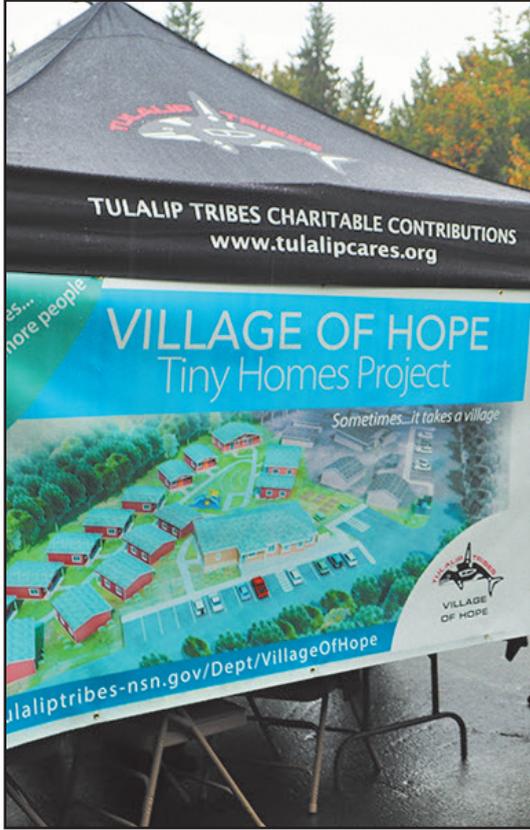




# Tribe breaks ground on Village of Hope

Page 3



# Columbus Day and the evolution of Indigenous Peoples' Day

By Shaelyn Hood

Columbus Day was first declared a national holiday in 1934 and became a federal holiday in 1968. But as the country continues to develop a better understanding for Native history and culture, the movement to instate Indigenous Peoples' Day as a holiday continues to grow across the nation.

Indigenous Peoples' Day is a day to honor and celebrate Indigenous people in our society, the wrongs that

have been done upon them, and commemorate their history as being the first inhabitants of North America. A group of Native Americans first proposed the day at a United Nations conference in 1977. Nonetheless, it wasn't until 1989 that South Dakota became the first state to switch Columbus Day to Native Americans' Day and celebrated it for the first time in 1990. Berkeley was the first U.S. city to transition from Columbus Day to Indigenous

Peoples' Day. However, for many years, the government and our education system has failed to recognize the dark history that took place in order to construct America.

Since 1934, this is the first nationwide recognition, where we have seen governors, school-board leaders, and institutions unite and acknowledge this day. President Joe Biden recently released a statement saying, "We must never forget the centuries long campaign of

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Tulalip Tribes Salmon Ceremony, 2021. Photo by Calvin Valdillez.

See Indigenous People's Day, page 3



# MEMBERSHIP FINANCIAL MEETING

OCTOBER 21, 2021 | GATHERING HALL  
DINNER AT 5:00PM | MEETING AT 5:30PM

The meeting will also be  
broadcast live on [www.iAmTulalip.com](http://www.iAmTulalip.com)

Financial booklets will be available for  
membership to pick up on Monday, Oct 18  
at 9:00AM at the BOD reception.

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

syəcəb, the weekly newspaper of the Tulalip Tribes

Reporter: Micheal Rios, 360.716.4198, [mrios@tulaliptribes-nsn.gov](mailto:mrios@tulaliptribes-nsn.gov)  
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In memoriam:  
Frank F. Madison, 1923-2002  
Sherrill Guydelkon, 1945-2008



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## Indigenous People's Day, from front page

violence, displacement, assimilation, and terror wrought upon Native communities and Tribal Nations throughout our country”.

Many Native Americans are still in pain over this holiday, and over America's history of treatment towards Natives. They feel Columbus Day fails to acknowledge the genocide and the violent colonization of Indigenous people, and rather only focuses on the perspective of celebrating Christopher Columbus' journey.

Logs that were written by Christopher Columbus are seared into the brains of natives, “They ... brought us parrots and balls of cotton and spears and many other things, which they exchanged for the glass beads and hawks' bells. They willingly traded everything they owned ... They were well-built, with good bodies and handsome feature ... They do not bear arms, and do not know them, for I showed them a sword, they took it by the edge and cut themselves out of ignorance. They have no iron. Their spears are made of cane ... They would make fine servants ... With fifty men we could subjugate them all and make them do whatever we want.”

Many similar horrific statements by Christopher Columbus were documented and illustrated the derision he had towards Indigenous

**“We are really strong people. We have gone through genocide and racism, and we are still here. The strength in our culture, strength in our community, and in our families, are all really strong protective factors against so much of the darkness.”**

**- Amanda Boyd, WSU associate professor,  
Edward R. Murrow College of Communication**

people and the covetousness towards the land that belonged to them.

For many Native Americans the question remains, why do we still recognize Columbus Day? For some Americans, they believe it is important to honor the courage and determination that the immigrants had to seek freedom in what is now known as America. For others, they view the holiday as a way to commemorate their Italian-American ancestors, and recognize a time where Italian-Americans were receiving mistreatment.

Across the nation, it remains a debate of whether to celebrate one versus the other, or whether it is okay to celebrate both. In any case, it

is widely discussed that Indigenous Peoples' Day should be recognized as a federal holiday.

Amanda Boyd, a WSU associate professor for the Edward R. Murrow College of Communication, and Métis and Dane-zaa tribal member from Treaty 8 territory in Canada, talked about how Indigenous Peoples' Day benefits students, “I would love to see every American on Indigenous Peoples Day take some time to understand whose land they're on. To learn something about the history of the people who lived here and learn about our past, even if there's darkness there. But also, to learn about our resiliency. It's one more day. One more step to recognition, and to understanding our past.”

Boyd went on to say, “We are really strong people. We have gone through genocide and racism, and we are still here. The strength in our culture, strength in our community, and in our families, are all really strong protective factors against so much of the darkness.”

At a time when the world is awakening to the devastating history of America, Indigenous people are joining together. And even though for many Native Americans, Indigenous Peoples' Day is an important first step, many people believe there is a long way to go.

# Tribe breaks ground on Village of Hope



By Micheal Rios

With the rainy season officially upon us again in the Pacific Northwest, the worrisome drought conditions are quickly a thing of the distant past. It only makes sense then that September 30<sup>th</sup>'s downpour was a welcome sight as the topsoil for an all new tiny homes project aimed at combating homelessness, was softened for an official ground-breaking ceremony

“We definitely experienced challenges during this past year. It was in the middle of a global pandemic and the project was almost put on hold,” said Teri Nelson, executive director of tribal services. “There

was a reduction in work force and government closures, making for an uncertain future. But as we navigated through uncharted waters, we continued to plan for this project remotely with Zoom meetings.”

Throughout the planning process the project continued to grow. From a group of tiny units to a village of miniature homes with all the accommodations one would expect from a proper residential area. Options will include one and two bedroom layouts with a kitchen and full bathroom. Plans include a central community building with laundry facilities and a computer lab. Resident aides and a number of

*Continued on next page*



support services will also be located on site.

Located next to the homeless shelter, this project is named Village of Hope. With 17 tiny homes planned to make up the village, tribal leadership intends to offer a sense of stability and hope for a better future to its future occupants. Village homes will be made accessible to individuals, couples, and families.

“Every situation and story is different,” said Teri. “Our mission is to help our people and provide a place where families can have a place to reconcile, reunite...a place where they can recover, reclaim, and rebuild their lives.”

With last month’s completion of the Place of Transition, this latest project to combat homelessness comes as the Board of Directors continues to prioritize creating housing solutions for an ever-growing membership and rising number of families who find themselves without a stable roof over their heads.

“Understanding that homelessness creates lifelong generational traumas, we’re trying to reach those tribal members stuck within those traumas,” explained board member Misty Napeahi. “These [tiny homes] will help us make those necessary connections.”

“Intergenerational trauma is what all of us suffer from as tribal members,” she added. “The only way through that is through our community and with love and support for each other. When people have homes we know they become constructive citizens of our community.”

Updates as to estimated competition of construction and the application process to be a Village of Hope tenant will be announced in the near future.

## Vote for Ray Sheldon Jr., a voice for Tulalip



By *Kalvin Valdillez*; photos courtesy of *Ray Sheldon, Jr.*

It has been one full term. Four long years since Tulalip tribal member Ray Sheldon Jr. first ran for a position on the Marysville School District (MSD) school board in 2017. Although he wasn’t elected on his first go-round, Ray’s desire to hold that position and make a positive impact for his community has never faltered.

With Tulalip students and families in mind, Ray has decided to run once again for a seat on the board. If elected, he would represent District One, which is largely comprised of the Tulalip Reservation. He intends to be

a strong voice advocating for the needs of tribal students and families who live within District One’s boundaries.

“There are five board members and four of those positions are open this year,” said Ray. “I live at Hermosa; I’ve been here for a long time and I would really love to have the position. I graduated from MP. I started at Tulalip elementary, went to Liberty, Pinewood, and Marysville Middle school and Pilchuck; in ’75 they fused the two schools together. So, I’ve been around.”

He continued, “I am a Tulalip planning commissioner and a Snohomish County

planning commissioner and I belong to a few committees here in town, with the tribal education committee and as the bond levy chair for the past few years. I will work as hard as I do with my two planning commissions. Sometimes I think that by being on both planning commissions, people are starting to see how we feel as a tribe. And the people in the school district need to understand how we feel out here.”

It has been reported that throughout MSD’s twenty-two schools, they serve nearly 12,000 students. And according to the district’s Indian Education webpage, more than 10% of those students are enrolled tribal

members either with Tulalip or other federally recognized tribes throughout the nation.

As a tribal member who went through the Marysville School District during his academic career, Ray believes that he has valuable input that will ultimately be in the best interest of those Indigenous students, who otherwise might be overlooked when the school board makes major decisions. In fact, that is one of the reasons why he chose to throw his name in the hat once more, because many tribal families feel unheard, as though their needs and desires are not being factored-in and met throughout the entire district.

Ray echoed many sentiments that tribal parents often voice and have voiced for well over a decade. The main concern is that there is practically no relationship between tribal families and the current MSD District One representative, Chris Nation, who has held the position for the past three terms.

Although Nation is not running for re-election, Ray fears that much of the same would continue should his opponent, Connor Krebbs, get into the position come election time. Ray notes that Connor is relatively new to the area and has lived in Marysville for the past couple of years after moving from Texas. Whereas Ray has lived in District One nearly his entire lifetime, and has excellent and established relationships with both the communities of Marysville and Tulalip.

Prior to Nation, Tulalip tribal elder Don 'Penoke' Hatch served in that position for a total of 16 years, or four terms. During his tenure, Penoke would often reach out to families within District One, visiting students and families at their homes or at local gatherings to get their input and perspective on several issues happening within MSD at the time. He would then take that information and any concerns to the next board meeting, before any votes were cast and any big decisions were made. Unfortunately, this practice did not continue after Penoke retired from the board. Ray is looking to repair that broken



relationship between school district and tribal families, and is backed by Penoke himself who serves as Ray's original inspiration and the reason he wishes to be an elected MSD board member.

"Don and I were talking when he was on the board," Ray shared. "One time at breakfast, he told me I was supposed to take over. I'm about 15 years late, but I'm ready to do this work."

Penoke stated, "Ray is a strong person who utilizes his voice. I feel he would be a tremendous person in there. He's coached sports and knows a lot of people in Marysville. Ray has been to many school board meetings and committee meetings in the last several years. There's nobody that's running for the board now, who has been there as much as he has in the last few years."

Continuing, Penoke expressed, "Each school board member counts for 20% of the big decisions like boundaries, school names, mascots, school colors. So, when we have something big coming up, he would have a vote in that. If they dump the Tomahawk, he would be one of the ones helping make the decision of what the mascot will be. We got to make sure we have a voice."

Ray wishes to see the Tulalip culture, language and

history taught at each school, noting that Lushootseed is currently only offered at select schools such as Heritage and MPHS. There are a lot of tribal students who attend other schools like Getchell High School, who he believes should be afforded the option to learn more about their local tribe.

He is not only passionate about tribal youth within the school district, but advocates for representation for all students including those living with special needs. He was sure to comment on the lack of representation for Hispanic students and those youth involved with the BLM movement, and stated he will work to make sure those students are supported. Ray has also urged the school district to hire more teaching staff and faculty members of color and was pleased to report that he now sees more people of different ethnicities when visiting the schools and the district office.

"There's been a lot of changing in the past year, that I've harped on, that's happening. And those things are slowly happening because they are getting tired of me saying the same thing over and over again at the board meetings," said Ray. "We also need to change how the behavioral system is handled because we have a lot of tribal kids in those situations. We have a lot of kids with special needs who

need to be taken care of. We need to work on better policy to help keep the schools and students stay safe, which we haven't done in a while."

As Ray mentioned previously, he is the current chairperson for the bond levy that would increase property taxes in Marysville in order to raise funds to repair or rebuild a number of outdated schools within the district.

He stated, "There's a lot of schools, four of them, that really need to be changed. The floors are rotting out at Cedarcrest, Liberty and Cascade. And we all know how old the high school is now, that's where Totem Middle School is. Even the Quil needs changes because they have the portables, our kids are going to classes that are separate from the schools. If we can't keep the schools up, if we don't approve this for the schools, no one will want to live here. They're going to want to go to Lake Stevens, Arlington and Lakewood where the schools are newer and they will gladly pay the tax."

Over the last few weeks, Ray has been campaigning with Vanessa Edwards who is up for re-election in District Four. He wants every eligible voter to also support her on election day. Her opposition, Wade Reinhardt, has some radical views and has shared some controversial statements while on the campaign trail, most notably his opposition to teach Critical Race Theory curriculum in schools.

"Vanessa is in District Four," he explained. "She's been supportive of tribal students for quite a while. Last Friday, in Wade's statement against Vanessa, he said he will not support any curriculum that places value on any race, color, gender, or national origin above another. That's why we need your support. That's why it's important to get her in there because he can really throw a wrench into everything. If you live off the reservation, you don't have to vote just for your district, you can vote for everybody. You can vote for everyone on the ballot."

Ballots will be mailed on Friday October 15, to begin the eighteen-day voting period. Online and mail registrations must be

*Continued on next page*



received by October 25, eight days prior to this year's Election Day of November 2. The deadline for in-person voter registration is also November 2. Ballots must be placed in an official drop box by 8:00 p.m. on Election Day in order for your vote to count.

"I praise Ray and I'm hoping and praying he gets in there," shared Penoke. "If we don't go out and vote for one of our tribal members, then we're not going to be able to get the things we need for our children and parents. We have to go out and start campaigning for him. Ray needs help passing pamphlets out from our young people. And if you see a sign that is down, help put it back. We need a lot of help from our people out here. We need to take

care of our schools and take care of our kids."

Ray added, "It's really important that if we, as a community, are upset with how the district is being run, it's time. It's time that we all stand up and say, this is the guy, we're going to put him in there. We can make a change for our students now. This is exciting and enjoyable for me and I'm really hoping to get in. But if it doesn't happen, I'll still be here. I'll be fighting for our students for a long time."

For more information and to follow Ray's campaign, please be sure to join his Facebook group, Ray Sheldon Jr. for MSD 25 District 1.

## Unpacking the Native Mascot Debate

By Stephanie A. Fryberg

Across the country, state legislatures and school districts have banned the use of Natives as mascots. These decisions—including the current legislation in Washington State—are not about politics or about erasing Native People. In fact, quite to the contrary. Decades of scientific data demonstrate that these mascots lead to psychological harm for our children, increase discrimination against our People, and decrease support for policies that would help tribal communities. For example, the psychological data reveals that the use of Native mascots:

- decreases Native students' self-esteem, positive beliefs about their tribal communities, and academic aspirations/goals<sup>1</sup>
- increases stress, depression, and suicide ideation among Native American students<sup>2</sup> (Note: this is true regardless of how identified Native students are with being Native)

The research also draws a clear connection between the use of Native mascots and the prejudice and discrimination Native people experience. Specifically, Native mascots:

- fuel anti-Native bias and perpetuate negative stereotypes of Native Americans (i.e., Natives are "primitive," "savage" and "violent/aggressive" people)<sup>4</sup>,
- lead people to see Native students as having less academic potential<sup>6</sup>
- dehumanize Native Peoples by placing Natives on the same level as animals (e.g., the top 10 mascots used across the country are

all animals and Natives; such as the Detroit Tigers)<sup>3</sup>

Two additional notes regarding mascots and discrimination. First, these stereotypes (primitive, savage, and aggressive) and Native-animals associations have been used historically to justify the killing of our people and in more modern times to justify not allowing us to make decisions about our children, our communities, and our futures. Second, research shows that non-Native people do not distinguish how they feel about Native mascots from how they feel about Native People. In other words, when Native mascots illicit these stereotypes, non-Native people apply them to their attitudes and decision-making about Native people and communities more generally.

In summary, decades of empirical research demonstrate that Native mascots undermine both the wellbeing and the equal and humane treatment of Native Peoples. In doing so, Native mascots fuel apathy and a lack of accountability on the part of other Americans to acknowledge or address the many injustices that Native people continue to face in the U.S. (e.g., disproportionate police violence, underfunded educational and health care systems, MMIWG).<sup>3</sup>

Opposition to the use of Natives as mascots has been championed by numerous national Native organizations, including: National Congress of American Indians, National Indian Education Association, American Indian Higher Education Consortium, American Indian College Fund, Native Indian Gaming Association; National Coalition of Native American Athletes; National Indian Youth Council and notably, the Affiliated Tribes of Northwest Indians.

For a full list of Native organizations calling for change, please see [www.changethemascot.org](http://www.changethemascot.org).

Native communities and individuals by and large reject the use of these mascots as of-

fensive and dehumanizing.<sup>5</sup> These mascots do not serve or honor our communities and, based on the research, it is time that we do more to protect our children from the psychological harm and discrimination that these mascots fuel in our local schools.

References:

<sup>1</sup> Fryberg, S. A., Markus, H. R., Oyserman, D., & Stone, J. M. (2008). Of Warrior Chiefs and Indian Princesses: The Psychological Consequences of American Indian Mascots. *Basic and Applied Social Psychology, 30*(3), 208–216. <https://doi.org/10.1080/01973530802375003>

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<sup>3</sup> Dai Doris J., Lopez J. Julisa, Brady M. Laura, Eason E. Arianne, Fryberg A. Stephanie (forthcoming). Native Mascots: Erasing and Dehumanizing Natives to Protect Positive National Identity. *Social and Personality Psychology Compass*.

<sup>4</sup> Ganje, L. A. (2003). Native American Stereotypes. In P. M. Lester & S. D. Ross (Eds), *Images that injure: Pictorial stereotypes in the media* (pp.113-120). Greenwood Publishing Group.

<sup>5</sup> Fryberg, S. A., Eason, A. E., Brady, L. M., Jessop, N., & Lopez, J. J. (2020). Unpacking the Mascot Debate: Native American Identification Predicts Opposition to Native Mascots. *Social Psychological and Personality Science, 12*(1), 1–10. <https://doi.org/10.1177/1948550619898556>

<sup>6</sup> Freng, S., & Willis-Esqueda, C. (2011). A question of honor: Chief Wahoo and American Indian stereotype activation among a university based sample. *The Journal of social psychology, 151*(5), 577-591.

TUL-CV-YI-2021-0545. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: L. L. K.-L. TO: JAMACIA FAYE KEELINE and BRANDON ANTHONY LLOYD: YOU ARE HEREBY NOTIFIED that a Youth in Need of Care action was filed in the above-entitled Court pursuant to TTC 4.05. You are hereby summoned to appear and defend regarding the above entitled action at an Adjudicatory hearing on TUESDAY, NOVEMBER 23, 2021, at 9:00 a.m. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to Covid-19 you should call in to your hearing via GoToMeeting, phone number: 1-224-501-3412, access code: 212-638-629. 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: October 9, 2021.

TUL-CV-YG-2021-0431. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re the Guardianship of: L. K. S. M. TO: GINA TEDDY ELIZABETH BLATCHFORD: YOU ARE HEREBY NOTIFIED that a Youth Guardianship action was filed in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on Thursday, January 27, 2022 at 10:00 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to Covid-19 you should call in to your hearing via GoToMeeting, phone number: 1-571-317-3112, access code: 286-262-589. 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: October 16, 2021.

TUL-CV-YI-2021-0434. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: T. D. E. TO: CHRISTOPHER RAY ENICK and SAMANTHA BIRD GOSHORN: YOU ARE HEREBY NOTIFIED that a Youth in Need of Care dependency action was filed in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on Tuesday, October 26, 2021 at 11:00 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to Covid-19 you should call in to your hearing via GoToMeeting, phone number: 1-224-501-3412, access code: 212-638-629. 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 18, 2021.

TUL-CV-YG-2021-0236. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: K. T. M. B.-W. TO: VICTORIA SUE BRIGHT and ROBERT MICHAEL WAYNE, JR.: YOU ARE HEREBY NOTIFIED that a Youth Guardianship action was filed in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on Thursday, December 9, 2021 at 9:30 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to Covid-19 you should call in to your hearing via GoToMeeting, phone number: 1-571-317-3112, access code: 286-262-589. 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 11, 2021.

TUL-CV-YG-2021-0431. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: L.M. Naomi Lynn Moses vs Ryan Delbert Moses; Gona Teddy Elizabeth Blatchford. TO: Ryan Delbert Moses; Gona Teddy Elizabeth Blatchford: YOU ARE HEREBY NOTIFIED that a Youth Guardianship action was filed in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youth. 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 18, 2021.



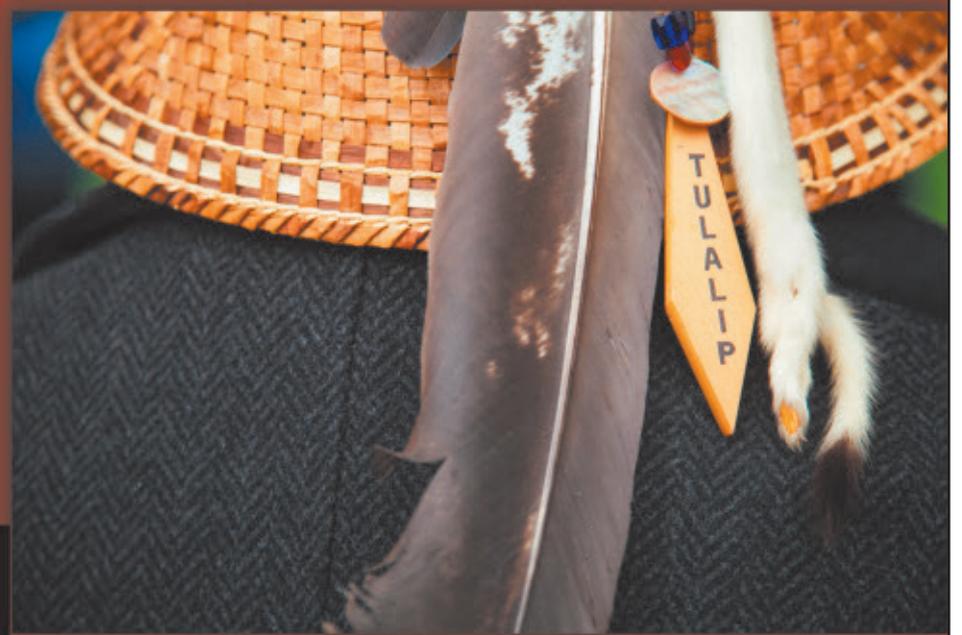
# Semi-Annual General Council

SATURDAY,  
OCTOBER 23  
10:00 AM  
GATHERING HALL

Breakfast will not be served. A box lunch will be provided.

The Gathering Hall parking lot will be for elders and handicap only.

General membership can park on the street near Gathering Hall, at TELA, or there will be a shuttle from the Administration Building. No parking at the Boys & Girls Club or Health Clinic.



**Masks are required**

## Commission Voting

Friday, October 22  
7:00 am - 4:00 pm  
Gathering Hall

Saturday, October 23  
7:00 am - 1:00 pm  
Gathering Hall

\*Commission election results announced at 1:30 pm on Oct 23.