

For Native American Students, A Summer of Virtual Reading, Virtual Podcasts – And Cultural Resources

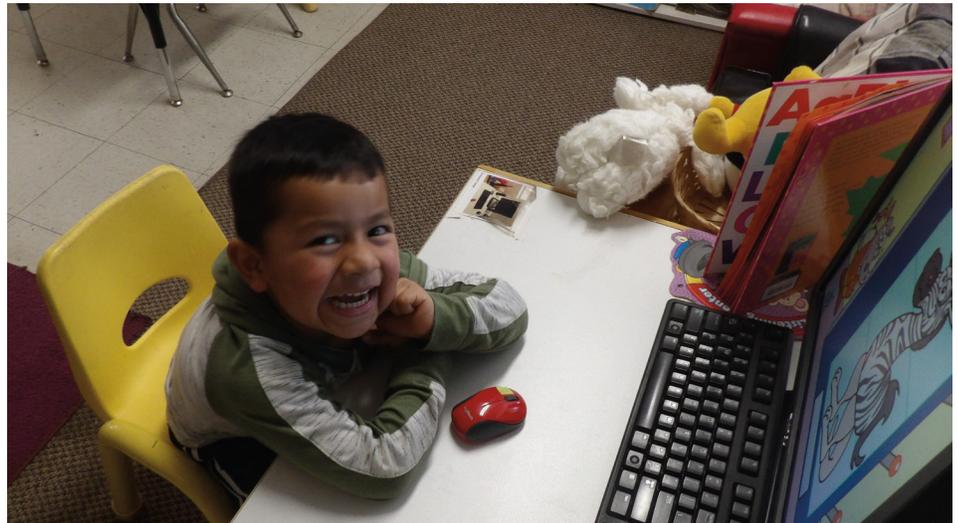
Compiled by Karin Giron, SCTCA TANF Newsletter Contributor

Due to the ongoing COVID-19 (Coronavirus) pandemic, all social gatherings and Powwows in the area have been cancelled. Therefore, I have compiled a few virtual and online cultural resources, podcasts, virtual powwows, and virtual cultural classes that Native American students and their families may be interested in over the summer. (If not specifically listed below, all the following websites can also be accessed online by typing in the titles listed).

CULTURAL RESOURCES

Indigenous educators are volunteering their time to help educate students through Facebook live series on the following Facebook pages:

- [Think Indigenous - Online Indigenous Education K-8](#)
- [Native Wellness Institute](#)
- [Two Feathers-NAFS](#)



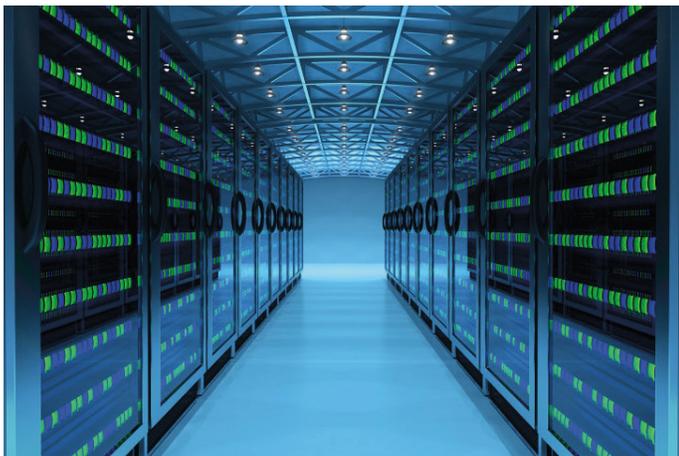
Project 562 is a multi-year photography project dedicated to photographing over 562 federally recognized tribes in the U.S. Visit the Website at <https://www.project562.com> to view the photo gallery, blog, and short films.

The Indian Pueblo Cultural Center has a new Virtual Guide, which provides a selection of the museums rich online resources on their Website at <https://www.indianpueblo.org>

(Continued on page 4)

Native American Tribes Confront Digital Deadline

Contributed by Joseph Lee, High Country News



In 2018, the Federal Communications Commission (FCC) estimated that 35% of Americans living on tribal lands lack broadband service — more than four times the country's average. To help close the gap, the FCC opened a Rural Tribal Priority Window for tribes to apply for free 2.5GHz spectrum licenses in February.

But that window closes in August.

Matthew Rantanen, Director of Technology for Southern California Tribal Chairmen's Association (SCTCA) and a longtime digital sovereignty activist, said the window is an unprecedented opportunity for tribes to claim this valuable

(Continued on page 2)

SCTCA Escondido TANF Congratulates Two Native American Graduates

By Karin Giron, SCTCA TANF Newsletter Contributor

SCTCA Escondido TANF congratulates Anyssa Lopez, who graduated in June from Valley Center High Schools (VCHS). While at VCHS, Anyssa participated in several extracurricular activities, including Leadership, the Miracle Club and the Native American Club. Now that she has successfully completed high school, she plans to continue the Warrior Tradition and serve in the U.S. Army. Escondido TANF wishes Anyssa continued success in her future endeavors.



Anyssa Lopez

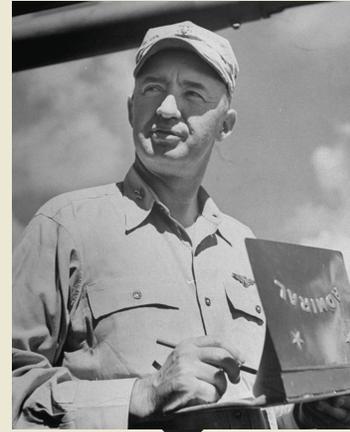


Donald Ray Bagby III

SCTCA Escondido TANF congratulates Donald Ray Bagby III, who graduated in June from Oak Glen High School in Valley Center. Now that he has successfully completed high school, he plans to enter the workforce. Escondido TANF wishes Donald continued success in his future endeavors.

DISPATCHES

Arlington



Joseph James Clark

Among the thousands of graves at Arlington National Cemetery in Virginia is one marked for Joseph James “Jocko” Clark, Admiral, United States Navy.

Clark – a Cherokee born in Oklahoma in 1893 – was laid to rest with full military honors following his death at St. Albans, New York, in July 1971. His death nearly half a century ago ended one of the most distinguished Native American military careers in the country’s history.

His accomplishments – spanning five decades and two wars – began when he attended the United States Naval Academy and became the first Native American to graduate from Annapolis in 1918.

But that was just the beginning.

In World War II, Clark became the first Native American to command an aircraft carrier – the Yorktown, which was engaged in fierce combat with Japanese naval forces throughout the War in the Pacific from 1941-45. After his command of Yorktown, Clark was promoted to Rear Admiral and served on the carrier Hornet, where he replaced an ineffective Task Group commander, according to the Arlington National Cemetery website.

By the time Clark returned to Yorktown in 1944, he was spearheading the Marianas campaign, distinguishing himself during the Battle of the Philippine Sea, where “Clark’s ships were almost always closest to the enemy,” the Arlington site noted.

In February 1945, Clark’s fast carrier group endured punishing and repeated attacks from Japanese naval forces and planes, but the group remained intact and continued fighting. The group suffered tremendous damage months later when it was hit by a typhoon, effectively ending Clark’s World War II service.

The Cherokee’s war years were not over, though.

In the Korean War in the early 1950s, Clark had become Vice-Admiral and Commander of the U.S. 7th Fleet. Once again, he was in command of U.S. Navy ships engaged in combat with enemy forces. After his wartime service, he ended his career as a full Admiral.

During his military career, the Arlington site noted that Clark was decorated with the Navy Cross, the Distinguished Service Medal, the Silver Star Medal, the Legion of Merit, the Navy Commendation Medal and the Korean Order of Military Merit.

Clark – who preferred the nicknames “J.J.” or “Jocko” – was born in Chelsea, Oklahoma, on November 12, 1893. When he died at the age of 78, he was – and remains – one of the most distinguished Native American veterans in U.S. military history.

- Gary P. Taylor

For Native American Students, A Summer of Virtual Reading, Virtual Podcasts – And Cultural Resources

Vision Maker Media has 40 free American Indian and Alaska Native films. Watch Aleut Story, Apache 8, The Medicine Game and other popular titles completely free on their Website at <https://americanarchive.org>

PODCASTS

Well for Culture promotes holistically well lifestyles. We believe in mind-body-spirit optimization through the seven circles of wellness. Podcast at <https://wellforculture.com/podcast>

All My Relations podcast explores our relationships— relationships to land, to our creatural relatives, and to one another. Podcast at <https://allmyrelationspodcast.com>

Think Indigenous is a podcast that highlights “Red Talk” presentations sharing best practices, innovation and delivery models of Indigenous education Podcast at <https://radiopublic.com/think-indigenous>

VIRTUAL POWWOWS

Quarantine Dance Specials Facebook Group is keeping the people dancing with daily dance specials for all to enjoy on their Facebook.

Physical Fitness

First 5 San Diego - <https://first5sandiego.org/parent-portal/at-home-activities/>

American Heart Association -

<https://www.heart.org/en/healthy-living/fitness/getting-active/25-ways-to-get-moving-at-home-infographic>

GoNoodle - <https://www.gonoodle.com/good-energy-at-home-kids-games-and-videos/>

and <https://www.gonoodle.com/blog/gonoodle-games-movement-app-for-kids/>

Simple Homeschool - <https://simplehomeschool.net/pe-ideas/>

Active for Life - https://activeforlife.com/200-activities-you-can-do-with-kids-at-home/?utm_campaign=shareaholic&utm_medium=twitter&utm_source=socialnetwork

Mindfulness

Cosmic Kids Yoga - YouTube Channel

Mindful.com - Mindfulness Practice for Preschoolers: Be Like Nature

Cultural

The Turtle Story, a Native American Account of Earthquakes

Social Distance Powwow Facebook Group hosts a virtual powwow where singers, dancers and vendors can share their creator given talents and be supported on Facebook.

CULTURAL CLASSES

Dancing Bear Indian Trader, which is located in Escondido, is hosting online cultural classes for children and adults. You can order supplies on-line and have them delivered or pick them up curbside.

Please look at their Website at <https://shop.dancingbearindiantrader.com/classes.htm> for a full listing of classes.

Reading

Audible made hundreds of titles available for free.
Visit <https://stories.audible.com/start listen>

San Diego Library's Stay-In Storytime Club is a Facebook group where Youth Services staff from all over San Diego Public Library offer daily storytimes, chapter-a-day read alongs, simple crafts and singalongs.
Visit <https://www.sandiego.gov/sdplstorytime>

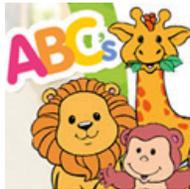
Storyline Online®, streams videos featuring celebrated actors reading children's books alongside creatively produced illustrations.
Visit <https://www.storyonline.net>

Brightly Storytime: Full-length picture books read aloud on YouTube.
Visit <https://www.bing.com/videos/search?q=brightly+storytime>

Preschool Games



Starfall



Fisher Price



PBS Kids



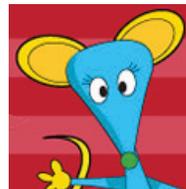
Sesame Street



Disney Junior



Scholastic



The Mouse Club



Nick Jr.



A picture from the 562 Project



A decorated turtle

Kumeyaay Remedies and Medicines:

Story and photos contributed by the University of San Diego, Department of Biology



White Sage

Kumeyaay name: Pellytaay

White Sage (Salvia apiana)

White sage is a perennial shrub with silver-gray leaves. This native plant is often found in the coastal sage scrub habitat of southern California and Baja California. White sage is an important and sacred plant for Native Americans. This plant provides both food and medicine for the Kumeyaay. The seeds of the white sage can be toasted, ground up and used as a main ingredient for a meal called pinole.

The young stalk of white sage is also peeled and eaten. The leaves of this plant are used to remedy a cold or flu. The Kumeyaay burn these leaves in a sweat-house to help purify out the toxins associated with an illness. Leaves are also burned in living spaces to act as a form of fumigation.

Research has been conducted on the biological activity of white sage plant extract. Interestingly, scientists at the University of Arizona tested this plant for anti-bacterial properties. They found that chemicals in the white sage can reduce the growth and survival of multiple bacteria species. This biological activity may explain the historical use of the white sage plant as a disinfectant.



Blue Elderberry

Kumeyaay name: kepally

Blue Elderberry (Sambucus nigra subsp. canadensis)

The blue elderberry is a large, deciduous tree that is native to southern California and northwestern Mexico. This tree grows up to 20-30 feet in height and produces showy clusters of blue fruit. The fruit produced from this tree are high in vitamins and antioxidants and are used in many countries for their proposed medicinal value in terms of supporting our immune system.

The dark blue or purple pigment in these fruits is used as a commercial dye. It should be noted that the unripe and un-cooked fruits from this genus are toxic due to the presence of cyanogenic glycosides and other alkaloids. Caution should be taken when handling these berries. You absolutely do not want to consume raw elderberry fruit.

The Kumeyaay use the bark of this plant to help heal open wounds and sores. The berries are dried, boiled and eaten. Boiling is sufficient to remove the previously mentioned toxic chemicals. Flowers are boiled and rubbed over aching joints and limbs. The elderberry blossom is also dried and used to brew a tea that alleviates a fever. The bark from blue elderberry is used to produce a skirt worn by women, meanwhile the branches are used in ceremonial blessings.

A Native American Tradition

Kumeyaay name: hamill

Flat top buckwheat (Eriogonum fasciculatum)

Flat top buckwheat is a common, shrubby flower that is native to California and northwestern Mexico. The plant grows readily on dry washes and slopes in a range of plant communities (chaparral, scrub-grasslands, conifer woodlands). This plant is incredibly important to the local butterfly and bee community. In fact, this buckwheat is the predominant source of native honey for southern California pollinators. This nectar is especially appealing for honey bees.

Kumeyaay people boil these buckwheat flowers to alleviate stomach problems. A decoction of these flowers is given to babies that are suffering from diarrhea. A decoction is also used to help adults in terms of cardiovascular health. (A decoction is the extract created after plant material is boiled or heated).

Kumeyaay name: hosill

Toyon (Heteromeles arbutifolia)

Toyon is a common, perennial shrub that is native to California, northern Baja and parts of the Pacific Northwest. This shrub commonly grows 4-6 feet in height and is a

prominent member of the oak woodland and chaparral plant community. Toyon grows abundantly in the hills near Hollywood. Interestingly, the name 'hollywood' is a reference to a common name for toyon, which is California holly.

The Kumeyaay pound the leaves of the toyon to produce a pulp. This pulp is used to wash sores. The fruit from this plant is also consumed as food. The bark and leaves of toyon are useful in washing out wounds.

Kumeyaay name: millykumaay

Chalk Dudleya (Dudleya pulverulenta)

Chalk dudleya is a native to the southwestern United States and northern Mexico. Its greyish-green, succulent leaves form a rosette no more than a foot tall by a foot wide. The leaves have a dense coating of chalk-like wax. It blooms in the spring and summer putting out numerous upright light pink stems that contain many rosy-red flowers.

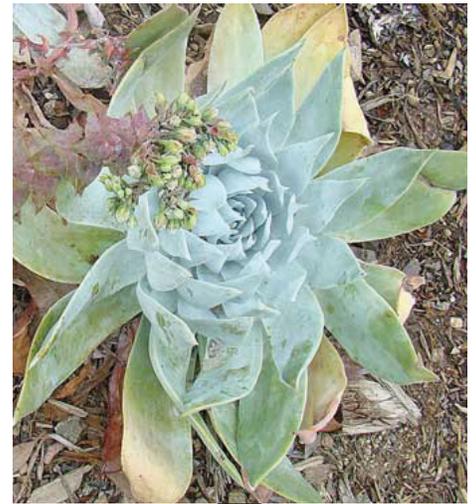
The Kumeyaay use this plant for multiple purposes. The leaves are eaten and also just chewed. A decoction of roots is made to treat asthma. To remove a corn or callus, the fleshy leaves are heated, peeled on one side and pricked with a needle, and then bound over the corn or callus. The black seeds of the chalk dudleya are used in a ceremony. 🍌



Flat top buckwheat



Toyon



Chalk Dudleya

In the Summer of COVID-19, No Powwows or Gatherings

Gary Taylor, SCTCA TANF

There is a strange silence on reservations throughout San Diego County this summer.

Instead of the traditional Powwows and Gatherings from May through September, there are none. The reason? COVID-19 (Coronavirus).

The effect of the pandemic has shut down all Powwows and Gatherings on reservations throughout San Diego County. Events that draw large crowds have become rare across the nation because of the possibility of exposing people to COVID-19, either directly or indirectly. It is no different for Native American tribes. All across America, traditional Powwows and Gatherings celebrating Native

American culture have come to an abrupt halt.

No tribe in the county - on reservations stretching from Sycuan in the south to Pala in the north – have any plans for any Powwows or Gatherings this summer. It is unprecedented for all tribes to postpone or cancel their summer celebrations.

When the traditional Powwows and Gatherings do return at some point, they will likely look much like the photographs on this and the next page. These pictures are from past Powwows and Gatherings on reservations throughout the county, in summers when the celebrations eclipsed the silence.





Chief Ten Bears: At Medicine Creek Lodge, A Speech of Defiance and Desperation

By Gary P. Taylor, SCTCA TANF



Ten Bears, Comanche Chief

In October of 1867, Chief Ten Bears of the Comanches spoke at Medicine Creek Lodge.

The land – some 75 miles southwest of what is now Wichita, Kansas – was where the Kiowas held their medicine dances. But on this occasion, it was where Ten Bears and tribal leaders from the Comanches, Cheyenne, Arapaho, Kiowa and Kiowa Apache met with members of the United States Peace Commission. It marked the end of an era.

Asa S.C. Gwynne noted in his book about the Comanches, *Empire of the Summer Moon*, it was the last time the great tribes of the Plains would meet as free peoples.

Civil War General William Tecumseh Sherman led the U.S. delegation, arriving with more than 500 uniformed soldiers, howitzers and a wagon train of supplies. Chief Ten Bears was one of more than a thousand Indians who arrived after Sherman, most of them in war paint, war bonnets, charging in on horseback.

“The event was magnificent, surreal, doomed, absurd and bizarre, and surely one of the greatest displays of pure western pageantry ever seen,” wrote Gwynne.

Near the end of the conference, Ten Bears spoke to the Peace Commission delegation. His words were translated as he spoke and, as Gwynne reported, “astounded the white participants (with his) extraordinary evocation of violence,

beauty, suffering and loss.”

The following are excerpts from the Comanche chief’s remarks:

“My people have never first drawn a bow or fired a gun against the whites. There has been trouble between us. My young men have danced the war dance. But it was not begun by us. It was you who sent out the first soldier...”

“But there are things which you have said to me which I do not like. They were not sweet like sugar, but bitter like gourds. You have said you want to put us on a reservation, to build us houses and make us medicine lodges. I do not want them. I was born under the prairie, where the wind blew free and there was nothing to break the light of the sun. I was born where there were no enclosures and everything drew a free breath. I want to die there and not within walls. I know every stream and wood between the Rio Grande and the Arkansas. I have hunted and lived over that country. I live like my fathers before me and like them I lived happily.

“When I was in Washington the Great Father told me that all the Comanche land was ours and that no one should hinder us in living upon it. So, why do you ask us to leave the rivers and the sun and the wind and live in houses? Do not ask us to give up the buffalo for the sheep. The young men have heard talk of this, and it has made them sad and angry. Do not speak of it more.

“If the Texans had kept out of my

country, there might have been peace. But that which you now say we must live in, is too small. The Texans have taken away the places where the grass grew thickest and the timber was best. Had we kept that, we might have done the things you ask. But it is too late. The whites have the country which we loved, and we wish only to wander on the prairie until we die.”

At the end of the conference, a treaty was signed, one the Indians believed “was nothing good... nothing but destruction and degradation on their end,” as Gwynne wrote. “The treaty required nothing less than that the great and unrivaled powers of the middle and southern Plains move immediately and en masse to reservations and take up modest new lives, accepting agencies, schools and farms, government teachers, blacksmiths, carpenters and agricultural instructors, all of which they had said specifically and repeatedly that they did not want.”

The Comanches and Kiowas were given a 2.9 million-acre reservation in what is now southwestern Oklahoma. Before the white man arrived, and long before Medicine Creek Lodge, the Comanches roamed over 200 million acres.

Chief Ten Bears died in November 1872, five years after his remarks to the U.S. Peace Commission. He was believed to be 82.

After a Century, End of an Era at Land O' Lakes

By Gary P. Taylor, SCTCA TANF

"The Native American woman, known as Mia, that has appeared on the packaging of Land O'Lakes butter, cheese and other dairy products since the 1920s, has now disappeared from the packaging without much fanfare."

- Dalton Walker, in April, writing in *Indian Country Today*.

In 1928, the Minnesota-based company Land O' Lakes began packaging their dairy products with the image of a Native American woman. The woman, whom the company named Mia, was created in the image of a Red Lake Ojibwe, a tribe located in the state.

But as of April, Mia's image was removed from the company's packages of butter, cheese and dairy products. It was a decision made with little fanfare as Land O'Lakes approaches its 100th anniversary in 2021, according to Dalton Walker, who wrote an article about the change in *Indian Country Today*.

The decision to drop Mia from its packaging was not without some controversy, though.

North Dakota State Representative Ruth Buffalo - Manda, Hidatsa and Arikara Nation - praised the company's decision, citing its portrayal of a Native American woman for nearly a century as an unacceptable exploitation of Indian culture. She received criticism from some people, who accused her of unfairly linking the image to unrelated issues involving Native Americans.

Buffalo did not back down.

"It is unfortunate the issue of Land O' Lakes cooperative's recent decision to phase out the 'Mia the butter maiden' logo on its packaging has been used in a divisive way," she said. "As an elected legislator in North Dakota and a Native American woman, I was asked for an opinion on this decision that was, as with most complex issues, distilled to a short quote.

"We are not invisible people, and we no longer accept breadcrumbs or in this instance, butter for those breadcrumbs. Let's work together to make real, contemporary Native American women visible and value their work and contributions to today's society. Let's respect and value their voices even when we may disagree."

What was initially lost in the controversy was the fact an Ojibwe artist, Patrick DesJarlait, had created an updated image of Mia in 1950. DesJarlait's work, noted Walker, now sits in the Minnesota Museum of American Art.

DesJarlait's Mia reimagined a more human character, adding detail to her face and floral motifs on her dress, according to *Indian Country Today*. The design, besides Mia, shows a lake with two points of land that Robert DesJarlait, the artist's son, said represented Red Lake and an area on the reservation known as the Narrows, where lower and upper Red Lake meet. Another homage, one that is hard to see on the products, is that on Mia's dress are Ojibwe floral design patterns, Walker wrote.



Native American artist Patrick DesJarlait



"My father was working it both ways- he was strengthening the Land O'Lakes name by placing Mia at the lake and he was integrating a deeper Ojibwe connection to the environment in which they lived," said Robert DesJarlait. "Trees and lakes are part of our identity. As such, his art, and Mia, was a visual reminder of our connection to our homelands."

But the real legacy of Patrick DesJarlait is his body of work, Walker wrote, citing some 300 pieces of his art across America in museums and private collections. The award-winning artist and U.S. Navy veteran died at age 51 in 1972 from cancer complications.

"My dad's artwork has been out there for so long, and there's so many people that just don't even know about his beautiful artwork," DesJarlait's daughter Charmaine Branchaud told *Indian Country Today*. "There's a story behind that man. It's a part of history. Now, we are making history again with Mia. She's disappeared, but that doesn't mean my dad's artwork is going to disappear. She was just a little bitty part of it. He had a lot of accomplishments in his life."

Avellaka Walk: Supporting Survivors Of Assault And Violence

By Gary P. Taylor, SCTCA TANF

Editor's note: This story first appeared in the May 2018 issue of the SCTCA TANF Newsletter.



In the coolness of an early April morning, hundreds of Native American men, women and children gathered on the Pala Indian Reservation.

They came for the Avellaka Walk.

They walked for those who have suffered violence and sexual assault.

Some walked for family. Others walked for friends. And still others walked for themselves.

“The purpose of the walk is to support survivors and let them know they are not alone,” said Wendy Schlater, Avellaka Program Director. “The walk is to raise awareness of sexual assault and rape culture so we may address these crimes by holding perpetrators accountable. (We also seek) to find cultural specific solutions on how to heal from these crimes and to prevent sexual violence from happening.”

Before the Walk began, Diane Duro of the Pala Band of Mission Indians delivered impassioned remarks about “removing the stain of violence from our hearts.”

“We must not let our blood flow on our land,” she de-

clared. “We must cleanse our land of this violence. “We have come from the East and West, the North and South, with our hearts strong even though some of us have had our hearts broken. We walk for all those who cannot and for those who must walk to remain strong.”

The three-hour Walk on April 15 began at the Pala Administrative Building, proceeded west and circled back east along Highway 76 before returning to the Administrative Building. Along the route, dozens of children walked alongside tribal elders. Those who could not walk rode in an open-air bus decorated with colorful hand-made signs and posters.

There were several booths and vendors at the Walk, with some providing pamphlets, brochures and information about sexual assault, domestic abuse, helplines, and numerous other resources for those who have suffered or may still be suffering from violent attacks. Schlater said representatives from nine tribes throughout the county and more than 400 tribal members from San Diego County, San Bernardino, Riverside County and Ft. Mojave attended the Walk.



Two girls at the Avellaka Walk, Pala, 2018

Class Calendars

Rincon



SCTCA Two Directions • 35008 Pala Temecula Road PMB 4 Pala, CA 92059
 Phone: (760) 749-1196 • Fax: (760) 749-9152 • Email: staff@twodirections.com

Space #8 – Classroom 1 Classes: July 1st – July 31st, 2020

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	Life Skills 8:30AM–10:30AM Beth Moffat		DMV Preparation 8:30AM–10:30PM Beth Moffat	Tribal Culture 8:30AM–10:30AM Heather Turnbull
	Culture Class 10:45AM–12:45PM Heather Turnbull		Tribal Culture 10:45AM–12:45AM Heather Turnbull	Indep. Tribal Culture 10:45AM–12:45PM
	Independent Culture 1PM–4PM		Indep. Tribal Culture 1PM–4PM	

Space #8 – Classroom 2 Classes: July 1st – July 31st, 2020

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Study Hall	Study Hall	Study Hall	Study Hall	Diploma/HiSet /*ABE 9:45AM – 12:45PM J. Murphy
	Study Hall	Diploma/HiSet /*ABE 10:45AM – 1:45PM J. Murphy	Study Hall	No classes
Study Hall	Study Hall	Study Hall	Study Hall	No classes
		*ADULT BASIC EDUCATION		*ADULT BASIC EDUCATION

Space #39 – Computer Lab Classes: July 1st – July 31st, 2020

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Self Paced Class 8:30AM–10:30AM Staff	MICROSOFT Word 8:30AM–10:30AM Wanda	Intro to PC's 8:30AM–10:30AM Wanda	MICROSOFT Word 8:30AM–10:30AM Wanda	10 Key Class 8:30AM–10:30AM Wanda
Self Paced Class 10:45AM–12:45PM Staff	MICROSOFT Excel 10:45AM–12:45PM Wanda	Intro to PC's 10:45AM–12:45PM Wanda	MICROSOFT Excel 10:45AM–12:45PM Wanda	Keyboarding 10:45AM–12:45PM Wanda
Self Paced Class 1PM–4AM Staff	Self Paced Class 1PM–4AM Staff	Computers Lab 1PM–4PM OPEN LAB	Self Paced Class 1PM–4AM Staff	Computer Class closed @ 12:45PM on Fridays

Two Directions Computer Labs are open at all times during business hours. Make sure to sign in and out to receive work participation hours.

Escondido

Escondido BG Associates – SCTCA TANF • 201 E. Grand Ave., Suite 2D, Escondido, CA 92025
Office Hours Monday - Friday, 8:30am–4:00pm • Phone: (760) 737-0113 • Fax: (760) 737-0581

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
ABE/GED 9AM–11AM	Life Skills/ What Color Is My Parachute 9AM–11AM	ABE/GED 9AM–11AM	Phillip Roy/ Welding 9AM–11AM	ABE/GED 9AM–11AM
Spanish (online/app) 9AM–11AM	Phillip Roy/ Mechanics 9AM–11AM	Spanish (online/app) 9AM–11AM	Math/English/ GED Refresher 9AM–11PM (VARIES BY CLIENT)	Phillip Roy Clerical/Office 9AM–11AM & 11:30AM–1:30PM
Phillip Roy/ Health Care 9AM–11AM	Keyboarding 11:30AM–1:30PM	Keyboarding 9AM–12PM	Reading Horizons 11AM–1PM	Keyboarding (online) 9AM–12PM
Keyboarding 9AM–12PM	Life Skills/ Practical Life Skills 11:30AM–1:30PM	Reading Horizons 9AM–10AM	Computer Skills (General) 11AM–2PM	Reading Horizons 11AM–1PM
Applied Skill Practice (GED) 11:30AM–1:30PM	Open Lab/ Job Search/ Applied Skills 8:30AM–4PM (VARIES BY CLIENT)	Computer Skills (GED Prep) 11:30AM–1:30PM	Open Lab/Job Search /Applied Skills 8:30AM–4PM (VARIES BY CLIENT)	Open Lab/Job Search /Applied Skills/ ED2GO 8:30AM–4PM (VARIES BY CLIENT)
Open Lab/Job Search /Applied Skills 8:30AM–4PM (VARIES BY CLIENT)		Open Lab/Job Search /Applied Skills/ED2GO 8:30AM–4PM (VARIES BY CLIENT)		

To sign up, contact: Kayleigh Omish-Guachena, Training Director at (760) 737-0113 ext.13, kguachena@bgassociatesinc.com

El Cajon

SCAIR Learning Center • 239 E. Main Street, El Cajon, CA 92020
Office Hours Monday - Friday, 9am–4pm • Phone: (619) 328-0676

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Job Readiness [DL] 9:00AM–4:00PM	Job Readiness [DL] 9:00AM–4:00PM	Job Readiness [DL] 9:00AM–4:00PM	Job Readiness [DL] 9:00AM–4:00PM	Academic Tutoring (All Subjects) [DL] 9:00AM–3:00PM
Career Development [DL] 9:00AM–4:00PM	Career Development [DL] 9:00AM–4:00PM	Career Development [DL] 9:00AM–4:00PM	Career Development [DL] 9:00AM–4:00PM	Job Readiness [DL] 9:00AM–4:00PM
Individual Training Plan [DL] 9:00AM–4:00PM	Individual Training Plan [DL] 9:00AM–4:00PM	Individual Training Plan [DL] 9:00AM–4:00PM	Individual Training Plan [DL] 9:00AM–4:00PM	Career Development [DL] 9:00AM–4:00PM
Counseling Services [DL] 9:00AM–4:00PM	Counseling Services [DL] 9:00AM–4:00PM	Counseling Services [DL] 9:00AM–4:00PM	Counseling Services [DL] 9:00AM–4:00PM	Individual Training Plan [DL] 9:00AM–4:00PM
Academic Tutoring (All Subjects) [DL] 9:00AM–5:00PM	Academic Tutoring (All Subjects) [DL] 9:00AM–5:00PM	Academic Tutoring (All Subjects) [DL] 9:00AM–5:00PM	Academic Tutoring (All Subjects) [DL] 9:00AM–5:00PM	Counseling Services [DL] 9:00AM–4:00PM
QuickBooks Certification Training [DL] 9:30AM–11:30PM	QuickBooks Certification Training [DL] 9:30AM–11:30PM	QuickBooks Certification Training [DL] 9:30AM–11:30PM	QuickBooks Certification Training [DL] 9:30AM–11:30PM	Independent Computer Lab [DL] 9:00AM–4:00PM
MS Computer Certification Training [DL] NOON–2:00PM	MS Computer Certification Training [DL] NOON–2:00PM	MS Computer Certification Training [DL] NOON–2:00PM	MS Computer Certification Training [DL] NOON–2:00PM	7/4 SCAIR Closed 4th of July
		* 12:30PM–1:30PM Resume Development Training [DL] (As Needed by Participant)	DL Packets Delivered Bi-Weekly SACRED PIPE TUPE PROGRAM (SDAIYC) [DL]	SCAIR OFFICE OPEN FROM 8:00AM–4:00PM FOR VIRTUAL APPOINTMENTS.
		*By ZOOM OR PHONE ONLY	DL Packets Delivered Bi-Weekly SACRED PIPE TUPE TRAINING [DL]	ALL TRAINING CONDUCTED BY DISTANCE LEARNING [DL].

Please visit www.SCAIR.org for more information about SCAIR's 5 Programs: Native NetWORKS Program, Tribal TANF Program, American Indian Education Centers (AIEC) Program, Sacred Pipe Tobacco-Use Prevention, and Education (TUPE) Program

Santa Ynez

Santa Ynez – SCTCA TANF • 185 W. Highway 246, Suite 102, Buellton, CA. 93427
Office Hours Monday - Friday, 8am–4:30pm • Phone: (805) 688-1756 • Fax: (805) 688-6827

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Monday Office Hours: 8AM - 4:30PM	Career Building 9AM Open Lab/ Job Search 12:30PM-2PM Basic Computers Skills 2PM	Life Skills 9AM Open Lab/ Job Search 12:30PM-2PM Career Networking 2PM	Parenting 9AM Open Lab/ Job Search 12:30PM-2PM Basic Computers Skills 2PM	Friday Office Hours: 8AM - 4:30PM

Manzanita

Manzanita SCTCA Tribal Training Program • 39 A Crestwood, Boulevard, CA
Phone: (619) 766-3236

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Culture/ Entrepreneurial Class 9AM-12PM Native Arts & Crafts 12:30PM-3:30PM	GED Prep 10AM-1PM Computers 10AM-1PM Parenting Class 12:30PM-3:30PM	World of Work 9AM-12PM GED Prep 12:30PM-3:30PM	GED Prep 10AM-1PM Computers 10AM-1PM	Tutorial 9AM-12PM

Commodity Distribution Schedule – July 2020



<u>DATE</u>	<u>LOCATION</u>	<u>TIME</u>
JULY 6, MONDAY	RINCON	9 AM – 12 NOON
JULY 8, WEDNESDAY	PALA	9 AM – 11:30 AM
JULY 9, THURSDAY	VIEJAS BARONA	9 AM – 10 AM 11AM – 12 NOON
JULY 13, MONDAY	MANZANITA/LA POSTA OLD CAMPO	9:45 AM – 11 AM 11:30 AM – 12:30 PM
JULY 15, WEDNESDAY	SAN PASQUAL	9 AM – 12 NOON
JULY 16, THURSDAY	MESA GRANDE SANTA YSABEL	9 AM – 10 AM 11AM – 12 NOON
JULY 20, MONDAY	CAMPO	10 AM – 12 NOON
JULY 22, WEDNESDAY	LOS COYOTES LA JOLLA	9 AM – 10 AM 11AM – 12 NOON
JULY 23, THURSDAY	PECHANGA PAUMA	9 AM – 10 AM 10:30 AM – 11:30 AM



Coming in August:

- Back to School: Many changes for Students and Parents
- Easy to prepare Summer Recipes
- Native American myths