Tribal Elders Program, and the Nugquam, the Quinault Tribal newspaper. The session was designed as an opportunity for Tribal Elders, descendants, and community to share their stories, experiences, and reflections following a regularly scheduled Elder meal in a space they were already familiar with.

On the first day of the Listening Session, Elders from the community gathered for a luncheon of traditional foods including salmon to provide sustenance for the emotional work ahead. The opportunity for participants to share a meal together before recounting their boarding school experiences created a welcoming and culturally grounded environment that honored both the stories shared and the individuals who came forward to tell them.

Following traditional Coast Salish protocol, after lunch service was complete, Tribal Elders Program staff were recognized for their dedication and hard work in preparing the space and providing food for the community. They were bestowed with gifts as an expression of gratitude for their efforts in supporting the gathering.

Next, respected Elders from the community were called upon to serve as witnesses to the day's proceedings. As a sign of respect, they were wrapped in blankets and gifted for the role they were asked to carry out.

The Listening Session offered an open-mic format, allowing community members the opportunity to speak voluntarily. Participants were invited to share their experiences, memories, and reflections in a manner that felt comfortable to them. Some shared brief remarks, while others chose to provide more detailed accounts of their experiences. This format ensured that each person could tell their story in their own way and at their own pace, creating a respectful and supportive space for survivors and their families.



Second and longest running Indian Boarding School in the United States, Chemawa Indian School (1880-present) formerly known as Forest Grove Indian Industrial Training School, United States Indian Training and Normal School, Salem Indian Industrial Training School, and Harrison Institute. Children from Tribal communities in the Pacific Northwest and Alaska were sent here. Today, Chemawa is an alternative high school, accredited through Northwest Association of Accredited Schools.

The second day of the listening session provided an opportunity for Elders and descendants to return to the Generations Building to take part in a more intimate, one-on-one setting to share their stories. These individual sessions allowed participants to share as much as they felt comfortable discussing, providing an opportunity for more in-depth storytelling and reflection. The private format helped create a safe and confidential environment where survivors and family members could preserve their histories, memories, and perspectives for future generations while contributing to the TAC's effort to document the impacts of the boarding school experience.



“

I was disconnected
from family, didn't know
where I fit in. I was not
raised in our culture.

-Listening Session Participant

”

Next Steps

Outreach, planning and coordination efforts are actively underway with additional Tribal communities. These efforts include initial consultations, relationship building, and logistical planning to ensure that listening sessions are conducted in a manner that is culturally appropriate, trauma-informed, and responsive to each Tribe's preferences and protocols.

The pace of this work has been slower than we initially hoped or planned. As we continue this work, we are committed to building authentic relationships, honoring Tribal sovereignty, and following each Tribe’s governance processes and community protocols. This work is grounded in trust, collaboration, and respect, ensuring future engagement is thoughtful, effective, and community centered.



Several key factors influence the pace of implementation:

- Respect for Tribal sovereignty and protocols;
- Foundational relationship-building;
- Trauma-informed planning requirements, consistent with the proviso’s direction that: “the listening sessions must be held with consideration of the cultural, emotional, spiritual, and psychological well-being of survivors, family members, and community members. In planning and facilitating the listening sessions, the office must seek to avoid imposing undue burdens on survivors, family members, or community members”; and
- Logistical and capacity constraints.

Moving forward, it is essential to recognize that listening sessions are not an end in themselves, but part of a broader, long-term process of truth, accountability, and healing. One of our roles is to document and preserve the history shared through these sessions to both deepen understanding of past and ongoing harms and form the basis for recommendations aimed at reducing harm in the future. Continued and meaningful collaboration with the Tribes and Tribal communities is essential in shaping enduring partnerships between Tribes and Washington State.

A sustained, well-resourced, and Tribally-guided approach is necessary to ensure that the insights gathered through listening sessions lead to meaningful change. The State must continue to support, uphold, and respond to Tribal leadership in this process, with a clear commitment to advancing healing in a manner that is respectful, responsible, and enduring.

When the state seeks to engage with Tribal community, it is critical to meet the community where they are, in a culturally appropriate way, and not transfer any logistical or financial burden onto partners or community. Unfortunately, state accounting practices make this nearly impossible.

State Financial Practices

One of the primary difficulties in planning and execution of the Confederated Tribes and Bands of the Yakama Nation listening session was the state requirement that payments for goods and services be made as reimbursements to all vendors. Although this work is directed and supported by Washington State, this financial structure effectively shifts costs to the Tribes and/or community members to cover expenses, which can be significant, until after the event. This places an inequitable burden on the Tribe and community, forcing them to assume financial risk in order to participate in a state-initiated engagement process. The costs can be significant, such as providing food for all event participants and space, including for a multi-day event for dozens of community members.

Asking Tribes or community members to bear initial costs can create real constraints due to budgeting cycles, cash flow limitations, and internal fiscal policies. It also imposes administrative strain, as Tribes must navigate reimbursement processes that may be complex or time-consuming. These State practices risk delaying future planning, limiting the scale or quality of engagement, and creating hesitancy on the part of Tribes, to fully participate.

Additionally, asking Tribes and their community members to cover upfront costs, particularly when the State initiates the engagement or the cost is for a state purpose, undermines the principles of government-to-government collaboration and can unintentionally create barriers to meaningful participation. When engagement with Tribes and Tribal communities is a priority, this work should not transfer financial or logistical burden onto Tribal partners.

Before the Quinault listening session, AGO Tribal policy staff worked with colleagues in our contracts and accounting units to adjust processes so that we could provide gift card stipends to listening session participants and have payment for vendors ready at the start of the event, rather than navigating a billing and invoice process that could take weeks. We continue to explore additional options for more flexible contracting and payment mechanisms that align with equitable partnership principles. Collaborative efforts across multiple divisions succeeded in developing a path forward that eliminates the need for Tribes and TAC members to front costs, supports meaningful participation, strengthens collaboration, and demonstrates respect for Tribal sovereignty and capacity.

These approaches do not diminish accountability or transparency in State spending. Invoicing and accounting practices remain in place; rather, these changes provide greater flexibility to engage with communities in ways that do not shift financial or logistical burdens onto Tribes and TAC members.

Giftgiving Practices

When invited into a Tribal community as a guest, it is culturally appropriate to bring gifts as a gesture of respect and acknowledgment. This practice reflects the value placed on relationships and reciprocity within Tribal communities. In the context of the work we are conducting, it is important to recognize our intent is, by its nature, extractive: we are seeking knowledge, input, and participation from the community. As a state agency, we have a responsibility to acknowledge our presence as guests and bring something to demonstrate our gratitude. Reciprocity is deeply ingrained in many Tribal cultural protocols.

Representing the AGO, staff takes on the responsibility to establish a clear and thoughtful path forward for how we approach giftgiving when engaging with Tribal communities, ensuring that our actions honor cultural practices, demonstrate genuine reciprocity, and support equitable and respectful partnerships. For additional information regarding Washington State's commitment to equitable engagement and partnership with Tribal communities, please refer to the Office of Equity's Tribal resources, including the [TribalFAQs.pdf](#) document, available at: <https://equity.wa.gov/>.

Gifts in Tribal Communities

Gifts is more than a simple act of generosity; it is a deeply rooted cultural practice that reflects respect, reciprocity, gratitude, and the strengthening of relationships within Tribal communities. The exchange of gifts is often an important way to honor individuals, acknowledge contributions, celebrate milestones, and foster meaningful connections.

In many Tribal traditions, gifts carries both cultural and spiritual significance. It demonstrates appreciation while reinforcing community values of sharing, caring, and mutual support.



Examples of gifts may include, but are not limited to:

- Handmade or traditional crafts
- Prepared foods or traditional foods
- Cultural medicines such as sweetgrass, sage, cedar, or tobacco
- Blankets or other meaningful cultural items
- Gift cards for gas or groceries
- Books and artwork
- Items that support wellness, healing, or community engagement

When offering gifts within Tribal communities, it is important to be mindful of local protocols and cultural practices, as traditions may vary among Tribes. Thoughtful and respectful gifts can help build trust, demonstrate appreciation, and strengthen partnerships.

Building on the initial listening sessions and ongoing coordination, we will expand engagement with Tribal Nations and communities across the state.

Immediate next steps include:

- Continued outreach and coordination with the remaining four Tribes originally identified by TAC to hold listening sessions: Spokane Tribe of Indians, Confederated Tribes of the Colville Reservation, Puyallup Tribe of Indians, and Suquamish Tribe.
- Strengthening trauma-informed support for community members who participate in listening sessions and culturally appropriate facilitation practices.
- Working collaboratively across projects and divisions within the AGO to strengthen relationships with Tribal governments and communities.
- Archival research of Indian Boarding Schools, their funding sources, geographies, and the historic policies that supported them.

Over the next year, in addition to listening sessions, the TAC and AGO staff will conduct additional research to better understand the extent and types of support the state provided to Indian boarding schools. The TAC and staff will also identify current state policies and practices that originate from Indian boarding schools or other assimilationist policies and practices and that cause disproportionate harm to American Indian and Alaska Native people and communities. Finally, the AGO staff and TAC members will also develop recommendations regarding how the state can address the harm done by Indian boarding schools and other cultural and linguistic termination practices.

Appendix I: Boarding Schools in Washington State

School	Location & Years Active	Additional Information
Puyallup/Cushman Indian School	Tacoma/Squaxin Island, WA 1857-1869	Federal reports list Cushman not having boarding facilities
St. George's (Industrial, Mission, Boarding) School	Federal Way, WA 1888-1937	Also known as St. George's Catholic Boarding School
Mt. Angel Academy (Queen of Angels Monastery, Benedictine Sisters of Mt. Angel)	Mt. Angel, OR 1888-1950's	Not on record as Indian boarding school, but reported by elders
St. Leo's Grammar & High School	Tacoma, WA 1912-1976	
Tulalip Mission (Our Lady of Seven Dolors) School	Priest Point, WA / Tulalip Reservation 1857-1902	Also known as Tulalip (Boarding, Indian, and St. Anne's Catholic) School
Tulalip Indian Industrial School (Industrial Boarding School)	Tulalip Bay, WA / Tulalip Reservation 1905-1932	Also known as Tulalip (Training and Agency Male and Female) School
Fort Simcoe Indian Boarding (Yakima Indian Boarding) School	White Swan, WA 1859-1922	Also known as Yakima (Agency Boarding, and Reservation) School
Fort Spokane Boarding/Indian School	Davenport, WA 1900-1914	Also known as Colville (Boarding School and Spokane Sanatorium)
St. Joseph's Academy	Federal Way, WA 1888-1969	Also known as St. Joseph's Boarding School
S'Kokomish Boarding and Day School	Olympia, WA 1866-1918	Also known as S'Kokomish School
Quinaelt Boarding and Day School (Quinault School)	Taholah, WA 1870-1920	Also known as Taholah (Quinaelt) and Tahola Day School
Sacred Heart Academy	Kettle Falls, WA 1873-1921	Also known as Goodwin Mission School for Indians
St. Francis Regis Mission School	Ward, WA 1873-1921	Also known as St. Francis and St. Francis Xavier Boarding
St. Mary's Mission School	Omak, WA 1886-present day	Also known as Pascal Sherman Boarding School
Colville Mission School	Kettle Falls, WA 1873-1921	Also known as Colville (Boys, Girls, and Industrial) School

School	Location & Years Active	Additional Information
St. Joseph's Boarding School	North Yakama, WA 1888-1889	Not listed in the 1951 Investigation of the BIA Report
Neah Bay Boarding and Day School	Neah Bay, WA 1890-1933	Also known as Neah Bay Industrial School
Chehalis Boarding and Day School	Oakville, WA 1890-1920	Also known as Chehalis/Puyallup-Chehalis School
Tonasket Boarding School	Tonasket, WA 1891-1897	Also known as Okanagan Boarding School
Quileute Day School	Mora, WA	
St. Ambrose Mission	Clallam Port Gamble, WA 1891-1903	
St. Joachim Mission	Bellingham, WA/Lummi Reservation 1891-1903	
St. Paul Mission	Swinomish, WA/ Swinomish Reservation 1892-	
Boarding School for Boys	1878-1908	
School for Male Indian Boys	1857-1878	
Stickney Home Mission School for Indians/Nooksack Boarding School		Also known as Stickney Memorial Home and Industrial School, Lummi Boarding School
St. Francis Xavier	North Yakima, WA 1888-1896	Second location to St. Joseph's Academy
Our Lady of the Seven Dolors School	Priest Point, WA/ Tulalip Reservation 1868-1901	Added to Tulalip Mission School in federal report

(9)(a) \$250,000 of the general fund—state appropriation for fiscal year 2024 and \$250,000 of the general fund—state appropriation for fiscal year 2025 are provided solely for the establishment of a truth and reconciliation tribal advisory committee to conduct research and outreach to understand the operations and impact of Indian boarding schools in Washington run by public and faith-based institutions, and to develop recommendations for the state to acknowledge and address the historical and intergenerational harms caused by Indian boarding schools and other cultural and linguistic termination practices.

(b) The advisory committee shall consist of five members nominated by the attorney general. The committee members must be citizens from federally recognized tribes in diverse geographic areas across the state that possess personal, policy, or specific expertise with Indian boarding school history and policies, or who have expertise in truth and healing endeavors that are traditionally and culturally appropriate.

(c) The advisory committee must hold its first meeting by September 30, 2023, and shall meet at least quarterly. The advisory committee may conduct meetings in person or virtually and must accept written testimony. The advisory committee may, when feasible, invite and consult with any entity, agency, or individual deemed necessary to further its work, or with experts or professionals involved, having expertise, or having lived experience regarding Indian boarding schools or tribal engagement.

(d) The office and the advisory committee must conduct at least six listening sessions in collaboration with tribes and Native-led organizations. The listening sessions must be held with consideration of the cultural, emotional, spiritual, and psychological well-being of survivors, family members, and community members. In planning and facilitating the listening sessions, the office must seek to avoid imposing undue burdens on survivors, family members, or community members.

(e) The office of the attorney general must administer and provide staff support for the advisory committee.

(f) By June 30, 2025, the office must submit a final report to the appropriate committees of the legislature that includes, but is not limited to:

(i) A summary of activities undertaken by the advisory committee;

(ii) Findings regarding the extent and types of support provided by the state to Indian boarding schools;

(iii) Findings regarding current state policies and practices that originate from Indian boarding schools or other assimilationist policies and practices and that cause disproportionate harm to American Indian and Alaska Native people and communities; and

(iv) Recommendations regarding how the state can address the harm done by Indian boarding schools and other cultural and linguistic termination practices through a truth and reconciliation model, including but not limited to:

(A) Resources and assistance that the state may provide to aid in the healing of trauma caused by Indian boarding school policies; and

(B) Actions to correct current state policies and practices with origins in assimilationist policies or that cause disproportionate harm to Native people and communities.

Appendix III: Artist Description of Cover Art

Artwork expertly illustrates the importance of symbology and storytelling in Indigenous history and education. Native American art is not only beautiful—it also tells a story, encapsulates historical knowledge, and, often, teaches a lesson.



Artist Edgar Charlie's description of the work:

“The Sun and Moon artwork has multiple meanings, including a symbol of reconciliation, a traditional storage container, and a burial box:

- Symbol of reconciliation: The Sun and Moon honors residential school survivors and commemorates the journey toward healing and reconciliation between Indigenous and non-Indigenous peoples.

The sun and moon symbolize the holding up all that have been affected-high in the sky like the sun and moon.”

