



Art from the Heart

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Rise of the Ribbon Skirt



By Micheal Rios

Over the past decade, there's been a shimmering surge in the popularity of Native American ribbon skirt making. These skirts, which are decorated with vibrantly colored ribbons and patterns that hold spiritual and cultural significance, have become an important symbol of Native identity and resilience. For Native American women, ribbon skirts are not only a bold fashion statement but also a powerful tool for cultural reawakening, community building, political activism, and economic empowerment.

At the heart of the ribbon skirt movement is a deep connection to tradition and culture. Ribbon skirts have been worn by Native women for generations and hold deep spiritual significance for many tribal communities across Turtle Island. They were often worn for important occasions such as powwows, weddings, potlatches, and other ceremonies.

See **Ribbon Skirts**,
page 5

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

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Volume 43, No. 9
March 4, 2023

Published once-a week by Tulalip
Media & Marketing
6406 Marine Drive, Tulalip, WA
98271 360-716-4200
editor@tulaliptribes-nsn.gov
Deadline for contribution is
Monday, with publication on the
following Saturday.
Printed in Canada.

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

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done to the mailing list happen
quarterly. The list is updated
February, May, August and
November of each year. You
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gov for specific issues of the
paper.



MEMBERSHIP FINANCIAL MEETING



Wednesday, March 8



Dinner at 5:00 pm, Meeting at 5:30 pm



Gathering Hall

**The meeting will be broadcast live on
www.iAmTulalip.com**

**Financial booklets will be available for
pickup March 6 - March 7 from
9:00 am - 3:00 pm at the BOD reception**

Unhoused tribal members discuss their fresh start

By Shaelyn Smead

Before Christmas, tenants began moving into 17 one- and two-bedroom tiny homes for unhoused Tribal members at the Village of Hope. As some of these tenants once struggled to find warmth, safety, and stability, the Village became their saving grace. And though they come from different walks of life, they all have a community and place to feel welcome.

Heather Gobin:



What is your backstory, and how did you come to Village of Hope?

Most people who know me wouldn't guess this is my reality. I come from a good family and am usually the responsible older sibling. I became a stay-at-home mom, raising two kids who graduated from college. I was raised a believer in Jesus, but more often than not, I was self-righteous. I didn't understand anything about the drug life and lacked sympathy for my ex when he struggled with addiction. Somewhere along the way, I forgot he was my best friend, and eventually, he passed. I never thought anything like that would happen to me. The streets quickly humbled me. I never recovered from my traumas, and losing my kids' dad hurt me. I lost everything: my mind and house and began using. Being homeless, I gained perspective in a way I would've never had before. I used to look down on homeless people and eventually became one. It could happen to any of us. It changed my heart. I thank God for our Tribe for building a place like this.

What were the first few moments like when you moved in?

It was a very emotional day. I was extremely thankful and humbled. I felt like I was experiencing the grace of God through my Tribe, and I felt like I could finally breathe and relax. It wasn't a feeling I had felt for a long time. I just sat there in tears, thanking God that I finally had a roof over my head and a place that was mine. I felt safe and like I was no longer a burden to anyone.

How has having housing made a difference in your life?

I feel like it's opening doors for me to help others. Now that I am at a more stable point with this housing, I can begin to share my story with other people and help them the way He has helped me.

What are some of the resources the Village provides or has connected you with, that have been helpful?

Of course, staying clean with the treatment center here at the Tribe. When I first arrived, I looked around and recognized everyone. I knew their parents or grandparents, and we're all in this together. That moved me in a big way. When I first moved into the Village, I thought it was only a six-month program, but hearing that it is a permanent assistant living grant, I was elated. And I just thought, all right, I can do this, I am ready. Then they asked me what I wanted to accomplish, like getting a GED, learning how to cook, getting a job, money management, credit building, etc. I have always struggled with money, so when I was offered a job working within the building and saw that I could take these classes, I was excited. I am also a traditional weaver of 26 years, so as a part of the cultural classes, I will also help teach the other tenants how to weave.

What are some of the goals or dreams of the future since moving into the village?

I want to start with small goals and learn to care for myself. Eventually, I would love to start a nonprofit named after my ex. I want to replicate a place like this, buy a piece of land, and put tiny homes on it. And I want to reach out to people in recovery because something like this [Village of Hope] could turn someone's life around. It could determine the future of their kids and grandkids. Many parents are

battling addiction or are just checked out, and grandparents are left raising their kids. I don't want kids to live through this life without their parents. I hope that places like this will continue to uplift people and parents to become better. I would also love to build an art studio for recovering addicts to showcase their artwork.

Alex and Jennifer Hatch:



What is your backstory, and how did you come to Village of Hope?

Jennifer: We have struggled with addiction since we first met. And even more, after my mom passed. We bought a travel trailer, but finding a place with good hookups, water, or power was hard. It was awful, run by a slumlord, and the site would flood with water up to our shins. That's what we lived in. When you're in that type of place and living with addiction, it is impossible to get sober or even want to try; it almost ended us.

Alex: Eventually, we got clean, and I started looking for assistance from the Tribe. It happened to be right around when they were finishing these houses, so I got a job, and everything evolved from there.

What were the first few moments like when you moved in?

Jennifer: Like we were on Extreme Home Makeover. It was fully furnished, with extra household items like bedding, pots and

Continued on next page

pans, food, toilet paper, etc. It was like we won the lottery. We were full of emotions, and we were so thankful for it. Sometimes it's still hard to believe we are here and have this opportunity.

Alex: We are amazed by how many people want to help. There was no judgment, but we never felt worthy of receiving help before and thought we had to do it alone. But the Village was here with their arms wide open, willing to help us stay on our path to redemption.

How has having housing made a difference in your life?

Jennifer: We have a new perspective on life. There are so many possibilities, and we finally feel we can breathe.

Alex: It makes me proud to be Tulalip. This is a great example of what Tulalip is doing to help its people. It's not just an idea; it was put into motion and is directly helping people. We have a strong community within the Village and from the staff supporting us. We come from a hard place, but the people here understand that. We wake up daily and see one big family, and we're grateful to be here. This has become the foundation for our new life and sobriety.

What are some of the resources the Village provides or has connected you with that have been helpful?

Alex: The UAs [urinary analysis] help keep us accountable and clean. From what we've heard and discussed, we look forward to the many classes they will provide. We want to learn more life skills like money management and credit counseling to build our future. They also are helping and supporting us to find jobs.

What are some of the goals or dreams of the future since moving into the village?

Jennifer: We are trying to save money and build stability. We would love to fix our credit, pay off



some of our debt, and eventually take out a small loan to build a home on our property.

Alex: It is so fulfilling to start dreaming of the future again. We have so many ideas for the property, and now we have the potential to get started on them. I wouldn't be able to do it anywhere else. We're committed to making things better for our life, and this has been the best stepping stone for that.

Anonymous:

What is your backstory, and how did you come to Village of Hope?

It was an emergency. I was in a domestic violence (DV) relationship and found myself in a situation where my kids and I were out of a home. I suffered verbal and physical abuse for some time but was in denial. I was living in another state at the time when things got worse. I had family members looking out for me and connected me with people in the Tribe who handled these situations and encouraged me to take my kids and leave. Within a few months, I had a protection order and went from staying on a family member's couch to moving into the Village of Hope.

What were the first few moments like when you moved in?

It was overwhelming but

such a happy day. We were so grateful to be welcomed, but even the small things made a difference. We had the bare essentials but left so much behind when we moved out quickly. The blankets, pillows, a bunk bed, it all meant so much. I even appreciated that they had taken the time to make the bed. Seeing a made bed meant for us was such a difference after everything we had gone through. I remember feeling cozy the first night there, like a real home.

How has having housing made a difference in your life?

It has made all the difference. Running from a DV situation was so scary. But having my kids and the uncertainty of where we will go or what we will do next is terrifying. As a parent, you have the instinct to provide for your kids. I had to stay strong for them, but I didn't have the answers. Our family and Tulalip community now surround my kids, and they love hanging in the communal building and being around everyone. I am so grateful for our Tribe and how they cared for my family and me.

What are some of the resources the Village provides or has connected you with that have been helpful?

The Tribe and Legacy of Healing (LOH) has been extremely helpful. When we returned, they

helped provide car seats, winter clothes, and many other things. We'll be in the middle of divorce filings for a while, and the Tribe has offered a great attorney to help me through it. But it's been hard, and I am so used to being the oldest in my family and looking after everyone else. It was so foreign to me to accept help like this, and I had family and people working in the Tribe and LOH to remind me that it was okay, that I wasn't in this alone.

What are some of the goals or dreams of the future since moving into the village?

I want to get back on my feet. Now that I don't have to worry about saving up or looking for somewhere to live and that financial burden is gone, I can put my time and energy toward my next steps. I am now back in school, getting a job within the Tribe, and taking control of my life for my kids. Being away from the reservation for so long, I am excited to get my kids and me back into the community, involved in events, and connected to our culture. Being here is so healing.

The Tribe and Village of Hope have supported and impacted the lives of these tenants. With a fresh start, these tribal members can believe in themselves again and have better hopes for the future. For more information about the Village of Hope, contact Deloris Parks at dparks@tulaliptribes-nsn.gov

Ribbon Skirts from front page

The rise of ribbon skirts has become a symbol of political activism for Native women. They have been worn at protests and rallies, representing the strength and resilience of Native women in the face of ongoing struggles for social and environmental justice.



Today, a new generation of modern matriarchs are literally sewing together past teachings with a shared identity of culture that isn't afraid to create new traditions. Such is the case with owner and operator of Morning Star Creations, Nina Gobin.

"There's a lot of Natives reconnecting to the culture nowadays because being an Indigenous person in 2023 is much more welcoming than it was for past generations," said Nina. "Many of our ancestors feared the consequences if they didn't hide their culture, but now we're in an era of empowering diversity. Native people can wear something like a ribbon skirt or ribbon shirt and be told, 'Oh wow. That's badass!'" just by being proud

enough to represent who they are and where they come from."

The inspiring 23-year-old Tulalip tribal member learned the fundamentals of ribbon skirt making from her regalia making teacher Lisa Powers while attending Northwest Indian College five years ago. Afterwards, she received additional guidance from locally renowned ribbon skirt maker Winona Shopbell. Nina used the teachings of Lisa, Winona, and countless YouTube sewing tutorials to create a ribbon skirt style all her own.

With each hand-made skirt she made and sold came a boost to her confidence and belief in ability to create something that was



Continued on next page



equal parts culture, fashion, and art.

The rise of ribbon skirt making has led to economic empowerment for Native women, such is the case with Nina, who can circumvent typical manufacturing methods by creating these ribbon wonders in the comfortable environment of home. By creating and selling their skirts online or at local vendor markets, they are able to support themselves and their families while sharing their culture with others.

Sharing the gift of her skillset she developed from making and selling 200+ skirts over the last few years is a traditional teaching Nina takes seriously. Which is why she committed a weekend in February to welcome Native

women willing to learn the basics of ribbon skirt making into her home and primary manufacturing space.

Surrounded by fabric galore, ribbon that spanned the color spectrum, and all the sewing essentials they needed, a group of local women received a crash course in ribbon skirt 101. Their instructor, Nina Gobin.

"Honestly, this is the first time I've ever sewn anything in my life," shared 31-year-old Britney Craig as she intently sewed metallic pink ribbon onto her floral-patterned skirt. "Learning to make ribbon skirts is something I've wanted to do for a long time. I actually bought a sewing machine five years ago and was intent on learning then, but life happened and I wasn't able to. When I heard Nina was offering this class, I was so thrilled and jumped at the opportunity."

Throughout their day together spent sewing machine troubleshooting, learning how to undo simple mistakes and creating vibrantly colored youth skirts, the ladies discussed the significance of ribbon skirts to the greater culture at large. Like how the use of ribbons in the skirts reflects the importance of color and design in the variety of Native culture, from coastal and woodland to pueblo and plains, with each ribbon symbolizing a specific meaning or purpose.

The group also discussed how cool it is to see high profiled Native women like Secretary of the Interior Deb Haaland and Lieutenant Governor of Minnesota Peggy Flanagan wear ribbon skirts on the national stage. Showcasing the strength of the ribbon is also something Tulalip's own Deb Parker and Theresa Sheldon have routinely been intentional about when they are visiting

various state and tribal delegations seeking support for their boarding school healing coalition.

"I like how it's becoming mainstream for all the gals to wear ribbon skirts," said Teresa Jira while cutting her assortment of ribbon to the desired length. "These skirts are basically a representation of our shared culture and are no longer designated for ceremony only, but instead is like an everyday norm to empower girls and women all across the country. And that's the point because when the general public sees our culture in the mainstream, whether its expressed through cedar or wool or ribbon, it's powerful representation that we're still here, adapting and thriving."

The rise of ribbon skirts has also become a symbol of political activism for Native women. They have been worn at protests and rallies, representing the strength and resilience of Native women in the face of ongoing struggles for social and environmental justice. By wearing ribbon skirts, they are asserting their presence and voice in the world, while fiercely standing up for the rights of their communities.

Overall, the ribbon skirt movement is a powerful expression of culture and identity. For Tulalip women specifically, the act of making and wearing ribbon skirts is a way to honor their traditions, connect with their community, and assert their presence in the world. As this movement continues to grow and gain momentum, the ribbon skirt will continue to serve as an important symbol of Native identity.

"Ribbon skirts represent a good balance of traditional practices and the ability to adapt and evolve with changing times," explained Nina. "A good way to view them is through the same culturally artistic lens we use to view painters, beadners, weavers, and carvers. Our Native artists all have their own unique style that continues to adapt to new technologies and changing buyer markets. The styles and colors and textures may vary, but at the end of the day we all are trying to represent our people and culture in a good way."

Art from the Heart

Marysa Joy's Creations brings traditional art into the digital era



By *Kalvin Valdillez*, photos courtesy of *Marysa Sylvester*

Approximately twenty young adults prepared for a 1.7 mile run, beginning at the Mission Beach approach and ending at the Tulalip Dining Hall on the afternoon of September 30, 2021.

Although nearly a year-and-a-half ago, this day was significant for the people of Tulalip as they took time to honor and remember their ancestors who endured the atrocities committed during the boarding school era.

The group of young

women and men served as the torch bearers to officially kick-off the first annual Residential Boarding School Awareness Day gathering. Collectively, they resembled a flame as they blazed along the trail known as Totem Beach Road, in orange t-shirts, an intertribal symbol that helps raise awareness to the National Day for Truth and Reconciliation. And everybody who attended the event received their very own orange t-shirt to commemorate the emotional and historic day.

With hundreds in attendance, there were orange shirts as far as the eye could see, and they all bore a design of a hummingbird and a flower in traditional form line. Many began their healing process that day, from the trauma that has trickled down the generations since the time of boarding schools and forced assimilation. Each person

would walk away from that event with something tangible that they can look back on whenever they incorporate that t-shirt into their daily ensemble – a Marysa Joy Sylvester exclusive.

“I actually started drawing in 2020, right when COVID hit,” said Marysa. “That’s when I got my first iPad and Apple pencil. I was pregnant then and I was just drawing all the time. I was really nervous to share any of my pieces with anyone. Orange Shirt Day was one of my first designs that I really shared with the community. I was honored to be able to share that work, and to see everyone wearing it was unreal for me. It was humbling and exciting, and honestly just a really good moment, because I knew that was the first big event for Orange Shirt Day.”

Ever since her artwork was introduced to the public,



Continued on next page

people have been eager to get their hands on the designs created by the Tulalip and Quileute artist. In a year's time, Marysa went from being hesitant to share her work to becoming a well-known and highly in-demand artist whose digital art has inspired other tribal members to break out their tablets and create designs of their own. If you are able to take a moment to scroll through her Instagram profile, @MarysaJoysCreations, you will be impressed at her ability to incorporate traditional art with modern technology.

She shared, "When I used to draw, I felt it was not that good. I would start a project with pencil and paper, touch on it and move on. But when I picked up my iPad, it gave me more freedom and flexibility. The app I use is Procreate and it's pretty similar to actually drawing on pen and paper, but it's a little bit easier for you to undo any mistake you make. I think that really helped me start again. It was different, it felt good, and I was more inspired to express from my heart, rather than just trying to be good at drawing."

Working with the youth for nearly her entire adult life, previously at the Marysville School District and currently with the Betty J. Taylor Early Learning Academy, a major driving force behind her art is ensuring that Native kids are able to see themselves in her designs. Furthermore, she takes time to translate words into Lushootseed and incorporates the Tribe's traditional language into her work to help children identify things like animals, fruit, body parts, weather, and a handful of phrases, all in the dialect of their ancestors. Marysa also utilizes her drawings to bring attention to issues and causes happening across Native America such as Orange Shirt Day and the MMIW/P epidemic.

"When I'm making those MMIW and Every Child Matters designs, I usually start off with a feeling. I'm conveying the feeling that I want other people to experience when they look at it. When I made the Orange Shirt Day design, I remember thinking of the kids, and how important our kids are, and how bright they are in our community. That was something I set out to convey in those pieces - how much they mean to us."

She continued, "I did a collection of posters with animals, sea animals, and body parts and had a ton of people reach out to me to ask if they could put them up at their schools or the centers they work at. That was amazing. The first one, the *Safe Space* poster, was distributed to the whole Tribe and I was really proud of that. I end up creating a bunch of free resources for teachers, because it's so hard to find those



[culture-based] resources as an educator. I remember as a student, when I would see those types of things in my classroom or at my school, I would get so excited. Being able to provide that is really important to me. And personally, I am a visual learner, so I think that will help students – pairing the Lushootseed with the art."

Although Marysa's journey with digital art is a fairly new endeavor, she is no stranger to creating Indigenous art pieces. In fact, she grew up learning the art of weaving, a skill passed down from her grandmothers on both sides of her family. And even with her newfound love of drawing, Marysa is still passionate about weaving and enjoys taking on projects such as

cedar hats and graduation caps.

She explained, "I was always told to put your heart into your work and your good intentions. That is something that I do with my cedar weavings and in my digital art too. I got serious about weaving in 2015. Before that I had done a couple of projects with my grandma, but I really started weaving at the Senior Center. They have a basket weaving group of about six or seven elders, my grandma, her sister, and few other people. I started one of my baskets there, and after that I really got into it. I was making cedar medallions, cedar earrings, cedar caps. But when I got pregnant, I needed to take a break from it."

"I was weaving a lot up until 2020, and I recently started it up again. I learned a lot about weaving from my grandma Joy and my grandma Mary. It's been so cool to learn from both sides of my family, and they shared a connection as well and would go to weaving conferences together. And my dad (Harvey Eastman) also weaves. He's an artist too."

When picking up that Apple pencil, little did Marysa know that she would turn a COVID lockdown hobby into a full-blown business. Harnessing her genuine love for the work she does, matched with a personable and outgoing personality, Marysa Joy's Creations has come a long way from eye-catching Facebook and Instagram posts. Her designs can be seen all throughout the reservation, on water tumblers, sweatshirts, stickers, posters, phone cases, or iron-on patches.

This past month, she officially launched her very own website, www.MarysaJoysCreations.com, where all her products are available for purchase. On the website you can find free digital Lushootseed posters, and you also have the option to place custom request orders.

Said Marysa, "Someone actually just reached out to me for a tattoo design, which I was really amazed by. People have reached out about the Senior Luncheon design and the Orange Shirt Day design. So, if anyone stumbles upon me, they can reach out to me on the website if they want anything that is customized or specific to them. I've also done a couple logos for small businesses as well."

You may recognize Marysa's signature designs on the logos for other tribal member-owned businesses, including Shaylene Henry's Coastal Sweets and Treats, Kwani Sanchez's Sacred Skincare, and Nina Gobin's Morningstar Creations.

Marysa has a number of projects on the horizon that are sure to showcase her work with the Coast Salish art staples: trigons, ovoids,

and crescents. Most recently, she received a shipment of seven colorful bolts of fabric, all of which feature her designs and can be used to create items such as regalia and ribbon skirts. The fabric that is currently available for sale includes dinosaurs, strawberries, moons, bear tracks accompanied with the slogan 'Land Back', flowers, and hummingbirds, with the promise of many more designs to come.

She stated, "I've been really working on my repeating patterns, because those can go on anything. They can go on blankets, they can go on fabric, they can go on backpacks. When I make those designs, I try to make them really bright and happy. I try to express my heart through whatever I'm

drawing in the moment, and I like things that make you feel happy when you look at them."

When asked what her top three favorite designs are so far, she mentioned one of her recent works, a cedar basket-themed piece that includes the message 'Respect Our Ancestors' in both English and Lushootseed, as well as the floral tattoo-esque design that reads 'Honor Your Ancestors.' And the Senior Luncheon commission that is a re-creation of a photograph of a young Marysa and her grandma offering prayers to the spirit of a cedar tree.

It is clear to see that Marysa Joy's Creations is resonating with tribal members throughout the Northwest region. And locally,

the people of Tulalip are proud to say that Marysa's art is a strong representation of the Tribe's cultural lifeways, which is depicted in every single design that she creates.

"I honestly draw all the time," Marysa said. "Any free time I get, I draw. Digital art is now a big part of my life, I find it really soothing, calming, peaceful, and it's a really good way to express yourself. You've got to be in a good place when you're doing it. Sometimes if I need a break, I'll step away and recharge myself and wait a bit before I pick it back up. I feel so good about the work that I put out and what it conveys, I am extremely grateful."

Be sure to follow Marysa on all of your social media accounts to stay updated on her latest art pieces. She can be found on Facebook under the page titled Marysa Joy's Weaving, and also on Instagram, @MarysaJoysCreations, as well as on TikTok as her Indian name, @Salsalitsa. And of course, her products for sale are available on her website. And as a reminder, that URL is www.MarysaJoysCreations.com.

She expressed. "Overall, I think the vibe is to create and share resources that we can all use in our community. And I think it's important to convey all those emotions and feelings with a good mind and a good heart."

In-home Dependency, Out-of-home, what do they mean?

Submitted by Carrie Jones, Family Advocacy Executive Director, and Natasha Fryberg, Beda?chelh Manager

Beda?chelh's vision is that every child lives in a safe, stable, permanent home nurtured by a healthy family and a strong tribal community. Beda?chelh recognizes the fear that can come from working through an investigation and strives to support families to minimize increased trauma to youth and their families. One way that Tulalip exercises its sovereignty is by exerting jurisdiction over its Youth In Need of Care Cases. By exerting jurisdiction, the Tribes can ensure that active efforts are made to help parents complete services and alleviate barriers to children returning to their care. This differs from dependencies filed in State court, where the State is only required to offer reasonable efforts to engage parents in services. The State of Washington also utilizes adoption as a permanency option when children cannot return home to their parents. Adoption requires terminating parental rights, and parents are removed from a child's birth certificate. Tulalip Tribes has not traditionally supported terminating a parent's rights and removing a child's ability to know where they come from.

When beda?chelh cannot help a family remedy concerns for abuse or neglect to their

children, the Tulalip Tribal Court will open a Youth In Need of Care case called a dependency.

There are two types of dependencies, out-of-home, and in-home, but both are open with the goal of having children remain/ return home to their parents. Achieving this goal requires a partnership between beda?chelh, parents and the community to support youth during this time. For out-of-home dependencies, youth are removed from their parents' care and placed in temporary foster care placement. An in-home dependency means youth remain in their home with their parents while their parents receive support from beda?chelh to resolve the concerns that led to an open dependency case.

The decision on which type of dependency families will be placed in is based on factors such as previous dependency history, potential for ongoing abuse or neglect, and the structure of the court-ordered services. Once a dependency case begins the default action is not automatic removal from home unless the potential for ongoing abuse or neglect is so high that leaving the youth in an in-home dependency with parents puts the youth at extreme risk of continued harm. Parents must complete their court-ordered services when a dependency opens. These services are court-ordered to resolve safety concerns that brought youth into care.

If a youth needs to be placed in an out-of-home dependency, then beda?chelh follows a placement priority type to keep the youth within their family and community. Placement priority

is found through:

- Relatives or person who qualifies as a relative (fictive kin= when parents request that their children remain with a relative of their choice)
- Tulalip Tribal member who is not a relative
- Other Native who lives within the boundaries of the Tulalip Reservation
- Non-Native home located within Tulalip Reservation boundaries
- Other Native located outside of Tulalip Reservation
- Non-Native located outside of Tulalip Reservation

As the dependency progresses, regular court hearings are scheduled throughout the year to allow for the parent's improvement to be shared with the Tulalip Tribal Court. If parents have completed their services, the case can be dismissed. However, sometimes parents are not engaged or have made minimal progress in alleviating the safety concerns then the permanent plan could be changed to guardianship. For out-of-home dependencies, once parents make significant progress in addressing the concerns that brought the children into care, the children can be moved back in home with their parents while they complete the rest of their services. Each parents court-ordered case plan is unique to them and developed to support the family in their ongoing parenting.

Since 2016 beda?chelh has celebrated 133 reunifications with families.

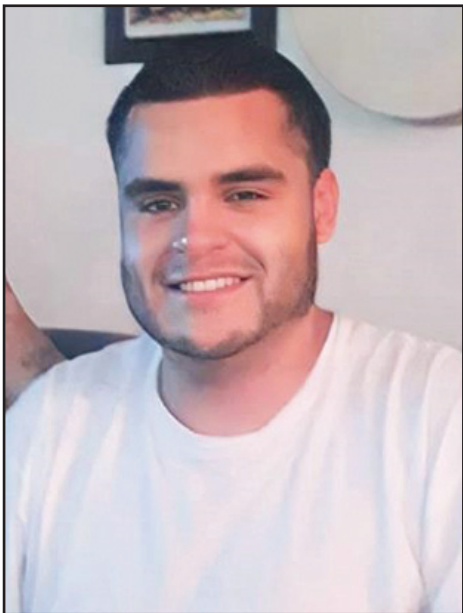
Donna Cecilia Ancheta-Martinez



Donna C. Ancheta-Martinez, 76 of Denver, CO, passed away February 12, 2023. She was born Sept. 19, 1946 in Seattle, WA to Perfecto Ancheta and Louise Paul-Ancheta. She grew up in Seattle. She married Hank Martinez on

August 16, 2004 in Denver, CO. In 2005 she reunited with her family in Seattle, She is survived by her husband, Hank (Honey-bunch) Martinez; children, Amy, Steven, Judy; siblings, Ronnie, Dorothy, Billy, John and David; grandchildren, Colette, Dustin, and Kyrie; and aunt Donna Paul. She was preceded in death by her parents; son Jeff; and siblings, Joseph, Phillip, Susan, and Vernon, A celebration of her life will be held Thursday, Feb. 23, 2023 at 10:00 AM at the Tulalip Gathering Hall with burial to follow at Mission Beach Cemetery.

Michael Anthony Hernandez



Michael Anthony November 27, 1993 - (Lunchbox) Hernandez February 18, 2023 Michael Anthony (Lunchbox) Hernandez, 29, of Tulalip went to be with the Lord on Feb. 18, 2023 in Everett. He was born Nov. 27, 1993 in Seattle, WA to Hilarion and Genevieve Hernandez. He is survived by his father, Hilarion; mother Genevieve; siblings, Mateo (Wanisha), Ariana, Aliyah, Jasmyne, and Alicia; grandparents Leslie and Eloy Lopez and Alicia Vaca; aunts, Loretta (Yamil) Palaceta and Ida (Arnie) Hernandez; uncles Johnnie Lopez and Eloy (Jennifer) Lopez Jr (Sonny), Ignacio Angeles and Isalia Hernandez ; best friends Austin and Jessie (Bubz). Preceded in death by his grandmother, Genevieve Williams; and grandfathers Michael Lopez and Tomas Hernandez..and numerous other relatives. An evening service will be held on Tuesday Feb. 28, 2023 at

6:00 PM at the Tulalip Gathering Hall. A celebration of life will be held Wednesday March 1, 2023 at 10:00 AM at the Tulalip Gathering Hall with burial to follow at Mission Beach Cemetery. Arrangements entrusted to Schaefer-Shipman Funeral Home.



STICK GAMES TOURNAMENT
MANDATORY
PRE-BID MEETING

MARCH 14, 2023
1:30 PM - 3:30 PM

ADMIN BUILDING, ROOM 162

CONTACT MALORY SIMPSON FOR MORE INFO
MSIMPSON@TULALIPTRIBES-NSN.GOV



CANOE RACE
PRE-BID MEETING



THURS.
MARCH 14
10:00 - 12:00 ROOM 162
TULALIP ADMIN BUILDING



Contact: Malory Simpson 360.716.4399

TUL-CV-YI-2015-0528. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: M. T. H. TO: GARY DEAN OLSON, JR.: YOU ARE HEREBY NOTIFIED that a Youth in Need of Care dependency action was reopened in the above-entitled Court under the above-entitled case-number pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend at a telephonic, call-in Permanent Plan Review Hearing regarding the above entitled action on MONDAY, JULY 31, 2023 at 01:00 P.M. – REMOTE in Tulalip Tribal Court 6332 31st Ave NE, Suite B, Tulalip, WA 98271. THIS WILL BE A REMOTE, TELEPHONIC, CALL-IN HEARING: you must 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: February 25, 2023

TUL-CV-YI-2008-0241. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: P. K. W. (Formerly known as R. K. W.) TO: MARIA DALIA FLORES.: YOU ARE HEREBY NOTIFIED that a Youth in Need of Care dependency action was reopened in the above-entitled Court under the above-entitled case-number pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend at a telephonic, call-in Permanent Plan Review Hearing regarding the above entitled action on MONDAY, MAY 15, 2023 at 03:00 P.M. – REMOTE in Tulalip Tribal Court 6332 31st Ave NE, Suite B, Tulalip, WA 98271. THIS WILL BE A REMOTE, TELEPHONIC, CALL-IN HEARING: you must 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: February 25, 2023.

TUL-CV-GU-2013-0086 and TUL-CV-GU-2013-0087. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: A. G. L. and In Re the Guardianship of J. L. L. TO: ETASHA LAURALIE MOSES and TO: LESLIE JOHNNIE LOPEZ: YOU ARE HEREBY NOTIFIED that Motions were filed in the above-entitled GUARDIANSHIP cases in the above-entitled Court pursuant to TTC 4.05 regarding the two above mentioned youths. You are hereby summoned to appear and defend regarding the above entitled actions at a GUARDIANSHIP MOTION HEARING on THURSDAY, APRIL 27, 2023 at 10:30 A.M. – IN PERSON. This will be an IN PERSON hearing at Tulalip Tribal Court, 6332 31st Ave NE, Suite B, 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: February 25, 2023.

SUMMONS BY PUBLICATION TUL-CV-CS-2022-0441, Tulalip Tribal Court, Tulalip WA, TCSP #2629 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. LEONA BILL (DOB: 09/04/1985) TO: LEONA BILL: YOU ARE HEREBY NOTIFIED that on August 25, 2022 a Summons and Petition for Full Faith and Credit Recognition of a Foreign Order for Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for FB. You are hereby summoned to defend the above entitled action in the above entitled court by filing a written request for a hearing on the summons within 30 days of the sixth time this notice has been published, in Tulalip Tribal Court, 6632 31st Ave NE, Tulalip, WA 87271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO SUBMIT A REQUEST FOR HEARING TO CHALLENGE THE FOREIGN ORDER, JUDGMENT RECOGNIZING THE FOREIGN ORDER WILL BE RENDERED AGAINST YOU. Date first published: February 18, 2023.

SUMMONS BY PUBLICATION TUL-CV-CS-2022-0557, Tulalip Tribal Court, Tulalip WA, TCSP #2671 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. LEONA BILL (DOB: 09/04/1985) TO: LEONA BILL: YOU ARE HEREBY NOTIFIED that on August 25, 2022 a Summons and Petition for Full Faith and Credit Recognition of a Foreign Order for Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for AQB. You are hereby summoned to defend the above entitled action in the above entitled court by filing a written request for a hearing on the summons within 30 days of the sixth time this notice has been published, in Tulalip Tribal Court, 6632 31st Ave NE, Tulalip, WA 87271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO SUBMIT A REQUEST FOR HEARING TO CHALLENGE THE FOREIGN ORDER, JUDGMENT RECOGNIZING THE FOREIGN ORDER WILL BE RENDERED AGAINST YOU. Date first published: February 18, 2023.

TUL-CV-YI-2017-0424. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: J. D. A. L. TO: ROSELYNNE THEBOY-JONES AKA ROSELYNNE JONES and JOSHUAH LLOYD, SR. AKA JOSHUA ANTHONY LLOYD: YOU ARE HEREBY NOTIFIED that a Youth in Need of Care dependency action was re-opened in the above-entitled Court under the above-entitled case-number pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend at a telephonic, call-in Permanent Plan Review Hearing regarding the above entitled action on TUESDAY, APRIL 18, 2023 at 01:00 P.M. – REMOTE in Tulalip Tribal Court 6332 31st Ave NE, Suite B, Tulalip, WA 98271. THIS WILL BE A REMOTE, TELEPHONIC, CALL-IN HEARING: you must 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: February 18, 2023.

TUL-CV-YI-2008-0033. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: R. J. T. A. TO: LYNN EDITH ALECK (AKA LYNN EDITH CAYOU): YOU ARE HEREBY NOTIFIED that a Youth in Need of Care dependency action was reopened in the above-entitled Court under the above-entitled case-number pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend at a telephonic, call-in Permanent Plan Review Hearing regarding the above entitled action on MONDAY, APRIL 10, 2023 at 03:00 P.M. – REMOTE in Tulalip Tribal Court 6332 31st Ave NE, Suite B, Tulalip, WA 98271. THIS WILL BE A REMOTE, TELEPHONIC, CALL-IN HEARING: you must 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: February 18, 2023.

THE TULALIP COURT Tulalip Indian Reservation Tulalip, WA No. TUL-CV-EX-2022-0504 Notice of Hearing by Publication of Petition for Exclusion THE TULALIP TRIBES, Petitioner vs. NICOLE MUIR, Respondent. On October 26, 2022, a Petition for Exclusion was filed in the above-entitled Court pursuant to TTC 2.40. YOU ARE HEREBY NOTIFIED that pursuant to TTC 2.40.070 a hearing has been set for March 23, 2023 at 3:00 p.m. located at the Tulalip Tribal Court 6332 31st Avenue NE, Suite B, Tulalip, Washington 98271. You are further notified that 1) that you are entitled to be represented by counsel, at your own expense; 2) that you may present testimony of witnesses and other evidence on your own behalf; and 3) that failure to attend the hearing may result in an order of temporary or permanent exclusion or removal; 4) that if you intend to call witnesses, a witness lists shall be filed with the Court and served on the Office of the Reservation Attorney no later than five judicial days before the hearing.

THE TULALIP COURT Tulalip Indian Reservation Tulalip, WA No. TUL-CV-EX-2022-0504 Notice of Hearing by Publication of Petition for Exclusion THE TULALIP TRIBES, Petitioner vs. LESJAR LASHIENE MCKINNEY, Respondent. On October 26, 2022, a Petition for Exclusion was filed in the above-entitled Court pursuant to TTC 2.40. YOU ARE HEREBY NOTIFIED that pursuant to TTC 2.40.070 a hearing has been set for March 23, 2023 at 3:00 p.m. located at the Tulalip Tribal Court 6332 31st Avenue NE, Suite B, Tulalip, Washington 98271. You are further notified that 1) that you are entitled to be represented by counsel, at your own expense; 2) that you may present testimony of witnesses and other evidence on your own behalf; and 3) that failure to attend the hearing may result in an order of temporary or permanent exclusion or removal; 4) that if you intend to call witnesses, a witness lists shall be filed with the Court and served on the Office of the Reservation Attorney no later than five judicial days before the hearing.

THE TULALIP COURT Tulalip Indian Reservation Tulalip, WA No. TUL-CV-EX-2022-0504 Notice of Hearing by Publication of Petition for Exclusion THE TULALIP TRIBES, Petitioner vs. CHRISTINA WATTS, Respondent. On October 26, 2022, a Petition for Exclusion was filed in the above-entitled Court pursuant to TTC 2.40. YOU ARE HEREBY NOTIFIED that pursuant to TTC 2.40.070 a hearing has been set for March 23, 2023 at 3:00 p.m. located at the Tulalip Tribal Court 6332 31st Avenue NE, Suite B, Tulalip, Washington 98271. You are further notified that 1) that you are entitled to be represented by counsel, at your own expense; 2) that you may present testimony of witnesses and other evidence on your own behalf; and 3) that failure to attend the hearing may result in an order of temporary or permanent exclusion or removal; 4) that if you intend to call witnesses, a witness lists shall be filed with the Court and served on the Office of the Reservation Attorney no later than five judicial days before the hearing.

SUMMONS BY PUBLICATION TUL-CV-CS-2021-0403, Tulalip Tribal Court, Tulalip WA, TCSP #2493 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. MICHAEL EATON, JR. (DOB: 11/16/1983) TO: MICHAEL EATON: YOU ARE HEREBY NOTIFIED that on August 10, 2021 a Summons and Petition for Full Faith and Credit Recognition of a Foreign Order for Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for H.E. AND J.E. You are hereby summoned to defend the above entitled action in the above entitled court by filing a written request for a hearing on the summons within 30 days of the sixth time this notice has been published, in Tulalip Tribal Court, 6632 31st Ave NE, Tulalip, WA 87271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO SUBMIT A REQUEST FOR HEARING TO CHALLENGE THE FOREIGN ORDER, JUDGMENT RECOGNIZING THE FOREIGN ORDER WILL BE RENDERED AGAINST YOU. Date first published: March 4, 2023.

SUMMONS BY PUBLICATION TUL-CV-CS-2021-0662, Tulalip Tribal Court, Tulalip WA, TCSP #2638 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. MICHAEL EATON, JR. (DOB: 11/16/1983) TO: MICHAEL EATON: YOU ARE HEREBY NOTIFIED that on December 1, 2021 a Summons and Petition for Full Faith and Credit Recognition of a Foreign Order for Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for OK. You are hereby summoned to defend the above entitled action in the above entitled court by filing a written request for a hearing on the summons within 30 days of the sixth time this notice has been published, in Tulalip Tribal Court, 6632 31st Ave NE, Tulalip, WA 87271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO SUBMIT A REQUEST FOR HEARING TO CHALLENGE THE FOREIGN ORDER, JUDGMENT RECOGNIZING THE FOREIGN ORDER WILL BE RENDERED AGAINST YOU. Date first published: March 4, 2023.

Sharing Joyfully In Our Recovery

**Monday, March 27
6:00pm**

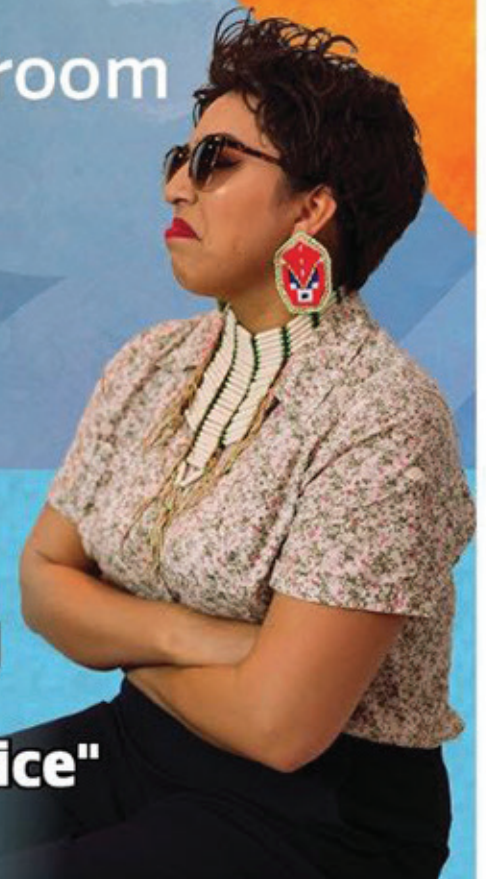
Tulalip Tribes Resort Orca Ballroom

Master of Ceremony Swil Kanim
206 Singers
Dinner Provided
Gambling Recovery Speakers
Gifts / Photobooth



**Swil Kanim
(Lummi)**

featuring
Tonia Jo Hall
as
"Auntie Beatrice"



This is sponsored by Tulalip Tribes Problem Gambling Program.

Please RSVP to Sarah Sense-Wilson at 360-716-4304
or ssense-wilson@tulaliptribes-nsn.gov



TDS-394.36