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syəcəb

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Saturday May 6, 2023

(Tulalip See-Yaht-Sub)

Matika celebrates Project 562 book launch where it all began, with Tulalip high schoolers



By Micheal Rios

It's been over a decade since visual storyteller Matika Wilbur uprooted her life entirely and sold all her material possessions to fully invest in her vision: to photograph the vast beauty and diverse spectrum of Native American culture, unveil the true essence of contemporary Native American issues, and showcase the magnitude of tradition that unites Native America.

She named her vision Project 562. A moniker that reflected the number of federally recognized tribes at the start of her journey back in 2012. There are now 574 federally recognized tribes, yet her intention behind choosing the name Project 562 remains intact as she intended to both inspire and educate.

See **Matika**, page 3

Waking the canoes



See **Canoes**, page 5

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Reporter: Micheal Rios,
360.716.4198
mrios@tulaliptribes-nsn.gov

Reporter: Kalvin Valdillez,
360.716.4189
kvaldillez@tulaliptribes-nsn.gov

Tulalip News Manager:
Kim Kalliber, 425.366.0570
kkalliber@tulaliptribes-nsn.gov

Media & Marketing Manager:
Sara "Niki" Cleary, 360.716.4202
ncleary@tulaliptribes-nsn.gov

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

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kvaldillez@tulaliptribes-nsn.
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paper.

The poster features a blue background with a white graduation cap at the top. Below the cap, the year '2023' is written in large, bold, yellow-outlined numbers. Underneath, the words 'Higher Education' are in a white script font, and 'GRADUATES' is in large, bold, yellow-outlined capital letters. A thick yellow horizontal bar separates the top section from the bottom. The bottom section has a white background with a faint, large 'A' watermark. It begins with the phrase 'Important deadline ahead!' in a red, italicized script font. Below this, the deadline 'Due Thursday, May 18, 2023 by 4:00PM' is written in bold black text. Two columns of information follow, separated by a vertical line. The left column is titled 'Mandatory Submission: Picture for Graduation Poster' and includes an icon of a photo ID card and the text 'If no picture submitted, Tribal ID photo will be used for the graduation poster.' The right column is titled 'Optional Submission: Student Speaker Request Essay' and includes an icon of a hand writing on a notepad and the text 'Essay Topic: "Education Journey"'. Below these columns, contact information is provided: 'For more information or for any questions, contact Higher Education by emailing highered@tulaliptribes-nsn.gov or by phone at 360-716-4888.' The bottom of the poster is decorated with a row of red graduation caps, stars, and plus signs.

2023 Higher Education GRADUATES

Important deadline ahead!

Due Thursday, May 18, 2023 by 4:00PM

Mandatory Submission: Picture for Graduation Poster



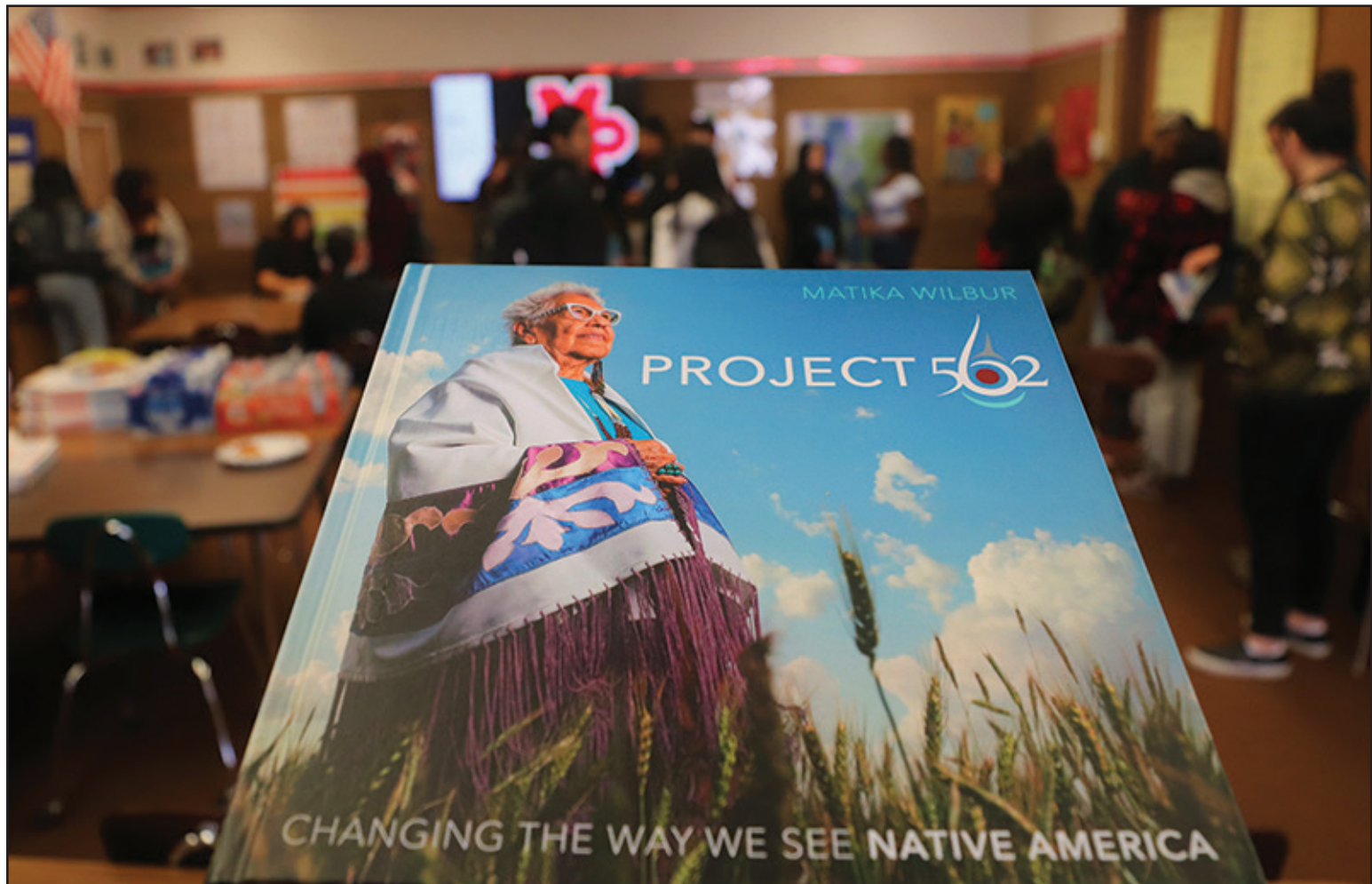
If no picture submitted, Tribal ID photo will be used for the graduation poster.

Optional Submission: Student Speaker Request Essay



Essay Topic:
"Education Journey"

For more information or for any questions, contact Higher Education
by emailing highered@tulaliptribes-nsn.gov or by phone at 360-716-4888.

Matika from front page

“While teaching at Tulalip Heritage High School and attempting to create a photography curriculum with a narrative that our children deserve, I found an outdated narrative,” she recalled of her journey’s inception. “It’s an incomplete story that perpetuates an American historical amnesia. It’s a story that’s romantic, dire and insatiable...it’s the story of extinction.”

Matika points out the extinction theme often associated with Native America is easily perceived by doing a quick Google Images search. If you search for ‘African American’, ‘Latino American’ or ‘Asian American’, then you will find images of present-day citizens who represent each culture. You’ll also see proud, smiling faces and depictions of happy families.

But if you search for ‘Native American’ the results are very different. You’ll see many black and white photos of centuries old Native Americans who are “leathered and feathered”.

“All of these images and

misconceptions contribute to the collective consciousness of the American people, but more importantly it affects us in the ways that we imagine ourselves, in the ways we dream of possibility,” explained the Tulalip citizen turned nationally renowned photographer.

After dedicating the last 11 years, traveling more than 600,000 miles and visiting more than 400 sovereign tribal nations (spanning from the Aleutian Islands of Alaska to the Miccosukee in Florida’s Everglades), Matika has returned home. And with her return came the exciting announcement that she received an exclusive book deal with Ten Speed Press.

While on the road to fulfilling her vision, Matika became one of the Pacific Northwest’s leading photographers and has been exhibited extensively in regional, national, and international venues, such as the Hibulb Cultural Center, Seattle Art Museum, the Burke Museum of Natural History and Culture, The Tacoma Art Museum, the Royal

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“All of you are why I did this. Even if I don’t know you personally or you may not know me, it’s so important that you, the children of this community, know how truly loved you are. You are our hopes and our dreams and our future.”

- Matika Wilbur

British Columbia Museum of Fine Arts, and the Nantes Museum of Fine Arts in France.

Even more impressively, some of her stunning photos are now included in the Google Images front page when searching ‘Native American’. She’s literally helped change the powerful Google search algorithm to showcase a more modern, vibrantly fierce Native American spirit.

Another momentous experience for her and the local community took place on April 26, when the now 39-year-old Matika presented Native American students of Marysville Gatchell, Marysville Pilchuck, and Tulalip Heritage high schools with her crowning achievement – *Project 562: Changing The Way We See Native America* – a whopping 416-page hardcover book showcasing Native American culture through breathtaking photos and stories from hundreds of tribal nations.

“I set off on this journey to change the way we see Native America. To put together a body of work that represents who we truly are. This journey has taken me across all 50 states, from the Arctic to New Zealand to Puerto Rico to over 1,000 tribal communities in between,” shared the expressive

homegrown icon to the Heritage high school students. “All of you are why I did this. Even if I don’t know you personally or you may not know me, it’s so important that you, the children of this community, know how truly loved you are. You are our hopes and our dreams and our future.”

“I want you to know that despite what anybody tells you, despite the lies you’ve been told about yourselves, and despite the false narratives written about your ancestors, you deserve all the goodness. You deserve all the medicine. You deserve the opportunity to believe in yourselves. I want you to know that these pages were written for you. Even if you don’t read it immediately or just a little at a time, never forget this book and all its messages within were made for you.

“For me, in this moment, I feel like my dream came true, but I also can’t help but think of all the relatives who didn’t get to see their dreams come true,” she continued. “Hopefully, you too can live to a time where you can see your dreams actualized. If I can leave you all with one final message it’s to dream bigger, imagine bigger... because you deserve it.”

Within her book, which

currently ranks #2 on the Amazon Best Sellers list for Art & Photography, are candid conversations about tribal sovereignty, self-determination, holistic wellness, historical trauma, decolonization, rematriation and many more on the importance of revitalizing culture. This creative, consciousness-shifting work is available for purchase locally at the Hibulb Cultural Center and the Elliot Bay Book Company, or through digital purchase via Amazon or Barnes & Noble.

“This book means so much to me because I didn’t even know of her or her journey until the beginning of this year, but I’ve learned through her stories and presentation how much she’s done for our community and many other tribal communities across the country,” shared 9th grader Lilly Jefferson. “I’m so amazed looking at her photos and can’t believe she fulfilled her dream even though no one believed in her in the beginning. I’m really excited for when I grow up and make new dreams because I won’t forget her and what she said. I will dream big!”

“After all her travels and visiting all those other tribes, she still chose to come back home and give back to her community.

That’s pretty cool,” added 16-year-old Image Enick. “Listening to her story gives me more inspiration for a dream of mine. I have an idea to create a YouTube channel and document travels to other tribes who play stick games. The game is played different the further you travel, and I’d like to learn how they play in Rocky Boy, Montana and across the border in Canada. Knowing we have a tribal member here who has visited all the tribes, it makes me feel good to think I can approach her with my idea and get tips on who to talk to and where to go when I decide to start my own journey.”

In the most respectful way, Matika estimates she’s been welcomed into a thousand different tribal communities because they not only supported her project wholeheartedly, but also because they too desired to see things change. From media coverage to Google Images search results to what’s written in history books, Native Americans deserve an accurate portrayal of their thriving, dynamic traditions and remarkable oral histories that have sustained Native America since time immemorial.

Canoes from front page

By Calvin Valdillez

“The canoes have their own spirits because they were living trees at one point,” said Tulalip Skipper, Taylor Henry. “Waking them up is part of that spiritual connection between us and them. It’s literally opening their eyes - because the circles on the canoe head are their eyes.”

One by one, the three Tulalip canoes were carefully hitched to the back of a pickup truck and removed from their designated resting place, at the canoe shed behind the Tulalip Veterans Park, on the evening of May 1. Placed side-by-side at the center of the park, the black and red cedar dugouts were a majestic sight to behold. They radiated with a spiritual energy that was felt by all tribal members in attendance who gathered for the annual canoe cleansing, a special tradition that has been passed through the generations.

With the coming of springtime and the promise of an eventful summer, which includes Canoe Journey and Spee-Bi-Dah, the canoes were called upon by the sduhubš people to return to their ancestral highways, also known as the Salish Sea, to help the people celebrate and engage in the traditions of the Tribe.

Armed with soapy buckets of water and wash cloths, the people began to gently awaken the spirits of Little Sister, Big Sister, and Big Brother by thoroughly scrubbing every inch of the canoes. Tribal youth accounted for over half of those in attendance at the cleansing. The kids listened to instructions intently and took the task at-hand very seriously as they knew the importance of the work that they were conducting.

Tribal youth, Thomas Wenzel, shared, “I feel like it’s hard work, but not too difficult. I did it with a good heart and embraced that work that we did today. I’m excited because I really enjoy canoe practice.”

To help build up that canoe puller strength and endurance, the Tribe plans on holding canoe practice once a week until the start of the 2023 Canoe Journey: Paddle to Muckleshoot. For this reason, it’s important that the canoes are awakened in traditional fashion prior to the start of the weekly practices across Tulalip Bay. Canoe practice is not only beneficial to the pullers, but to the canoes themselves in order for them to get reacquainted with the waters and long voyages through unpredictable conditions.

Said Taylor, “Waking them up, it’s like lifting their spirits up, it helps us go smoother on the water. When we take care of them, they take care of us. Today made me feel good, excited to be out on the water, excited to see everybody come together, excited for Canoe Journeys, and to see old friends and families.”



Continued on next page

Washing the canoes is only half of the work that takes place at the yearly cleansing event. Once the canoes were restored to their traditional shine, sparkle, and glory, each Tribal member received a cedar branch. Together, the people brushed away any unfavorable energy, emotions, and feelings from the canoes with the medicine of the cedar. The group circled counterclockwise around the canoes four times each, and sang the songs dedicated specifically to Little Sister and Big Sister, and the paddle song to Big Brother.

“We were out here cleaning the canoes and getting them ready for this year’s journey,” stated Tribal member Mike Wenzel. “It’s a cultural connection and something that I like doing. I liked singing and circling the canoes to brush

them off and bless them, just keeping the tradition alive.”

Added Tulalip Skipper, Andrew Gobin, “We brush them off to take anything off of them that may be there from last year, anything that they’re feeling. It feels good to get the canoes washed up and cleaned up, just making sure that they’re in a good place for us as we go out, and they’ll carry us on the water once more and take care of us.”

There are still several weeks before this year’s intertribal Canoe Journey takes place, so if you’re looking to get some reps in, or simply experience the medicine of being out on the water, canoe practice is held at 6:00 p.m. every Wednesday at the Tulalip Marina.



Preparing for the return of yubəč



By Calvin Valdillez

“You can tell when he’s coming – when you see things start to blossom, in particular when the salmonberry’s blossom and start to ripen,” explained Salmon Ceremony Leader, Glen Gobin. “When we start to see the ironwood that grows along the shore, that we make our fish sticks out of when we cook in the traditional manner, and also when we see the black and yellow butterflies start to come

out and flutter around. Those are indicators that our visitor is coming home.”

Over fifty Tulalip tribal members attended the first Salmon Ceremony practice of the year on April 27. After satisfying their hunger thanks to a buffet-style catered dinner, the people quenched their thirst for culture by way of traditional songs, dances, and storytelling. The Salmon Ceremony was revived nearly fifty years

ago and pays homage to the king salmon for providing nourishment for the tribal community since time immemorial, while also blessing all the local fisherman who are preparing for a new season out on the Salish Sea.

If you have ever witnessed the Salmon Ceremony in person, chances are that you were astonished by all the intricacies of each song and dance, and the overall seamless flow of the welcoming ceremony.

Tribal members are able to execute that work inside the longhouse and along the shore of Tulalip Bay thanks to weeks of practice prior to the annual summertime gathering.

Each week, a walkthrough of the Salmon Ceremony takes place at the practice sessions, which allows the opportunity for people to learn the significance behind the ten songs and dances that are offered at the ceremony. This is also the perfect time for



newcomers and youngsters to learn about the proceedings that take place at Salmon Ceremony and hear the story of its revival.

At this year's first practice, Glen invited everybody to sit in a circle at the head of the Tulalip Gathering Hall. He shared, "The Salmon Ceremony always took place, but yet at some point after the treaty signing, there was a ban. We could no longer have the ceremony. In the 70's, Harriette Shelton Dover gathered her relatives, the people who she grew up with, not necessarily from Tulalip, some were from Swinomish, and they came to Tulalip to help piece together the Salmon Ceremony from what they could remember their grandparents telling them. Harriette felt it was time to revive the Salmon Ceremony, while we still could, and teach the meaning behind it. We're not just coming out here singing and dancing, we're recognizing the importance of yubăč, big chief king salmon, the first returning king salmon of the year."

He continued, "Long ago, before it was banned, our people had Salmon Ceremony and they didn't practice it. They didn't have to practice it because they lived that way of life.

Everything we took from nature had a ceremony, an acknowledgement, and was recognized as a gift from the creator. Yubăč is that gift. He's going to come in and we're going to welcome him, we're going to give him a place of importance, we're going to share him with the people in hopes that he will go back to the salmon people and tell them that we are good people, that we honored him, shared him, and that we returned his remains to the waters. And in hopes that they will all come back to see the sduhubš people throughout the summer and into the winter."

Following the story of the ceremony's revival, everyone lined up at the entrance of the Gathering Hall and officially kicked-off the first practice with Harriette Shelton Dover's Welcome Song.

The Salmon Ceremony practices are held on Thursdays at the Gathering Hall and begin at 5:00 p.m. each week leading up to this year's cultural event. And don't forget to mark your calendars because Salmon Ceremony is right around the corner and is set to take place at 10:30 a.m. on June 10, at the Tulalip Longhouse.



Butterfly: Healing from Sexual Assault

*By Tena; Submitted by Tulalip
Legacy of Healing*

At 18 and 19 years old, I wasn't his youngest victim. I wasn't even the last. But I was, however, the catalyst that began to crack his facade. When I graduated highschool in 2018, a prominent 43-year-old began grooming me before sexually assaulting my unconscious body when I was 19. Publicly disclosing these events in an open letter was frightening because it contradicted the public persona he had worked so hard to curate. But that's the thing about grooming; a concentrated effort goes into building a false reputation, whether through association with trusted individuals, presenting as charming and trustworthy, or obtaining admired roles in the community. This representation works to preemptively protect them against the disclosure and reporting of sexual abuse.

Because the sexual assault was preceded and followed by grooming, I had to undergo cognitive restructuring and healing in therapy to recognize what was happening. One grooming tactic he used on young women and girls was to make them feel special and uniquely connected to him. As if we understood him on a level that nobody, especially women his age, could. Our connection felt rare and valuable. Now that I am older, I understand our connection was exploitative and predatory. As I continued therapy in the years following the assault, a sickening thought would not leave me alone. There are more victims. He had told me that at my age, I was the youngest and only one he had ever done this with. As I continued to disclose to my support system what he had said and done before and after the assault, it became clear that was not true. What I thought were mistakes and momentary lapses of judgment were actually calculated risks and habitual propensities of groomers.

As his star continued to rise over the years, so did his predation. To some, he was a big name with a large online following who gave Native people representation they never had before. However, to the young girls he preyed upon, he was a predator. He was the call to despair and the incitement to isolation. To me, he was the person who had stolen so much. Because I wholeheartedly believed the persona he had presented to all of Indian Country, I thought the pain and confusion that came from being groomed by an older man was self-inflicted. I thought I was the one who had to atone for trusting him. The misplaced blame of believing that I was at fault left me with an abundance of shame and guilt. Now, I know that these feelings stem from being groomed but my younger self was not aware of this. So after the assault, I coped the best way I knew how. I took whatever I could to numb myself and further disconnect from my body. I withdrew from the world and from any possibility of being violated again.

For two years I did not feel safe to leave my house. I became a recluse because isolation, I thought, means safety. I dodged calls from friends and refused to see them; they could not see the state that I was in. In the aftermath of the rape, I had lost myself. It was a complete 180 from the young woman who did solo road trips to coastal towns, bought a tiny house, and ate mangos by the sea while sharing future plans with her friends. I no longer had faith in the world or trusted in the kindness of people. The life trajectory that I was on before was irrevocably altered and adjusting to life as an up-and-coming young Native academic was greatly impacted. And that made me angry. Just as I was stepping into the world my light was dimmed and my body turned into scorched earth. I felt he had stolen my future when he violated my sense of safety and trust in both the world and my body. So I asked myself how could I bridge my community's understanding of the person they thought they knew, to the person he was behind closed doors?

Where would I find the

strength to expose a traumatic experience while pleading for protection and change? It was daunting. I went back and forth in my mind, oscillating between courage and intense fear. Ultimately, coming forward took a lot of support, strength and a huge leap of faith that my community would catch me. But after all, Faith is my middle name.

One year ago this April, I published An Open Letter to the Predatory and Abusive Men Within Indian Country on social media. That's when the other survivors began to find me. We shared our stories on how an upheld and lauded individual from our community had groomed and violated more young girls and women than we had realized. I was right in my belief that I wasn't the only victim, but it was a twisted sense of solace because it meant someone else had to go through this pain too. My conversations with the other survivors made me realize that when supported and enabled, predators are highly unlikely to change. Yet what could change was how the community held predators accountable and how the community supported, protected and believed survivors. When I made the decision to publicly disclose the sexual assault, I understood I was taking a large risk. Going forward meant sacrificing my safety, my standing in my communities and potentially, losing relationships with those I love or admire. The sad reality is that some of those risks did come to fruition. To this day I still fear for my physical safety; I can't publicly disclose my location, the University I attend, job, communities or organizations I'm a part of because there are people out there who disagree with the way I sought justice. Some of my own family members turned their backs on me when they sided with the predator, believing his version of the story; as if I could fabricate predatory patterns that had been established before I was even born. This familial betrayal is something I don't know if I will ever understand. Despite everything, I am at peace with not understanding because perhaps their lack of support wasn't a loss but more so the creation of space

in my life for people who are willing to believe survivors and protect victims of sexual assault.

After making the decision to speak up, the momentum of my support systems and medicines carried me forward when I faltered. I had many trusted friends who read various versions of my public statement helping it become the final piece where I could speak openly about what happened. Other survivors guided me through the infinite processes of healing and gifted me the blueprints they had developed in their own work. An Instagram mutual from NYC continuously checked up on me and showed me what it was like to be listened to, believed and protected. A friend on the East Coast reminded me of my power as a Crow woman and I will always cherish their good words. These are just a few of the countless people in my community that supported and uplifted me when I could not.

Organizations and people that had previously partnered or platformed the perpetrator released statements advocating for survivors and denouncing his actions, 17 statements in total. Native people all over the country spoke up and supported me, especially some courageous young women from my own community. Some of my family supported and loved me, both behind the scenes and in public. I deeply admire and love the healthy men and women in my family playing their parts in creating safer communities; they live up to what it means to be Crow.

Before publishing my open letter, I was pointed in the direction of a Native woman who has become an integral part of my support system. She was the one who told me about the various avenues of justice I could pursue and how to navigate the justice system through a Sexual Assault Advocate. Her kindness and love is forever imprinted in my DNA and my advocacy for survivors is modeled after the compassion she has shown me.

Even in the depths of my pain, my light was still nurtured. Those years I spent in seclusion were actually preparing me to undertake this process. At the height

of the pandemic I began beading for the first time. Gravitating towards butterflies I beaded nonstop, day in and day out, processing, praying and healing. I began taking Crow language classes online to learn the foundation of my language. It is my father's first language, the one he thinks, dreams and prays in. The language classes evoked stories and history that had been long asleep, so I bought a recorder from Best Buy and began documenting our daily conversations, cultural knowledge, family history and more. I held them close to my heart and realized what a precious gift I had been given, despite the traumatic events that had led me to seek safety in solitude. I do not regret the time I spent tending to my wounds, but I also know only a certain amount of healing can be done alone. The rest

must be done in community. For about six months leading up to the publication of my open letter I had been having this recurring dream; I was in the city and strong emotions of nostalgia and familiarity would wash over me. At the time I did not know what they meant, but I do now. When I took a hardship withdrawal from the University I attended in 2019, I wondered how I would know when I was ready to return. The decision to return did not come from an A'ha! moment or the completion of a bucket list, instead it came in the form of my dreams. The recurring dream that had brought me solace and familiarity was telling me I was ready to go back to higher education.

Now back in school, I am an undergraduate doing independent research with a Native pro-

fessor on sexual violence in Indian Country. My work takes a special focus on the stages and techniques of grooming. My hope is that this research will culminate into an accessible resource to give Native communities knowledge we need for the prevention, detection and intervention of grooming and sexual abuse.

My research and travel is currently funded by the Center for American Indian and Indigenous studies at the University I attend. A very integral part of my research combines healing from sexual violence through studying the life stages of butterflies. When the butterfly enters into its chrysalis a metamorphosis will soon take place. Suspended in the air, it appears as though this is a time of rest. Yet this is actually a period of great

activity and growth. The butterfly's metamorphosis is partly characterized by the dissolving of cells into a primordial "soup" substance.

Even with the breakdown of what once comprised the caterpillar's body, the metamorphosis is still actualized because of special cells that each caterpillar contains. These cells are called imaginal discs, the ancestral instructions that guide each butterfly through its life. Even in the midst of their metamorphosis, this inherited code was never destroyed or lost.

That gives me hope.

If you or anyone you know needs support in the aftermath of a sexual assault, Legacy of Healing is available. To contact and advocate, call (360) 716-4100 or email loh@tulaliptribes-nsn.gov.

Thoughts from Survivors

Submitted by Shannon Armstrong

When most people think of sexual assault, they don't always think of the healing journey that survivors endure. They often focus on the assault itself. When stopping to think about what that path looks like, what stands out most? The pain, the survival, the ability to endure, the power, the shame? In speaking with survivors, all of those stand out and more. The one thing that hit the hardest was the many different ways survivors saw their experiences and their survival. What can be hard to understand is that even though these survivors all experienced sexual assault, no two assaults look the same. No two survivors will have the same healing journey. No two survivors will feel the same about their perpetrators.

"It wasn't just one person, one time. It was many people, many times. It started when I was maybe 4 with a family member, then it was a boy at my daycare, then a random man on the sidewalk when I was

11, then guys in my high school who all thought that my body was up for grabs, then again in college, and then my ex-husband. At some point, I thought that it meant I was desirable, that I was pretty, wanted, loveable when someone hurt me like that. It wasn't until I spent a lot of time working on how I saw myself, admitting to myself that I had been sexually abused and sexually assaulted that I could then see myself in a different way. I could see that I was loveable, desirable, pretty, wanted without being hurt at the same time. The trauma that those people gifted me with, wasn't mine to hold. It wasn't mine to maintain. It wasn't mine, it was theirs. I don't hold it for them anymore!" – anonymous survivor

"I am a victim, I have no qualms with this word, only with the idea that it is all that I am." – survivor

"Healing is neither linear nor a destination. There is nothing wrong with or lacking in you if you don't feel fully healed from something that happened to you—it is a process and one that you deserve space and respect around indefinitely" – survivor

652,676 women were raped

in 2019, which doesn't include the sexual assaults reported in that same year and Rape Statistics show that less than 20% of rapes are reported. Native Americans are at the highest risk of sexual assault, data reveals that American Indians aged 12 and up experience roughly 5,900 sexual assaults each year and are nearly 3 times as likely to be victimized by sexual violence, including rape, compared to all races.

"I don't live in trauma, but trauma lives in me." – sexual assault survivor.

"It took me years of being in a variety of abusive situations to really comprehend that the emotional and sexual abuse was happening. It didn't feel good, I knew that much. When I started my education before becoming a therapist, I started to learn more and more about how these scenarios can become normalized based on our own upbringing, social expectations on people, particularly women, and the blame game of power and control. For every person who said things that disempowered me, I found that through the bravery of stopping the cycle there were twice as many who could support me." – survivor

who wished to remain anonymous.

"I was too trusting, too naive. I felt like it was all my fault. It would take me years to accept what now seems obvious: rape is not a punishment for poor judgement." – survivor.

Healing, as one survivor stated, "is neither linear nor a destination". In our society, when something harmful happens people often think that they should just "get over it". Friends and family will even tell them to "get over it!" Trauma isn't something that you "get over" it is always going to be there. That experience won't just vanish because someone goes to therapy or joins a support group. Utilizing therapy and support groups to learn how to integrate people's experiences into their daily life, understanding how to live with the trauma instead of feeling like they constantly need to fight it, coming to terms with that trauma...these aren't things that happen overnight. For some, it can take years to get to that place. Once they get there, life feels less scary, more manageable, and lighter than it did.

"I was 10, I didn't know what was about to happen until it

Continued on next page

was too late. I made it out before he got to do what he fully intended on doing. I was scared, ashamed, and confused. I reported. I have been forever changed... as a girl, as a woman, and as a mother. My sense of safety is heightened, and my level of comfort diminished, but I am a survivor.” – anonymous

“The last thing I want to be known as is ‘The Girl Who Got Raped’” – anonymous.

One of the many reasons survivors don’t

report, is the fear that no one will believe them. One of the most important things you can do for a survivor is believe. Listen to their story, without judgement, without question, and then support their choice in how they move forward. Giving survivors space to weigh all options, to look at what each path could possibly bring, and to feel freedom in making a decision is one of the greatest supports you can give.

If you or someone you know has

experienced sexual assault, please know you are not alone. There are people who want to help support you.

Legacy of Healing main line 360-716-4100 or email loh@tulaliptribes-nsn.gov.

RAINN (Rape, Abuse & Incest National Network) is the nation’s largest anti-sexual violence organization. Their hotline number is 800.656.4673 (HOPE)



Sarah Ivarra October 24, 1985 - Ivarra April 26, 2023

Sarah Ivarra, 37 of Tulalip passed away April 26, 2023 at home.

She was born Oct. 24, 1985 to Gilbert and Myrna Ivarra in Everett, WA. She graduated from high school in 2004. She enjoyed traveling especially to Texas to see her dad. She enjoyed her Native American culture. Her life revolved around her children, mother, and uncle Cy. She liked her job at the Security Pallet Shelter.

She is survived by her children, Olivia and Daisy; her parents, Gilbert Ivarra, and Myrna Pacheco; her uncle Cy; aunts Marilyn, Juanita, Elizabeth, and Tina; siblings, Travis, David, Christina, Cyrus, Eli, Alicia, Vanessa, Elsa, Gil Jr, and Katelee.

An evening service was held Tuesday, May 2, 2023 at 6:00 pm at the Tulalip Gathering Hall. A celebration of her life was held Wednesday, at 10:00 am at the Tulalip Gathering Hall with burial following at Mission Beach Cemetery. Arrangements entrusted to Schaefer-Shipman Funeral Home.

READY TO CHANGE YOUR LIFE?

Tulalip Tribes Higher Education (Higher ED) can help both young adults and adults get a General Education Diploma (GED), or High School (HS) Diploma.

Why do I need a GED or HS Diploma?

- Opportunity for college, technical school, or vocational education
- Increased job opportunities
- BONUS: self-esteem

Please refer to Higher ED, or Higher ED's webpage for references of currently acceptable institutions for GED or HS Diplomas. Likewise, institutions not listed may be brought to Higher ED to review accreditation on a case-by-case basis.

<https://www.tulaliptribes-nsn.gov/Dept/HigherEducation>

For more information, or questions or concerns on formats (online, in-person, or hybrid) of courses, classes, and assistance to help get accredited courses or classes funded, please contact Higher ED at highered@tulaliptribes-nsn.gov or 360-716-4888.

sg'ədɣ'atad dx'ləšucid Conversational Lushootseed

**Online classes start May 1st
Mon & Thu
from 7-8pm
for 8 weeks.**

paḍč'a?əb

?əs'xubil čəd.

This conversational Lushootseed class, will boost your speaking Lushootseed to the next level!
haʔt adstčil, g'wəl tʊsg'wədɣ'adtad dx'ləšucid.

Court notices

TUL-CV-YI-2013-0099. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: H. A. M. J. TO: LOREAL NATA-SHA JACK: YOU ARE HEREBY NOTIFIED that the above-named Youth in Need of Care dependency action was filed in the above-named Court under the above-listed 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 actions on TUESDAY, SEPTEMBER 19, 2023 at 01:30 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: April 1, 2023.

SUMMONS BY PUBLICATION TUL-CV-CS-2023-0171, Tulalip Tribal Court, Tulalip WA, TCSP #2726 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. SCOTT MUELLER (DOB: 09/24/1982) TO: SCOTT MUELLER: YOU ARE HEREBY NOTIFIED that on February 8, 2023 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 AMR. 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: April 15, 2023.

SUMMONS BY PUBLICATION TUL-CV-CS-2023-0168, Tulalip Tribal Court, Tulalip WA, TCSP #2731 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. SCOTT MUELLER (DOB: 09/24/1982) TO: SCOTT MUELLER: YOU ARE HEREBY NOTIFIED that on February 10, 2023 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 MDMY. 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: April 15, 2023.

TUL-CV-YG-2023-0141. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: S. H. G. TO: TY NIYAH MILLER: YOU ARE HEREBY NOTIFIED that a Petition for Guardianship (Youth) 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 GUARDIANSHIP HEARING on THURSDAY, JUNE 1, 2023 at 11:00 A.M.- IN PERSON. This is an in-person hearing and the Tulalip Tribal Court address is 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: April 15, 2023.

SUMMONS BY PUBLICATION TUL-CV-CS-2023-0098, Tulalip Tribal Court, Tulalip WA, TCSP #2734 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. TERRILL YELLOWHAIR (DOB: 12/22/1980) TO: TERRILL YELLOWHAIR: YOU ARE HEREBY NOTIFIED that on February 7, 2023 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 MLY. 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: April 15, 2023.

SUMMONS BY PUBLICATION TUL-CV-PA-2023-0123, Tulalip Tribal Court, Tulalip WA, TCSP #2694 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. JESQUA MATYAS-HOHENSTEIN (DOB: 12/31/1991) TO: JESQUA MATYAS-HOHENSTEIN: YOU ARE HEREBY NOTIFIED that on SEPTEMBER 15, 2023 a Summons and Petition for Establishment of Parentage was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is parentage for JRW. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on June 12, 2023 at 9:00 AM in Tulalip Tribal Court. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER AND/OR APPEAR JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: April 15, 2023.

SUMMONS BY PUBLICATION TUL-CV-PA-2023-0123, Tulalip Tribal Court, Tulalip WA, TCSP #2694 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. JAMES WHITE (DOB: 01/26/1989) TO: JAMES WHITE: YOU ARE HEREBY NOTIFIED that on SEPTEMBER 15, 2023 a Summons and Petition for Establishment of Parentage was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is parentage for JRW. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on June 12, 2023 at 9:00 AM in Tulalip Tribal Court. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER AND/OR APPEAR JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: April 15, 2023.

SUMMONS BY PUBLICATION TUL-CV-CS-2022-0543 & TUL-CV-PA-2023-0090, Tulalip Tribal Court, Tulalip WA, TCSP #2649 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. KALEB GOBIN (DOB: 06/05/1998) TO: KALEB GOBIN: YOU ARE HEREBY NOTIFIED that on FEBRUARY 13, 2023 a Summons and Petition for Establishment of Child Support and Petition for Establishment of Parentage was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support and parentage for BMG. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on May 22, 2023 at 9:00 AM in Tulalip Tribal Court. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER AND/OR APPEAR JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: April 1, 2023.

TUL-CV-YI-2023-0178 and TUL-CV-YI-2023-0179. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: T. C. F. and In Re the Welfare of S. R. F. TO: DEREK TRAVIS FRYBERG: YOU ARE HEREBY NOTIFIED that these two above-named Youth in Need of Care dependency actions were filed in the above-entitled Court under the above-entitled case-numbers pursuant to TTC 4.05 regarding the above mentioned youths. You are hereby summoned to appear and defend at a telephonic, call-in Preliminary Inquiry Hearing regarding the above entitled actions on TUESDAY, MAY 30, 2023 at 11:30 A.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: April 1, 2023.

SUMMONS BY PUBLICATION TUL-CV-CS-2023-0257, Tulalip Tribal Court, Tulalip WA, TCSP #2727 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. TYLER CULTEE (DOB: 09/02/1999) TO: TYLER CULTEE: YOU ARE HEREBY NOTIFIED that on April 13, 2023 a Summons and Petition for Establishment of 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 NC. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on JUNE 12, 2023 at 9:30 AM in Tulalip Tribal Court. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER AND/OR APPEAR JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: April 29, 2023.

SUMMONS BY PUBLICATION TUL-CV-CS-2021-0624, Tulalip Tribal Court, Tulalip WA, TCSP #2643 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. SCOTT MUELLER (DOB: 09/24/1982) TO: SCOTT MUELLER: YOU ARE HEREBY NOTIFIED that on November 15, 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 J.M.M and J.A.M. 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: May 6, 2023.

2023 Tulalip Prom

MAY 12TH

8PM-12AM

Tulalip Resort
Orca Ballroom

Address: 10200
Quil Ceda Blvd,
Tulalip, WA
98271

OPEN TO

9-12TH GRADE

STUDENTS

W/ SCHOOL ID

Theme:

Enchanted Garden

Prom Royalty voted

on at event!

Dress to Impress

We hope to see you there!

OUT OF DISTRICT VISITOR? IN NEED OF PROM WEAR?
EMAIL - DDIAZ@TULALIPTRIBES-NSN.GOV