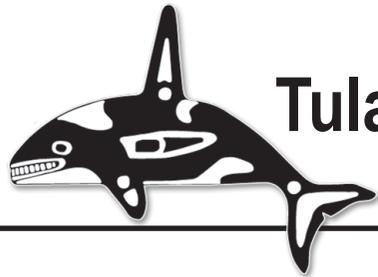


BACKPACKS!



Tulalip

SEE-YA-SUB

dx'liilap syəcəb
"Tulalip News"

Volume 35 No. 34

Wednesday, September 3, 2014

Adverse Childhood Experiences (ACEs) & Chronic Health and Addiction in Indian Country

(Part One of a Four-Part Series)

By Kyle Taylor Lucas

This is the first story in a series exploring the study of Adverse Childhood Experiences (ACE) and the intersection of chronic health and addiction issues among American Indians. The series focuses upon contributing factors of disproportionately high ACE numbers in American Indians to disproportionately high substance abuse and behavioral and physical health issues. The underpinning historic, social, legal, political, and economic realities of American Indian tribes and members are ever present.

The ACE scientific breakthrough unexpectedly originated with an obesity clinic led in 1985 by Dr. Vincent Felitti, chief of Kaiser Permanente's Department of Preventive Medicine, San Diego. He was mystified that over a five year period, despite their desperate yearning to lose weight, more than half of his obese patients dropped out. Then, in conducting interviews with those patients, he was shocked to discover that the majority had experienced childhood sexual trauma. That led to 25 years of research by the Centers for Disease Control and Prevention

See **ACE**, page 3



Backpacks were the top fashion accessory at the back-to-school event

New backpacks, fresh supplies

Article and photos by Brandi N. Montreuil

The annual Tulalip Tribes Youth Services backpack distribution kicked off the farewell to summer as hundreds of Tulalip youth attended a block

party held on Tuesday, August 26, at the Don Hatch Jr. Youth Center.

The annual event, held at the Quil Ceda & Tulalip Elementary School in the past, was held for the first time

at the youth center, which accommodated space for a large lunch, education booths, backpack distribution, and the highlight of the event: games and carnival-like activities.

See **Backpacks**, page 6

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We gathered at Tulalip are one people.
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We will arrive at a time when each and every person has
become most capable.

Together we create a healthy and culturally vibrant
community

Tulalip Tribes Mission

We make available training, teaching and advice, both
spiritual and practical.

Tulalip Tribes Values

1. We respect the community of our elders past and present, and pay attention to their good words.
2. We uphold and follow the teachings that come from our ancestors.
3. It is valued work to uphold and serve our people.
4. We work hard and always do our best.
5. We show respect to every individual.
6. We strengthen our people so that they may walk a good walk.
7. We do not gossip, we speak the truth.

Tulalip Tribes 1-800-869-8287

The Tulalip Tribes are successors in interest to the Snohomish, Snoqualmie and Skykomish Tribe and other tribes and bands signatory to the Treaty of Point Elliot, January 22, 1855

Tulalip See-Yaht-Sub, the weekly newspaper of the Tulalip Tribes

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In memoriam: Frank F. Madison, 1923-2002
Sherrill Guydelkon, 1945-2008

TULALIP TV		
Monday 9/8/14 thru Sunday 9/14/14		
Time	Show	Duration
12:00 AM	Tulalip Matters Tulalip Matters is your destination for information about what is happening on and around the Tulalip Reservation.	0:30
12:30 AM	From the Spirit - Dale Auger A Sakaw Cree from Bigstone Cree Nation in northern Alberta, he speaks about his work and how he sees his role as that of a modern-day Medicine Man.	0:30
1:00 AM	Beyond the Shadows Raises significant issues for Native people and provides tools for dealing with the trauma of residential schools within their communities or organizations.	0:30
1:30 AM	Tulalip Health Watch - Diabetes What diabetes is, how it is diagnosed, and what your part is in preventing this disease, which has taken Indian country with epidemic proportions.	0:30
2:00 AM	Tulalip Baseball History Baseball historian Dave Larson tells stories about the early years of baseball when many players came from Tulalip and surrounding northwest tribes.	0:30
2:30 AM	Make Dance Shawl A woman's dance shawl is essential for entering the dance arena. You can make beautiful shawls for yourself, family and friends.	0:30
3:00 AM	Creative Native - 506 "Baby it's you" - to all the babies being born during the baby boom in the First Nation's community. Host Tamara Bell makes a fringe pillow and blanket from arctic fleece.	0:30
3:30 AM	Cedar Hat Weaving The process of cedar bark pulling and discusses the art and philosophy of cedar hat weaving and outlines the step-by-step process of cedar hat weaving	0:30
4:00 AM	LMTV #31 Potlatch Fund Leadership Awards, Samish Canoe Family, Winter in the Blood - The Beginning, People of the Hi-Line, The Crew, Longhouse Media Interns	0:30
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5:00 AM	Earth Voices - 209 Profiling Aboriginal People: Joane Cardinal-Schubert - Painter, Karla Jessen Williamson - Scientist, Billy Joe Green - Musician, Reinie Jobin - Elder	0:30
5:30 AM	From the Spirit - Dale Auger A Sakaw Cree from Bigstone Cree Nation in northern Alberta, he speaks about his work and how he sees his role as that of a modern-day Medicine Man.	0:30
6:00 AM	Rez-Robics: Couch Potato Skins Aerobic Exercise for Indian People by Indian People, through the eyes of Drew and Elaine.	1:30
7:30 AM	Tulalip 'Slides' + Total Info Tulalip 'Slides' and Total Info, A service for TULALIP TV viewers - with current News, Weather, Traffic, Financial, Dailies to keep you informed.	0:30
8:00 AM	Tulalip Matters Tulalip Matters is your destination for information about what is happening on and around the Tulalip Reservation.	0:30
8:30 AM	Wapos Bay - Ep 3034 Talon, T-Bear, and Devon follow a treasure map belonging to Sierra, the last Metis gold miner and realize finding treasure is only half the battle.	0:30
9:00 AM	Grab An intimate portrait of the little-documented Grab Day in the villages of the Laguna Pueblo Tribe, who annually throw water and food items from the rooftop of a home to people standing below them.	1:00
10:00 AM	Watchers of the North, Ep-1 'New Recruits' - Three new recruits go through training to see if they have what it takes to become the newest members of Taloyoak's Canadian Rangers.	0:30
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12:30 PM	Tulalip Dancing & Drumming Tulalip traditional Coast Salish style of Dancing and Drumming, introduced by Tulalip Dancer/Elder Teri Gobin. With descriptions in Lushootseed.	0:30
1:00 PM	Native Report - 810 Meet Olympic hopeful Brigette Lacquette, a rising star in the collegiate hockey world and learn about what was found at the bottom of Lake Superior.	0:30
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select Tulalip Broadband. You can find the weekly schedule at <http://www.tulalip.tv/com/tulalip.tv-schedule/>.

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(CDC) and Kaiser Permanente's San Diego program. Their research resulted in a study that revealed adverse childhood experiences are strongly linked to major chronic illness, social problems, and early death.

According to the CDC, "the Adverse Childhood Experiences (ACE) Study is one of the largest investigations ever conducted to assess associations between childhood maltreatment and later-life health and well-being." It includes more than 17,000 Health Maintenance Organization (HMO) members who upon "undergoing a comprehensive

"It is critical to understand how some of the worst health and social problems in our nation can arise as a consequence of adverse childhood experiences. Realizing these connections is likely to improve efforts towards prevention and recovery."

Centers for Disease Control

physical examination chose to provide detailed information about their childhood experience of abuse, neglect, and family dysfunction. To date, more than 50 scientific articles have been published and more than 100 conference and workshop presentations have been made."

The ACEs study considered three types of abuse--sexual, verbal and physical; five types of family dysfunction (mentally ill or alcoholic parent, mother as victim of domestic violence, an incarcerated family member, and loss of a parent through divorce or abandonment); and added emotional and physical neglect for a total of 10 types of adverse childhood experiences or ACEs. These are the ten categories utilized in today's screening.

The CDC's study uses the ACE Score, which is a total count of the number of ACEs reported

by respondents. The ACE Score is used to assess the total amount of stress during childhood and has demonstrated that as the number of ACE increase, the risk for the following health problems increases in a strong and graded fashion:

- Alcoholism and alcohol abuse
- Chronic obstructive pulmonary disease (COPD)
- Depression
- Fetal Death
- Health-related quality of life
- Illicit drug use
- Ischemic heart disease (IHD)
- Liver disease
- Risk for intimate partner violence
- Multiple sexual partners
- Sexually transmitted diseases (STDs)
- Smoking
- Suicide attempts
- Unintended pregnancies
- Early initiation of smoking
- Early initiation of sexual activity
- Adolescent pregnancy

The CDC announced, "It is critical to understand how some of the worst health and social problems in our nation can arise as a consequence of adverse childhood experiences. Realizing these connections is likely to improve efforts towards prevention and recovery."

The ACEs study and others specifically focused upon the American Indian community provide information and support for those struggling to overcome ACEs by building resilience--competencies and supports that enable individuals, families, and communities to recover from adversity.

A 2009-2010 statewide study of the Prevalence of 6-8 ACEs among Washington adults ages 18-44 found ACEs to be common among Washington adults with 62 percent having at least one ACE category, 26 percent having 3 categories; and 5 percent having 6 categories. Of interest to Tulalip, the study found Snohomish County among the group scoring two lower than the median.

State research shows part of the key to overcoming ACEs is building both individual and community resiliency and some have suggested a move from technical

problem solving to adaptive. Some of the discussions around improving coherence of systems will be explored in subsequent stories.

It is generally understood that ACE scores between 4 and 10 can explain why we have chronic disease or identify those at risk for developing chronic diseases. It's been said that knowing our ACEs score is as important as knowing our cholesterol scores. Knowing can help us take steps to change or prevent behavior likely to result in disease and it can help us to prevent it in our children as well to ensure their healthy development. It can help communities to address often-taboo issues to begin healing from trauma as well as to build resilient communities.

An Indian Health Service (IHS) report, "Trends in Indian Health," finds American Indians are 638 percent more likely to suffer from alcoholism. It is no secret that alcohol and substance abuse is a prevalent tragic reality destroying loved ones and communities in Indian Country. Every one has been touched by its pain. Yet, despite herculean efforts to address it through a wide variety of treatment options, American Indian communities feel at a loss when traditional treatment too often fails.

According to the National Indian Health Board (NIHB), "behavioral health" is an "integrated, interdisciplinary system of care related to mental health and substance use disorders that approaches individuals, families, and communities as a whole and addresses the interactions between psychological, biological, socio-cultural, and environmental factors."

In recent years, there has been a general shift toward more holistic treatment of health issues; but, particularly in Indian Country with a prevalence of multigenerational trauma issues, practitioners find it more effective. American Indians struggling with addiction and/or mental health issues generally find the infusion of traditional cultural and spiritual practice makes treatment more accessible for them. Perhaps a basis for this is found in the relatively new science of epigenetics.

Could it be that traditional treatment methods are especially insufficient for American Indians?

In the report, "A Framework to Examine the Role of Epigenetics in Health Disparities among Native Americans," the authors affirm, "Native Americans disproportionately experience ACEs and health disparities, significantly impacting long-term physical and psychological health." In addition to these experiences, the persistence of stress associated with discrimination and historical trauma converges to add immeasurably to these challenges." [Teresa N. Brockie, Morgan Heinzelmann, and Jessica Gill, "A Framework to Examine the Role of Epigenetics in Health Disparities among Native Americans," *Nursing Research and Practice*, vol. 2013, Article ID 410395, 9 pages, 2013. doi:10.1155/2013/410395]

Harvard researchers, neurobiologist Martin Teicher and pediatrician Jack Shonkoff, and neuroscientist Bruce McEwen at Rockefeller University, report, "Childhood trauma causes adult onset of chronic disease." They determined that "the toxic stress of chronic and severe trauma damages a child's developing brain. It essentially stunts the growth of some parts of the brain, and fries the circuits with overdoses of stress hormones in others."

Washington has been a leader in research and education on ACEs on state government and foundation levels. Laura Porter, formerly served as director of ACE Partnerships for the Washington Department of Social and Health Services, but now directs the ACEs Learning Institute for the Foundation for Healthy Generations (FHG), founded in 1974. FHG, formerly Comprehensive Health Education Foundation, has a 40-year history of providing social and emotional learning tools in schools to prevent youth substance abuse, support self-esteem, anti-bullying and other kinds of related social-emotional tools for teachers. This past year, the board decided to include ACEs in its strategic plan and hired Porter to direct the program.

Porter's oversees analysis of ACEs and resilience data and

Continued on next page

works with local and state leaders to “imbed developmental neuroscience and resilience findings into policy, practice, and community norms.” It would be exciting to see some coordination with tribes whose members are disproportionately affected.

This past year, Porter conducted a webinar on the “Science of ACEs and the Potential Role of Public Health in Addressing Them.” She found that only about one-third of her audience had an ACE-informed public health initiative. She hopes to help local jurisdictions to learn how to apply the science in their work.

In her presentation, Porter explained, “Health equity occurs when the distribution of determinants of health are fairly spread across the population,” and added, “When the determinants of health are unevenly spread in ways that we could have prevented, then we have health inequity.” She argues that “ACEs are one of the most powerful drivers of health inequity of our times and maybe of all times. And for that reason, taking a public health approach is critical to solving this problem and bringing about the conditions for enduring health equity for our nation and throughout the world.”

Porter noted that the neuroscientists “working on impacts of toxic stress on development tell us that people who grew up in very dangerous periods of time have increased levels of stress hormones and neurotransmitters in their blood stream at sensitive developmental times.” Accordingly, that effects both their brain development and the expression of their genetics. That is affirmed in a new field called epigenetics. *[Epigenetics is the study of changes in gene expression caused*

by certain base pairs in DNA, or RNA, being “turned off” or “turned on” again, through chemical reactions].

According to Porter, people who grow up in adversity and a lot of danger in sensitive developmental years can generate typical kinds of characteristics. She said, “They can be more hyper-vigilant, more hyper-responsive, quick to anger, and slow to soothe. They can be very mission-focused and have a hard time taking advantage of the array of opportunities that might pop up around them. They can have a very small amount of stress and end up feeling like a major crisis in their lives. So, they’re actually responding differently to the moment by moment reality based on the adaptation they had during childhood.”

Conversely, she noted that people who grow up in very safe environments also develop typical characteristics. “They might be more relationship-oriented, more likely to talk things through even when action may be more appropriate.

The important teaching from neuroscience is that both tracks are adaptations. “In both cases, people are adapting to danger or they’re adapting to a safe childhood, either way they’re helping a species to survive,” said Porter. She added, “Society has developed great accommodations for helping people who grew up in very safe environments navigate more dangerous times. We have stranger danger, we have martial arts, we have lots of public education campaigns, etc.”

Importantly, and most applicable to Indian Country, Porter goes on to emphasize that we have not yet “created the kinds of programming that can help to accommodate people who grew up in very dangerous times so they can

navigate a more peaceful adulthood well. And that’s really one of the big challenges of our times, to develop those accommodations at every level of public health.”

Because American Indians are disproportionately affected by violence and the ten factors identified in ACEs, it makes sense that the community is disproportionately impacted by the related disorders.

Porter stressed the importance of looking at the determinants of health and how science is applied as well as paying attention to ACEs in terms of the life course. She emphasized the “Role of Time and the “life course approach that recognizes the role of time in shaping health outcomes.” Different kinds of supports are more meaningful in different times of life.

Asked if Tulalip Tribes had conducted any research on ACEs, Sherry Guzman, Mental Health Manager in the Family Services Department, said Tulalip Tribes was one of a handful of tribes that agreed to participate in a statewide network a few years ago. She said, “Most tribes were very leery at first, but I went forward with it because I saw the value of it. It enabled me to see the difference in average of Washington State versus Tulalip Tribes. I like the ACEs model because it gives a base to compare something to.”

Guzman noted that Tulalip conducted a sampling test, but the findings are clinical information, so she was unable to discuss it. However, she noted that she “was really amazed at the results,” which is not unlike responses in non-Indian communities as well.

The Behavioral Health Department is continuing its work and has scheduled an all-staff information and training session

at the administration building on September 17 at 9:00 a.m. Asked if her department has planned any community educational sessions, Guzman said it would come later after the staff becomes better educated.

Guzman, a Tulalip tribal member, earned a Master of Social Work, and she has worked for the Tulalip Tribes for nearly twenty years, beginning on October 20, 1995. She has 8 children, 35 grandchildren, and 16 great-grandchildren. “I am very blessed,” said Guzman. Guzman added that the Tulalip Tribes are “state licensed for our chemical dependency, gambling, and mental health programs.” She noted that the department has a brochure and website that are nearly ready to be published.

As mentioned, several studies have documented the validity of ACEs testing and its value to healing in American Indian communities. Of course, privacy and anonymity must be assured.

Subsequent stories will also consider federal government obligation to American Indian health; personal interviews, treatment experts; and finally, the series will explore the potential of ACEs science and education in prevention and for building individual and community resiliency for American Indian people and tribes.

Kyle Taylor Lucas is a freelance journalist and speaker. She is a member of The Tulalip Tribes and can be reached at KyleTaylorLucas@msn.com / LinkedIn: <http://www.linkedin.com/in/kyletaylorlucas> / 360.259.0535 cell

Heroin use can cause botulism

Increased botulism infections seen in the region’s heroin users

By Niki Cleary

In an alert from the Snohomish County Health District, lo-

cal health officials were notified that Harborview Medical Center is seeing more heroin users coming in with Clostridium botulinum wound infections. Their conclusion? Likely an infected batch of heroin is being sold in this area. While many community members may not recognize the bac-

terium, they’ll probably recognize its affects, widely known as botulism.

“Normally we see this [botulism] in preserved foods,” said Bryan Cooper, ARNP Family Practice Provider at Tulalip’s Karen I Fryberg Health Clinic. “Tar heroin comes from a plant, it’s sap from the poppy,

so basically the sugars there provide food for this particular bacteria. We talk about pasteurizing food, we kind of flash heat them to kill the bacteria, but they [drug dealers] don’t do that with heroin, because they don’t care.”

In any case, killing the bacte-

ria with heat won't solve the problem.

Cooper continued, "When users heat heroin to melt it and inject it, they kill the bacteria. But it's not the bacteria that cause the symptoms. The bacteria produce a neurotoxin as a waste product, so even though the bacteria is dead, the neurotoxin is still there. The neurotoxin causes the double vision, slurred speech and other symptoms."

The neurotoxin also causes paralysis. When the paralysis affects the heart or lungs, the affected person dies.

"The treatment is to get an anti-toxin as soon as possible," said Cooper. "Here's the thing, if the onset is rapid, if it's a high dose or you are susceptible to it, it can progress so fast that you don't have signs and symptoms. When it goes to your respiratory system, it's all over."

Things to look for: Double vision, blurred vision, drooping eyelids, slurred speech, difficulty swallowing, dry mouth and muscle weakness. The user may also note blood colored discharge at the injection site.

"People who have been around a heroin user will notice that they are acting differently." Cooper described the effects, "You don't necessarily get slurred speech with heroin. Here, we'll actually see drooping eyelids while the user is awake. There will be difficulty swallowing, and even when they're not high, these symptoms won't go away.

"It can progress to death pretty quickly depending on the dose," Cooper warned. "If you experience any of these symptoms, you need to neutralize the toxin as soon as possible. If we saw someone here with a confirmed case, we would send them to the emergency room and call the Snohomish County Health District so they could get

the anti-toxin there right away.

"You can liken it to a snakebite," Cooper said. A rattlesnake bite might be a low enough dose that you'll live through it, but it's not worth the risk of waiting. The sooner you receive the anti-venom, or in this case, the anti-toxin, the less damage it will cause.

"Recovery from botulism can last for months," Cooper explained. "You want to administer the anti-toxin as early as possible to reduce the severity. Even though you've given the anti-toxin, the damage is already done. Your body has to recover from that damage."

Injection is the likeliest way to contract botulism from heroin, but even smoking heroin doesn't guarantee that you won't be exposed to the disease.

"Bad teeth, bleeding gums, these can all be entry ways for botulism toxin," described Cooper. "According to the World Health Organization (WHO), inhalation botulism is similar to food-borne botulism, but symptoms become noticeable from one to three days after exposure. It's possible that smoking contaminated heroin could cause a user's clothing to be contaminated. The contaminated clothing could then expose others to the toxin. The WHO's recommendation is for the patient to shower and their clothing to be stored in plastic until it can be decontaminated by washing in soap and water"

Although, he acknowledges that heavy drug users may not notice if they are affected, Cooper explained that community members and other users can save a life by looking for these symptoms.



A wound that developed botulism. Source: totalyfreeimages.com

"There are some of us who give people rides," said Tulalip citizen Willa McLean, "so, awareness is crucial. In case we see something on the individual, we'll know what to do."

Cooper pointed out that this won't affect all needle users, for example, if you have diabetes and inject insulin, you are safe because the legal product you receive goes through numerous safeguards to ensure that it's free from contaminants. Likewise, you can't catch botulism the way you can catch the common cold.

"Botulism is a toxin given off by bacteria, so when the user injects contaminated heroin and therefore the toxin, they are essentially poisoned. If the needle is shared, there's a risk that there may be a small amount of toxin in the needle or syringe."

For more information about botulism check on-line at <http://www.cdc.gov/nczved/divisions/dfbmd/diseases/botulism/professional.html>.

Family stages from dysfunctional into recovery with problem gambling

Submitted by Claudia Isham, CDP, NCGCI, Chemical dependency professional, Problem gambling counselor

When the addict progresses into their addiction, personality changes occur within them as well as altering the family dynamic. This person can become hostile, withdrawn, irritable, anxious, less affectionate or more affectionate depending on whether the addict is on a losing or winning streak. As the problem continues, the broken promises deplete the trust as unpaid

bills accumulate and more money is lost to gambling. This is the first stage of the family dysfunction and unbalance in the household.

When the addiction is unaddressed, it can create social isolation as the family's emotions and activities revolve around the addict. Feeling guilt and shame becomes prominent in families dealing with addiction. The fear of unpredictable behavior from the addict not only limits themselves but also the family. In return, this creates a very isolated atmosphere allowing addiction to grow.

The second stage of family dysfunction can occur with children being influenced by their parents developing similar addictions or developing behavioral problems due to lack of involvement from parents.

The children can seclude themselves in their rooms or stay with friends more frequently to avoid witnessing the fighting between their parents. It is of utmost certainty that addiction does not only affect the addict.

The third stage develops into a false relief of tension as goals are set; conflict is suppressed as the family develops coping mechanisms and behaviors of covering up for the addict enabling the use to continue into the "Elephant in the living room." At first these coping styles appear useful, but become rigid and crippling over long periods of time.

By stage four the spouse/parent and/or children have taken over the responsibilities of the problem gambler and they become the sole financial supporter while other family members fill in the need

with cooking and cleaning. Often one or more child will play adults roles while denial and survival dominates the family and it becomes the "norm."

Separation from the gambler is the final stage of dysfunction for the family as the gambler is now more isolated and often physically separated from the family. With the gambler out of the household a new healthier balance can develop for the family.

Recovery process can begin as families reconnect again with help from treatment services, through other community resources and Gam-Anon meetings. As the family redefines their roles in time, old resentments can be addressed and the fear of triggering the gambler subsides while the addict is being reintegrated back

Continued on next page

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into the household in a healthier way and the family becomes health again. The recovery process comes slowly while the recovering person's life revolves around his/her own support systems. Each family member develops changing patterns of interaction with each other and with the problem gambler, they too attend

their own support system in order to live a healthier way of living life.

This entire scenario doesn't fit every family unit or problem gambler, but there are often similarities. Statistics indicate that for every problem gambler they negatively affect at least 7 other people. If you know someone with this addiction or

think you may have a problem, please contact our agency through Sarah Sense-Wilson, Problem Gambling Coordinator, at 360-716-4304. We have a Problem Gambling Program and a Family Night to help address this addiction not only for the problem gambler, but for the family members as well. Our Family Night is offered

to family members only, so they can gain support, learn about program gambling warning signs, have Q & A time, and how to cope when a loved one is in the grip of this addiction. This Family Night is offered once monthly to client's family members, friends or sponsor. We will look forward to your participation,

An intimate portrait of the little-documented Grab Day



By Roger Vater

During the week of September 8-14 on Tulalip TV, Channel 99 on Tulalip Broadband or streaming live on www.TulalipTV.com you can watch the documentary "Grab" at 9:00 a.m., 1:30 p.m. and 5:30 p.m.

An intimate portrait of the little-documented Grab Day in the villages of New Mexico's Laguna Pueblo tribe. This community-wide prayer of abundance, thanks and renewal exists at the intersection of traditional native and contemporary Western cultures.

Each year, Laguna Pueblo villagers honor Catholic saints and family members by showering food and gifts from the rooftops of their homes upon the community gathered below. "Grab" explores the origins and evolution of this 300-year-old custom, from its introduction by Spanish settlers to its modern-day twists. For the first time in its history, the Laguna Pueblo villages of New Mexico have let video cameras into the community to tell the story of Grab Day.

You will be able to watch "Grab" and many other Native programs on Tulalip TV, Channel 99 on Tulalip Broadband or streaming live on www.TulalipTV.com on a PC, Mac or any 'Smart' device such as phone or tablet.

For a current schedule of Tulalip TV, you can always visit: <http://www.tulaliptv.com/tulaliptv-schedule/>

Program description source: <http://www.nativetelecom.org/films/grab>

Backpacks from front page

Tulalip tribal youth and other Native youth, pre-k through 12th grade enrolled in the Marysville School District, were provided a backpack filled with basic school supplies required by grade, which helps to lessen the back-to-school cost experienced by parents.

Tulalip Tribes Youth Services over 1,400 backpacks during the event. Youth not present at the block party to receive a backpack may contact the Youth Services Department at 360-716-4902 to collect their backpack.



Tulalip youth Terrel Jack (above) and Jaylin Rivera (left) with their new backpacks.



Tulalip teen Samantha Marteney sports her new pack full of gear.



The back-to-school was full of fun events including the Human Hamster Ball.

Tulalip in the News, August 2014

Compiled by Jean Henrikson,
Communications Dept. Librarian

100 years ago – 1914

“With only two firms bidding both of these located in Everett, the largest timber deal in the Northwest in a long time was consummated here today when about 400,000,000 feet of standing timber in the western part of the Tulalip reservation, the property of the Indians, was sold at auction. The price paid involves about \$1,000,000. “\$1,000,000 Worth of Indian Timber Sold To Everett builders.” *Everett Daily Herald*, 15 Aug. 1914: 4.

75 years ago – 1939

“Main features for Saturday are the parade, an old timer fiddlers’ contest at 7 p.m. followed by a square dance contest, a public wedding and a program by Indians from Tulalip

reservation. The later prepared by Ernest Cladosby, will include scalp, eagle, preparatory war, tribe and knife dances, welcome and happiness songs and an interview...” “Kla-Ha-Ya Parade With Start At 2:30 P.M. Saturday Afternoon at Snohomish.” *Everett Daily Herald*, 4 Aug. 1939: 1, 6.

“Ernest Cladosby and his troop of Tulalip Indians provided an important number on the Kla-Ha-Ya Days celebration in Snohomish Saturday evening.” *Marysville Globe*, 10 Aug. 1939: 3.

“Mrs. Harriett Shelton Williams with her group of Indian entertainers furnished a part of the program at the Mariner’s Pageant at Anacortes last week-end. She also provided entertainment for the American Legion meeting in Everett Tuesday night, accompanied by Mrs. Wm. Shelton, Mrs. Elizabeth Shelton,

Wayne Williams and Herman Williams.” *Marysville Globe*, 10 Aug. 1939: 3

“Sunday afternoon will see a double-header ball game at Tulalip when the Tulalip team meets a team of old-time baseball players from Everett. The second game of the afternoon will be a softball game with East Everett. The Tulalip team is expected to include Ray Fryberg, Buck Jones, Lincoln LeClair and Joe Alexander as pitchers. Buck Holmes and Lloyd Hatch as catcher; Philip Contraro, captain and third base play; Billy Hatch and Don Hatch as short stops; Fred Sam, second; Cy Hatch, center; Duke Jones, left field; Red Sheldon-right field...Howard Lozeau and Mel Sheldon will play in the outfield during the softball game.” “Tulalip Baseball Players Tackle Double Header Next Sunday Afternoon.” *Marysville Globe*, 24 Aug. 1939: 1.

50 years ago – 1964

“What appears to be a type of basking shark or whale shark...was caught in the net of Zane Hatch early Monday morning and beached at Totem Beach Resort. Hatch, his sons, Junior and Dexter, along with Arnold Cheer are seen with the big catch prior to loading a truck bound for a rendering plant at Anacortes...It was estimated it would weigh approximately 3,000 pounds and measured nearly 18 feet in length...” “Shark or whale, it’s heap big catch!” *Marysville Globe*, 20 Aug. 1964:1. photo

“A lease for over three hundred acres of tideland on Ebey Island to the southwest of Marysville has been signed by the Seattle Disposal Company...The land will be used for the disposal of garbage to be hauled by barge from Seattle. The land, according to Tulalip Tribes, Inc. manager Wayne Williams, was

Continued on next page

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purchased last fall from its previous owners and leased to the garbage disposal operators recently....” “A new industry? Marysville: Garbage Capitol of the State.” *Marysville Globe*, 27 Aug. 1964:1.

“One of the most pleasant sights at the Pacific National Exhibition opening Day parade at Vancouver Saturday was these three beauties from Marysville, Vicki Moses, Janie Moore and Jeannie Lindell were part of the five-mile long parade which heralded the opening of North America’s Fifth Largest Fair...Miss Moore is Marysville’s 1964 Strawberry Festival queen. The Misses Moses and Lindell are princesses in her court.” “Marysville royalty visits B.C.” *Marysville Globe*, 27 Aug. 1964: 7. photo

25 years ago – 1989

Eds: The spelling Triubes and were are in the original document.

“Following is a first-hand account of a day in the life of a Tulalip Tribes fishing couple as written by a first-

time observer to ways of Indian commercial fishing. McKAYE HARBOR, LOPEZ ISLAND – Stan Jones, Sr. chairman of the Tulalip Tribes works diligently about the deck of his 35-foot, stern-picker fishing boat, Jubilation. There are many last minute details to attend to prior to the next day’s scheduled 7 a.m. opening of a sockeye ‘season in an area in and around this large San Juan island. ...Several boats down the line of tied-together fishing vessels, fellow Tulalip fisherman Bernie Gobin pauses from his work readying the large net on his ‘purse seiner’ boat to give Stan and his guest-writer a little good natured ribbing. ‘If you want to take pictures and write a story about fishing you ought to be on a boat that is going to catch some fish,’ Gobin says, referring to his anticipated catch. ‘That’s what were doing,’ Stan replies as both longtime friends share a hearty laugh.” Bandel, Chuck. “Tulalip fleet fishing in San Juan Islands.” *Marysville Globe*, 2 Aug. 1989: 3. photo

“Traditional Indian chants and dance accompanied the signing of a centennial accord Friday to

improve relations between 26 tribes and the state of Washington. The accord provides a framework for better communications between the state and the tribes and for solving problems by negotiation, rather than resorting to the courts. ‘Do you know that our great grandfather... are looking at us from above and are happy with what they see?’ said Stan Jones, chairman of the Tulalip tribe.”...The signing took place in front of the Burke Museum...” “State and tribes sign cooperation accord.” *Everett Herald*, 5 Aug. 1989: 2B.

“Marysville’s proposed 30-inch pipeline would fill the city’s spigots and more. But Snohomish County PUD officials warned Monday that plan also could end the idea of bringing desperately needed water to some smaller communities, and eliminate ‘a more economical fix’ to the drinking water shortage in the north and east part of the county... The warning was made as [Don] Hale [PUD corporate counsel] and PUD manager Charlie Earl and other PUD officials called reporters to a briefing Monday to clarify the utility’s position on water. It also comes in the wake of moves by Marysville and the

Tulalip Tribes to make independent deals with the city of Everett to tap plentiful water supplies that originate in the Sultan Basin. Haley, Jim. “M’ville is urged to delay pipeline: PUD seeking united plan.” *Everett Herald*, 15 Aug. 1989:1A, 8A.

“A group of young environmental biologists and ecologists from the Soviet Union will be the guests of the Northwest Indian Fisheries Commission and the Tulalip Tribes, Tuesday, August 22. The visiting soviet environmentalists, accompanied by a prominent Soviet videographer are scheduled to attend the NWIFC’s regular monthly meeting...in the Tulalip Entertainment Center...The visitors have been invited to address the commission meeting...A salmon luncheon will be served to guests and media representatives. Following the conclusion of the meeting... the visitors will be taken on a tour of the Tulalip Tribes Hatchery and tribal center...” Bandel, Chuck. “Tulalip Tribes visited by Soviet environmentalists.” *Marysville Globe*, 23 Aug. 1989: 6.

Ask Mike

Hello again everyone!

So many questions came in after the last column. I think I will answer a few in this one.

Same reminder as before, this is my opinion only. Not facts, not me claiming I know everything, just my thoughts on certain subjects that were brought to my attention. I received a few emails from people calling me out haha!

Corrina Gobin asks: **As the years go by, the amount of money given to our children all at once when they turn 18 is greatly increasing. I for one think that there should be other options. Do you have any suggestions?**

Good question Corrina. The “18 money” is so much more than it used to be. When I turned 18 I looked forward to buying a decent used car. When my daughter turns

18 and receives her 18 money after graduating, she will have enough money to buy a house! Even if our per capita doesn’t increase for the next decade, the Tulalip toddlers are going to receive well over six figures when they are just barely an adult. We as adults and elders of Tulalip should ask ourselves what we would do with \$100,000 at the tender age of 18 (or 21 for the ones that do not graduate). As the dollar amounts grow faster than ever, we need to think about a program that would help our youth in the long run. In my opinion, we need to develop a way to ration out the money over the years and not hand it out in one lump sum and say “here you go, enjoy your life!” What if we took the average annual income on the reservation (not including per capita) and divided the 18 money that way? So if the average income is say \$30,000 and a tribal member’s trust fund is \$120,000 when they turn 18. \$120,000 divide by \$30,000 is four, now take that \$30,000 and divide it by the number of months in a year

(12). They would receive \$2,500 a month for four years on top of the \$1,000 we already receive every month (assuming that we haven’t increased the per capita by then). Could you survive off of \$3,500 a month? Maybe throw out a bonus when they turn 18, let’s say 10% of the total amount of their account and then divide the rest in the format I mentioned above. As a Father, of one of the “tribal trust fund babies” I would be very happy if something like this was implemented.

Judy Gobin asks: **Why do some tribal members depend on the tribe for everything, like the tribe paying for your bills, etc.?**

I think that the tribe generously created programs that helped out tribal members in need. Then some, not all but some, hopped on the wagon and got themselves a free ride. The same thing happens everywhere across the U.S., people lying to collect unemployment, welfare, worker’s comp, etc. People

take advantage of the system and basically ruin it for the people that really are in need. But, things are a little different here on the reservation. We have evolved into “Yes Men”. Someone gets taken off a program, then complains to the BOD or at General Counsel, stating, “I deserve this” and “I’m entitled to that” and they get right back on the program. These people that I speak of are partially right. We as Native Americans and as a Tribe are entitled to the benefits that the tribe offers. It is our birthright, but we are not entitled to deceive our own people for personal gain. Well at least we shouldn’t be. But never the less, we have basically adapted to taking advantage of the system because it is easy and we see others get away with it. So why not, right? But something has to give sooner or later. The generations are getting lazier and lazier and it is not all their fault. We set the examples and our children follow suit. Change anyone?

Bonnie Beam-Juneau asks: **What will be the Mega Million winning numbers? And are you like a Dear Abbie or Miss Manners?**

Answer one: Sorry for the late response Bonnie! They were 22-39-56-67-71-15-4 I totally knew what they would be but I forgot to

reply in a timely manner, haha!

Answer two: I would like to think of myself as a much less educated version of Dear Abbie. Dear Mike was already taken though..

Thank you all for your questions. Please feel free to send in your questions, feedback or hate mail. All is welcome!

Michael Moseley
AskMikeMo@icloud.com or just talk to me on facebook if you want to be lazy about it!

Per capita for minors can be confusing

By Niki Cleary

The Tulalip constitution Article VI – Powers of the Board of Directors, Section 1, T – To make grants of tribal funds per capita to elderly members of the Tribe and to also distribute tribal funds per capita to all enrolled members of the Tribe from the net income of the Tribe over and above the amount necessary to timely defray tribal obligations, which obligations shall include reserve funds and savings accounts.

When Tulalip citizens talk about “per capita,” they are referring to funds outlined in the above section of the Tulalip Constitution and Bylaws. Although tribal citizens of today take it in stride that they receive a payment on a regular basis, many remember when tribal citizens received \$25 once a year, others recall a childhood when they received \$50 before school started to help with back-to-school expenses and an additional \$50 in December to help with Christmas.

Currently, all Tulalip citizens receive a monthly per capita payment from the tribe. For Tulalip’s 1,692 minor citizens (ages 0-17), a trust account was established when they were enrolled into the tribe. Parents or guardians of minors can request that half of the minor’s per capita be distributed to assist with the health and welfare of their child.

As per capita payments have grown, there is also a growing concern about the personal and community wide effects of the lump sum payment that tribal

citizens receive when they turn 18 (if they have a high school diploma or GED, 21 without a diploma). The accounts are similar to a 401k, money is invested in the hopes of growing the funds. There are two investment options available, conservative and high risk.

“When I turned 18, I got \$1,600 from the Navy settlement,” said Enrollment Manager Rosie Topaum. “I made a couple extra payments on my car and spent the rest. I was working at the time, so it wasn’t a big deal. This year, an 18-year-old [receiving trust funds] will receive around \$35,000 to \$40,000 before taxes, depending on the investment option that the parent chose.”

Topaum has seen many young men and women find themselves empty-handed shortly after receiving their funds. Vacations and hot cars are two of the common purchases.

“You’ve got a lot of friends when you turn 18 and have that kind of money,” she said.

If per capita payments stay exactly the same, a child born this year can anticipate over \$100,000 payment when they turn 18.

An often overlooked aspect of per capita is the tax liability. The money is deposited into trust accounts before tax, and the newly adult citizens are responsible for paying taxes when they receive the funds. If they’re not careful, young people can find themselves in hot water with the Internal Revenue Service (IRS) after receiving their trust funds.

“Anything over \$46,000

and you have to have 25% tax withheld, that’s per IRS regulations for gaming money,” said Topaum.

Topaum also pointed out that there are two types of trust accounts, Minor’s Per Capita Trust and beda?chelh trust accounts. When a child is removed from a parent or guardian’s custody, the half of their per capita that can be distributed to the parent is instead put into a trust account. The child’s temporary placement can petition to use funds in the beda?chelh trust account for the health and welfare of the child.

“When you hear stories of kids with no money in their trust account, they are talking about beda?chelh trust accounts,” said Topaum. “The only time you can take money out of a minor’s trust account is in the case of death, life-threatening or long-term illness.

“For youth in need of care, they [the temporary guardian] can make a request to the court to get money for school or Christmas, but they have to turn in receipts for the money they get,” she continued. “Once the child is reunified with their family, any money left in the beda?chelh trust account will be rolled into their Minor’s Trust Account, not distributed to the parent.”

If you are interested in learning more about Minor’s Per Capita Trust investment options, or need additional information about minor’s per capita please contact the Tulalip Enrollment Department at 360-716-4300.

GED & High School Diploma Funding for Adults

Submitted by Jeanne Steffener, Higher ED

Did you know that adults can get funding for their GED and/or high school diploma through the Higher ED department? If you are a Tulalip tribal member we can definitely help fund your next educational step.

If you are looking to get your high school diploma, you can go to Everett Community College or take the online courses through Penn Foster. Our students have been very successful in obtaining their diplomas later in life through these schools.

If you would like to get your GED, our students have attended Everett Community College, Skagit Community College, Whatcom Community College, Seattle Community College and other schools with much success. The Tulalip College Center offers GED classes in the fall, winter and spring through Everett Community College. Fall classes start September 23rd, Tuesdays and Thursdays from 8:30 –11:20 a.m. in room C-2. Jayne Joyner is the GED instructor at the Tulalip College Center. Jayne can be contacted at 360-716-4892 or jjjoyner@everettcc.edu.

If you are living in other areas of the state or country check local community colleges for their GED or high school completion programs. We can fund those too.

For any of these avenues of educational pursuit, Higher ED will need a few documents to move the process along: application, copy of Tribal ID, FERPA, Goal Letter and signed and dated Higher ED Policy agreement. You can come to the Administration Building and fill out these documents or we can mail or email them to you. We would also need your class schedule and tuition invoice to get you started.

So, if you are interested in taking the next step, simply call the Higher Ed department at 360-716-4888. For questions or more information you can also email us at highered@tulaliptribes-nsn.gov.

Obituary

Frances Ione Contraro



Angels fast pitch player and Seattle Mariners fan. She opened her home to anyone in need and enjoyed taking care of others. She loved her grandbabies and spending time with them.

She leaves behind her sister, Lila (Leroy); her sons, George, Mike (AJ); several grandchildren, great grandchildren; nieces and nephews. She was preceded in death by her parents, Thomas (Tom) and Vivian (Babe) Reeves; sisters, Esther, Wilma, and brothers, George (Bev), Conrad Jr. (Barbara), and Willard. She has touched the lives of many and will be greatly missed.

A Visitation was held Wednesday August 13, 2014 from 1 p.m.-2 p.m. at Schaefer-Shipman Funeral Home. Services were held Thursday August 14, 2014 at 10 a.m.

Dec. 7, 1950 – August 10, 2014 Frances I. (Reeves) Contraro (63) of Tulalip passed away August 10, 2014.

She worked 32 years at the Tulalip liquor store as cashier, supervisor, and manager. She loved baseball, watching her son play ball, and was a Tulalip

Tulalip Tribal Court Notices

TUL-CV-CU- 2014-0238 SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip, WA In re Custody of N.J. To: Prancing Bear J.J. Jules YOU ARE HEREBY NOTIFIED that on June 23rd, 2014 a Petition for Residential Schedule/Parenting Plan was filed in the above-entitled Court pursuant to Tulalip Tribal Code Chapter 4.20 regarding N.J. You are hereby summoned to appear and defend the above-

entitled action in the above-entitled court and answer on September 30th at 10:00 am in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip, WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: August 13, 2014.

TUL-CV-GU-2014-0299 and TUL-CV-YI-2014-0301. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re E.R and J.M.R. TO: Juan Madrigal and Teah Reeves: YOU ARE HEREBY NOTIFIED that on June 12, 2014, a Petition for Guardianship was filed in the above-entitled Court pursuant to TTC 4.05 regarding E.R. and J.M.R. You are hereby summoned to appear and defend the above entitled action in the

above entitled Court and answer on September 30, 2014 at 1:30 pm in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip, WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: August 20, 2014.

TUL-CV-GU-2014-0298. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re J.A.R. TO: Mauriceo Arroyo and Teah Reeves: YOU ARE HEREBY NOTIFIED that on June 12, 2014, a Petition for Guardianship was filed in the above-entitled Court pursuant to TTC 4.05 regarding J.A.R. You are hereby summoned to appear and defend the above entitled action in

the above entitled Court and answer on September 30, 2014 at 1:30 pm in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip, WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: August 20, 2014.

TUL-CV-YI-2014-0152. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re K.Y. TO: Albert Young Jr.: YOU ARE HEREBY NOTIFIED that on May 7, 2014 a Petition was filed in the above-entitled Court pursuant to TTC 4.05 for Tulalip Tribal Court to hold a Preliminary Hearing to begin the above named case, and on May 9, 2014, a Preliminary Inquiry Hearing was held in the above-entitled Court pursuant TTC 4.05 and an Adjudicatory

Hearing was set. You are hereby summoned to appear and defend the above entitled action in the above entitled Court and answer on September 30, 2014 at 2:30 PM in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip, WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: August 27, 2014.

TUL-CV-GU-2014-0304 and TUL-CV-GU-2014-0315. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re K.O. and K.M. TO: Charmaine Michell: YOU ARE HEREBY NOTIFIED that on July 18, 2014, Petitions for Guardianship were filed in the above-entitled Court pursuant to TTC 4.05 regarding K.O. and K.M. You are hereby summoned to appear and defend the above entitled action in

the above entitled Court and answer on October 22, 2014 at 2:30 PM in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: September 3, 2014.

TUL-CV-GU-2014-0175. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re Welfare of J.I.M. TO: Corine Moore: YOU ARE HEREBY NOTIFIED that on May 23, 2014 a Petition for Guardianship was filed in the above-entitled Court pursuant to TTC 4.05 regarding J.I.M. You are hereby summoned to appear and defend the above-entitled action in

the above-entitled court and answer on November 18, 2014 at 3:00 pm in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip, WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: September 3, 2014.

SUMMONS BY PUBLICATION TUL-CV-GU-2014-0252 Tulalip Tribal Court, Tulalip WA. Summons for Youth Guardianship. In RE: Guardianship of Angelique Williams. Joyce Parks, Petitioner Vs. Cyrina Mae Williams; Dana G Matta, Respondents. To: Cyrina Mae Williams; Dana G Matta: on the 3rd day of July 2014, a Summons and Petition for the Guardianship of Angelique Williams was filed in the above-entitled Court – pursuant to TTO 1.10.010 and TTO

2.10.030. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on October 23, 2014 at 3:00 pm in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER AND/OR APPEAR JUDGMENT MAY BE RULED AGAINST YOU. Date first published: September 3, 2014.



Pacific Coast Memorials

Tulalip Tribal Members Special Offer



Pacific Coast Memorials is proud to offer 16x8x4 Flat markers **at no charge** to members of the Tulalip Tribe.*

Bring in or mention this flyer to Pacific Coast Memorials to start your memorial order.

Choose from over 800 custom designs and 24 different granite colors.

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www.pacificcoastmemorials.com

*Customer must qualify for the \$250.00 tribal memorial reimbursement.

Chairman's Report

Chairman, Herman Williams



For the past four months, I have approached being chairman from the position of being a listener and a learner. The Tribe has changed tremendously in the past two decades and I wanted to make sure I understood the complexity of our current situation before I set a strategic path for change. What has become clear to me is that we have reached a critical point in our community where we must make some necessary changes to protect our future and our way of life. For example, at this particular time, we are running on a business model that utilizes every dollar we make from year to year. We have no safety net in case of emergency. Muckleshoot has developed a model where they save enough money that if something happened to their casino they could maintain their current spending for three years before seeing a change to their daily life. I am not suggesting that we adopt Muckleshoot's model. What I am saying is that we cannot continue on our current path without dire consequences for our future. We need to make some important decisions about how to go forward as a community and how to protect our future.

The first issue is that we have an outdated and financially irresponsible government/organizational structure. Yes, we have had remarkable success as a Tribe and many of our programs and departments are flourishing despite the constraints we place on them, but times are changing and we need to adapt. Due to the quick growth, most of our tribal programs and departments exist in silos with numerous people being paid to do the same job; poor collaboration between programs and departments, which means we are not providing the best services given the money being spent; and we have many tribal and non-tribal members who find their job un-motivating

and bleak. We need a new structure that eliminates this excess and makes every position necessary and vital to the spiritual and financial well being of our people. Every person and every position counts. We also need policies and practices in every part of our tribal structure—from tribal council to tribal court to the health clinic to the early learning center—that ensures that every person who works hard and meets the requirement of their job is treated fairly and kindly. The issue is not simply that we are not employing tribal members; we are not developing and encouraging our young people to become the employees we need in the future. At issue is not whether people have a high school degree, vocational degree, college degree or a degree from the University of Tulalip (you learned by working in the community)...if you work hard, develop the necessary skills, and are committed to improving our community, than we are obligated to create a government/organization that works structurally and financially so that we can employ you now and in the decades to come.

Second, we need a better system of accountability so that each member of Tribe—regardless of family affiliation or education level—can trust that we are all doing our best to secure the future of our people. Policies and procedures are not intended to regulate some individuals and not others; well-designed policies and procedures protect all members of the Tribe. We currently fall short on many levels: The board of directors, employees, and tribal members.

As Chairman of the BOD, let me begin by talking about our team. Our job is to create policies and procedures that ensure that every member of the community can benefit from membership in the Tribe. Unfortunately, instead of focusing on these policies and procedures, we spend the majority of our time responding to individual calls from a small part of the community (about 20% of the community) that kicks and screams the loudest. What worries me is that the “squeaky wheel gets the grease” approach is not the Indian way. Yet, for the past 10-12 years we have allowed this practice to prevent us from doing our job. For example, at the Saturday board meetings, the same small group of people requests money for this and that. Each time we indulge these individuals, we work against the best interest of our community. We should be creating policies that make the special requests of the “Saturday squeaky wheel” available to the 80% of our people who are trusting that the board of directors is acting with the same level of accountability that the BOD asks of tribal employees and members. We need to develop this system of accountability so that every person, regardless of family affiliation or vocal cord strength, benefits from these services.

As for employees, we have many hard working people in our community, but everyone knows that there are people who are not doing their job and many of these individuals are collecting

lofty paychecks while making no contribution to the future of our people. We have allowed this practice to go on for so long that now many of these individuals are making a considerable amount of money and, given our complacency, their employee records are spotless. We can no longer afford to serve as an employee agency (to be in the business of simply employing people); we need to be purposeful in developing and employing our people so that we can protect who we are as tribal people now. Let me be clear, this is not about entitlement (we need to move away from this thinking); this is about progress. I want our people—whether working in the lowest paying or the highest paying jobs—to understand that every job is important and vital to our success.

As for tribal members, we need to be accountable to each and every one of us. The majority of our tribal members are doing the right thing each and every day. They take care of their family members, work or go to school, and they contribute in various ways to the community. Once again, what concerns me is that every person counts and yet we continue to focus most of our time and attention on a small portion of the community. We need to think about all members of our community and we need to be intentional in how we develop and sustain our membership. We can no longer afford to look away when our children are hurting or when their basic needs for love, safety, and nutrients are not being met. We can no longer turn our cheek when an elder is suffering or a woman is being beaten or mistreated. And, we can no avert our eyes when people are taking advantage of our community without being held accountable. In the same way that every employee deserves to be treated kindly and fairly, we need to heal our community. We all know that sometimes this means that people have to hit bottom so that they can make the hard choices that will nurture and sustain them throughout the recovery process. And sometimes, we need to take one another by the hand and provide guidance to take the first step. We are not just a community; we are a tribe. Our past, present, and future are tied to the actions of each and every one of us. We need to be there for one another, but we also need to raise our expectations for one another. The Tribe does not “owe” anyone; this is not an entitlement program. Our survival depends on our willingness, as a Tribe, to work hard and to do our part to protect and preserve our way of life.

The past few months have helped me envision a path forward. Thank you to everyone who shared their thoughts and concerns about the Tribe with me. But now we need to take action. I am asking all members of the community to get involved and to encourage our leaders to do the hard work and to make the difficult choices that are vital to our future. I stepped forward because I felt called upon. Now I am calling upon all of you.

Get Your GED

Community Meeting

- Find out what it takes to get your GED
- Sign up for classes.
- Other options available to you
- Snacks provided

DATE: Thursday, **September 18th**
 TIME: **3 – 7 PM**
 LOCATION: RM 264, Admin. Bldg.

* RSVP: 360-716-4888, Higher ED
 or highered@tulaliptribes-nsn.gov



Classes begin Monday, September 22

"Tribal Technology Certificate" (EverettCC)

Keyboarding Speed & Accuracy Mon & Wed, 1-3 pm
 Introduces keying-by-touch, speed and accuracy, and includes techniques for creating, editing, saving, opening and closing documents.

Job Search/Professional Development Mon & Wed, 9-11am
 Learn how to conduct a job search. Focus on students' skills and abilities and fitting into the job market.

Business English Tue & Thu, 2-4 pm
 Review of abbreviations, capitalization, grammar, possessives, punctuation & spelling. Includes proof reading & editing.

Intro. to Tribal Governance 9 am-12:30 pm
 10/3, 10/17, 10/31, 11/7, 12/5 Examination of legal system, its rules & regulations regarding Native Americans.

Business Mentorship Arranged
 Provides students with a supervised work environment to apply their management, marketing and operations knowledge in either a for-profit or non-profit organization associated with the student's academic focus.

Computer Literacy Mon & Wed, 3-5 pm
 CL 101—Introduction to Windows environment and MS Office.
 CL 102—Using the computer/Managing Files
 CL 103—Word processing
 CL 104—Spreadsheets
 CL 105—Databases
 CL 106—PowerPoint

Supervised Computer Labs
 for CL 101- CL 106 classes

GED/Adult Basic Education Tue & Thu, 8:30-11:20 am
 Classes prepare students to pass the GED test.

Supervision Basics (Edmonds cc) 9 Tuesdays, 3-5 pm
 9/23/14 - 11/25/14 New, experienced or future supervisors learn about "The Supervisor's Survival Kit" and effective skills for success.
 For enrollment information, email Karen Lamoreux at klamor@edcc.edu

Space is limited. Enrollment is open to, and books/tuition are FREE, for (in order) Tulalip Tribal members; spouses & parents of Tulalip Tribal members; other Native Americans; and employees of Tulalip Tribes.

Tulalip College Center • 7707 36th Ave NW Building C-1&2
 (next to Boys & Girls Club)

EVCC Students May Enroll at the First Class Session

For more information:
 Jayne Joyner, 360-716-4892 or jjoyner@everettcc.edu
 Michael Chaplin, 425-388-9964 or mchaplin@everettcc.edu

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HIBULB events

POETRY SERIES

Steve Bertrand
 Thursday, September 4 • 6:00 PM - 7:00 PM
 Followed by Open Mic poetry.

STORYTELLING SERIES

Michelle Myles and Jacynta Myles-Gilford
 Sunday, September 7 • 1:00 PM - 1:30 PM

WORKSHOPS

Sandra Swanson, Quilting Demonstration.
 Sunday, Sept. 7, 14, 21 & 28 • 12:00 PM - 3:00 PM

COMMUNITY SERIES

Hibulb Cultural Center Film Festival
 Saturday, September 20 • 12:00 PM - 5:00 PM

12:00 PM - 12:45 PM
 Derek C. Jones, Tulalip Filmmaker
 Discussing Pre-Production for filmmaking.

1:00 PM - 1:45 PM
 Aaron M. Jones, Tulalip Filmmaker
 Discussing Film Screenwriting.

A Journey WITH OUR Ancestors | COAST SALISH **CANOES**

NOW OPEN

For all Hibulb events, call 360.716.2600 or go online.
 Fees for all events are the cost of admission.

Lena Jones at 360-716-2640 lejones@tulaliptribes-nsn.gov Mary Jane Topash at 360-716-2657 mjtopash@hibulbculturalcenter.org

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BINGO

LATENIGHT SLUMBER BASH

SATURDAY | SEPT. 13 | 11PM
 20-Regular Games Paying \$500 each. Cost: \$20/6-on - additional \$10 ea.
 2 Blackout Games Guaranteed: \$1000 each.

BINGO

\$3,000 FOOTBALL HOT SEAT DRAWING

SEPTEMBER 4, 7, 14, 21 & 28

(2) Winners drawn each session prior to halftime, each winner will choose a "Football" to determine cash prize.

SLOTS

\$2,500 MYSTERY TRAVEL HOT SEAT DRAWING

FRIDAYS, SEPTEMBER 5, 12, 19 & 26

(2) Winners drawn each session prior to halftime, each winner will choose a "Push Pin" to determine cash prize.

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