

NYSP: A Summer of Virtual Classes in Art and Culture

By Karin Giron, SCTCA Newsletter Contributor

For the past decade, SCTCA has collaborated with community organization, local universities, and Native American artisans to host the NYSP Summer Program for Native youth in the Escondido and San Diego TANF offices.

But much like everything else this year, the NYSP Summer Program was greatly impacted by the ongoing COVID-19 (Coronavirus) pandemic. When we were initially in the planning process, we were hopeful that by summer we would be able to gather as a community again, but unfortunately that wasn't the case. Although we had various educational and cultural activities planned, the NYSP Summer Program was only able to offer virtual cultural classes.

During the summer, we collaborated with Maira Meza of Arte Hasta la Muerte, who is a self-taught Chicana artist from San Diego, to host two painting classes. Six years ago, Meza suffered some medical issues and started painting as a therapeutic outlet. Since then she has actively been helping others find their inner artist, bond with friends and family, and relieve stress and anxiety through art. During the COVID-19 pandemic, Meza has been hosting weekly virtual paint nights a few times a week for the community. Her classes are open to the community and are held on a donation basis, but free for those who can't donate.



Isaak Jenkins displays his drawing

(Continued on page 4)

National Congress of American Indians Promotes Native American Vote

Contributed by the National Congress of American Indians



The National Congress of American Indians (NCAI) hosted a special Taking Action in 2020 Livestream in late September to bring awareness to National Voter Registration Day and highlight the importance and the power of the Native Vote.

The Taking Action in 2020 Livestream was broadcast on NCAI's Facebook page on Tuesday Sept. 22 and featured special guests involved in voter registration efforts throughout Indian Country. NCAI President Fawn Sharp was joined by Representative Ruth Buffalo, the first Native American Democratic woman elected to the North Dakota House of Representatives, and other special guests from key swing states around the country.

(Continued on page 2)



The Southern California Tribal Chairmen's Association (SCTCA) publishes the Tribal Temporary Assistance for Needy Families (TANF) Newsletter throughout the year at:

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P.O. Box 1470
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The purpose of the Tribal TANF Newsletter is to provide the tribal communities with information about services provided by the TANF Programs and other important issues concerning our rural/urban communities and families.

SCTCA provides services to San Diego and Santa Barbara Counties and the following reservations:

Barona	Cahuilla
Campo	Ewiiapaayp
Inaja/Cosmit	Jamul
La Jolla	La Posta
Los Coyotes	Manzanita
Mesa Grande	Pala
Pauma	Rincon
San Pasqual	Santa Ysabel
Santa Rosa	Santa Ynez
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(Continued from page 1)

National Congress of American Indians Promotes Native American Vote

NCAI's partnership with the National Voter Registration Day initiative is a critical component of the organization's Native Vote campaign, which is a non-partisan initiative focused on voter registration, getting out the Native Vote, election protection, education, and data collection.

While progress has been made, an estimated 1.2 million American Indians and Alaska Natives are unregistered. In addition, there are only four Native American members of the U.S. House of Representatives, which is half of what the number would be if Native representation was proportional to the U.S. American Indian and Alaska Native population. With a growing national debate over issues important to Indian Country, such as energy, education, and the environment, it is vital that Native voices are included and heard.

Indian Country has been historically undercounted and underrepresented. However, the American Indian and Alaska Native population is increasing and now makes up a significant share of the population in traditional swing states where the Native Vote has made a difference in recent local, state, and national races. Through grassroots outreach, advocacy efforts, and strategic partnerships, NCAI will ensure Indian Country plays a significant role in making sure Native voices are heard and their votes are counted in this year's election.

NCAI urges the media, organizations, and members of the public to highlight the importance of voter registration and the power of the Native Vote. To register to vote, go to <https://nationalvoterregistrationday.org/register-to-vote/?source=NCAI> and to learn more about NCAI's Native Vote initiative, visit <http://www.nativevote.org/>

About the National Congress of American Indians:

Founded in 1944, the National Congress of American Indians is the oldest, largest and most representative American Indian and Alaska Native organization in the country. NCAI advocates on behalf of tribal governments and communities, promoting strong tribal-federal government-to-government policies, and promoting a better understanding among the general public regarding American Indian and Alaska Native governments, people and rights. For more information, visit www.ncai.org.

About Native Americans and the Vote

- In 1924, the US Congress passed the Indian Citizenship Act, granting citizenship for Native Americans. But the law left it up to the states to decide whether to grant Native Americans the right to vote, and it would take nearly four more decades for all states to do so; Utah was the last in 1962.
- There are roughly 2.4 million eligible American Indian and Alaska Native voters living in the top 15 states with the highest populations of voting-age Natives, according to data from the National Congress of American Indians.
- Statistics from the NCAI show that the turnout rate of American Indian and Alaska Native registered voters is between 5 to 14 percentage points lower than turnout rates of other racial and ethnic groups.
- Native Americans have won or successfully settled more than 90 percent of the voting rights suits they've filed over the years. The most prominent such case, settled in February in North Dakota, allows residents of reservations to register and vote this year even if they don't comply with the state's restrictive voter identification law, which requires voters to have an ID with a residential address.



October is Domestic Violence Awareness Month

Contributed by the National Indigenous Women's Resource Center (NIWRC)

In recognition of the upcoming efforts to honor Domestic Violence Awareness Month, the National Indigenous Women's Resource Center (NIWRC) invites survivors of violence, tribal governments and communities, programs, and advocates to participate in this year's push for awareness of this critical issue impacting Native American communities across the country.

American Indians and Alaska Natives face some of the highest rates of domestic violence and often go without supportive services for safety, justice and healing. Native women are the targets of violent crimes, including domestic violence, rape, and murder, at much higher rates than other groups. Domestic violence affects everyone, especially those in the home, including children. Because of failed responses, children are often the first responders and protectors of their mothers from violence. To keep Native American children safe, we must protect their mothers from domestic violence.

As relatives, it is our responsibility to speak out against domestic violence and ensure the voices of Native survivors are heard. Offenders must be stopped and held accountable. We must hold space for Native survivors of domestic violence by listening to, believing, and supporting them on their journey to healing. Our Indigenous values, reflected in Native languages and teachings, remind us that women are sacred.

Domestic violence is not traditional, and it violates the very essence of who Native people are. As relatives, we are responsible for ensuring women are safe and respected. Be a good relative by supporting and protecting Native women.

What is Domestic Violence?

Domestic violence is one or multiple types of abuse, such as physical, emotional/verbal, sexual, financial, cultural, spiritual, or digital abuse aimed at a relative. Intimate Partner Violence (IPV) is a form of domestic violence that happens when a current or former spouse or intimate partner engages in a repetitive, fear-inducing pattern of abuse toward their partner to maintain power and control in a relationship. This pattern of abuse can take place in relationships where couples are dating, married, living together, have a child together, or after the relationship has ended. The vast majority of victims of IPV are women with primarily male offenders.

In Indigenous societies, violence is not traditional...This violence ends when we reclaim Indigenous values of respect and compassion, and we honor the sacredness of women and children.

Domestic Violence Awareness Month (DVAM) evolved from the first Day of Unity observed in October 1981 by the National Coalition Against Domestic Violence (NCADV). NCADV was originally founded in 1978 to provide advocacy and resources for victims of domestic violence, with Tillie Black Bear (Sicangu Lakota) serving as a founding mother and board member. She was also a founding mother of the National Indigenous Women's Resource Center. The National Indigenous Women's Resource Center, Inc. is a Native-led nonprofit organization dedicated to ending violence against Native women and children (niwrc.org.)



DISPATCHES California



University of San Diego (USD)

The great English writer Charles Dickens once began one of his novels, "It was the best of times; it was the worst of times."

It is much the same thing at colleges and universities across the nation these days in the wake of the COVID-19 (Coronavirus) pandemic.

It is the best of times in the sense that more young Americans than ever, including Native Americans, are applying for admission to institutions of higher learning. Applications are down slightly this year, largely because of the uncertainty surrounding COVID-19. Still, the overall trend has been increasing dramatically over the past decade. Tuitions keep rising dramatically as well, enabling both public and private colleges and universities to build up billions of dollars in endowments.

But it is now also the worst of times for these institutions.

All across the country, COVID-19 has forced nearly three-quarters of colleges and universities, large and small, to close their campuses and offer classes through virtual learning. From Harvard and Yale to the smallest community colleges, campuses are virtually empty this fall.

The result: Thousands of college kids are deciding to take a year off or longer; others are withdrawing entirely; still others are refusing to pay full tuition for courses taught online. Some colleges, particularly smaller ones throughout America, may not recover from the financial losses. And it may take years for the stronger institutions to return to the numbers of students who attended before COVID-19 struck.

This may create an unforeseen reckoning for colleges and universities: Students – and their parents- may begin to reconsider what it is they really want from higher education.

Frank Bruni, a columnist for the *New York Times*, wrote about this in a September article:

"Colleges had presented themselves to students as nurturing homes away from home, then had to send those students packing when the virus spread. Colleges were endless parties, then the partying stopped. They touted the intimacies of classroom instruction, then had to defend the tuition-worthy effectiveness of remote learning. How can students not feel some skepticism in the wake of all that?"

Bruni concluded he suspects that college-bound students "will be less emotional and more practical. The pandemic has soured the romance." Which may or may not be true.

In the meantime, though, Native American students across the country will likely continue to apply to colleges and universities in greater numbers, even when confronted with the restrictions and uncertainties of COVID-19.

The difficulties of college life do not unsettle most Native American students. It has always been simply *getting there* that has been difficult (less than 1/10th of one percent of the students attending all California State Universities are Native American, for example).

And so Indian students will continue their quest for an education at the highest levels, regardless of COVID-19 and despite all the other obstacles. And they will do so knowing their ancestors faced far greater difficulties, in much harder times, and did not lose their determination.

- Gary P. Taylor

(Continued from page 1)

Although Meza has only been painting for a few years, she's already reached a few milestones in her career. In 2018, she had her first solo Art Exhibition at the Chicano Art Gallery in Barrio Logan. Her 'Viva La Vida' exhibition featured Day of the Dead, Chicano rockabilly, and the rich colors of her roots. In 2020, she illustrated the book "The Spirit of Chicano Park", which is a bilingual, children's picture book that depicts the history of the creation of the historic park located under the Coronado bridge in the community of Logan Heights. The park was founded in 1970 as a result of a community Take Over of the land.

Meza led the NYSP students through two step-by-step hands-on virtual painting classes to teach the youth the importance of self-expression and cultural expression. Prior to each class, Meza reviewed basic painting techniques and the tools necessary to complete a good quality painting. In an effort to make these painting experience positive, she picked art projects that could easily be completed, but still required the students' own perspective to make each piece unique. She also provided all the youth with a canvas that had the image pre-sketched on it to make the painting process feasible. To encourage the students, Meza continually reminded them artwork doesn't need to be perfect and that it's just paint. She told them that when she messes up, sometimes she just paints over the whole canvas and starts over. She also showed them artistic techniques to easily fix simple mistakes.



NYSP students work on Buffalo skull painting

On July 17, 2020 the youth painted the justice fist in front of the four directions. Prior to beginning the painting class, there was a restorative circle with the students, which included an ice breaker and a discussion about their experiences through distance learning. Afterwards, the students engaged in a discussion about the four directions by first assessing the students' knowledge. The students explained their understanding about the four directions- that it represents the four directions (north, south, east and west) and how Native people come from all those directions. The session evolved into discussing what the four directions stands for: Native Americans (red), African Americans (black), Anglos-Europeans (White); and Asian (yellow) and that these four groups of people are meant to live in balance and harmony with each other.

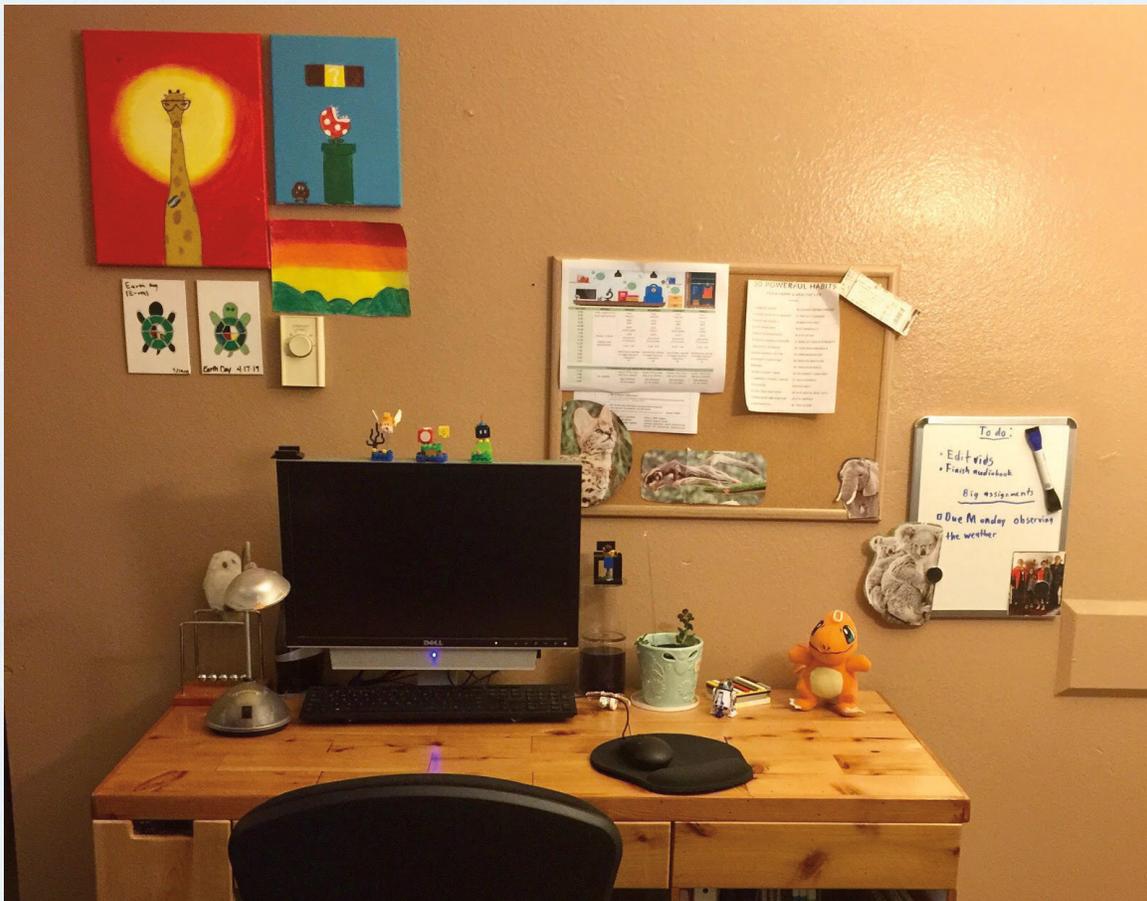
On Friday, July 31, 2020, the youth painted a buffalo skull. Prior to beginning the painting class, there was once again a restorative circle with the students, which included an ice breaker and a discussion about how they have spent their summer break. Afterwards, students began a discussion about the importance of the buffalo to Plains Indians. After assessing the students' knowledge about the buffalo, it was remarked in addition to being a food source, the Plains Indians also used buffalo hides for blankets and teepees. The Indians also used different parts of the body, such as the tendons for sinew. It was further explained that when the colonists began moving westward, the U.S. Cavalry tried to kill off the buffalo because they were the Plains Indians' main food source. The goal was the mass genocide of the Plains Indians by removing their main food source.

Overall, the youth enjoyed the virtual painting workshops and were proud to display their artwork at home. Based on their feedback, we know that the youth are eager for the pandemic to be behind us so we can once again gather with their friends and community.



Virtual Learning: Numerous Challenges for Children and Parents – But Solutions Abound

Story and Photo By Karin Giron, SCTCA Newsletter Contributor



Editor's note: Karin Giron is the Education Coordinator at SCTCA TANF Escondido. The following is her account of the problems – and solutions – she experienced with her son's virtual learning

As an educator, I naively assumed that I was fully prepared for the upcoming school year.

On the first day of school, I realized that I wasn't at all prepared for the challenges of Virtual Learning.

The COVID-19 (Coronavirus) pandemic brought about so much uncertainty about our son's education. During the summer we had to weigh the options on whether to send him to a highly-coveted charter school he had been accepted to - or allow him to transition to middle school with the friends he had known since transitional kindergarten. After weighing all our options, we decided that with all the changes he had already faced at school, it would be best for him to transition to the local middle school.

Before school started, we did everything we could to prepare. We thoroughly read the many emails we received from the school and the district and reviewed the information on the district and school websites. We also watched the welcome video they sent us.

While purchasing school supplies, we learned that there was a shortage in desks, so my husband and son built a desk. Once his desk was complete, we prepared a study area for our son in our living room so we could closely monitor him during virtual learning. After picking up his iPad and supplies from the school, we felt somewhat prepared although the school still had not provided us his schedule. Instead, the school instructed students to log into their Google Classroom for their schedule. Luckily, our son is tech savvy and remembered his log-in information from last year. I can only imagine how difficult this must have been for parents and students that weren't familiar with Google Classroom or didn't know their log-in information.

On the first day of school, our son logged into his first Zoom class. Everything seemed to be working well at first, but by 9:00 am Zoom was lagging and then all of the sudden the teacher wasn't logging in. I called the school to find out what was happening but was automatically redirected to the district office. I was so frustrated that I could not get someone on the line. At the same time, my son was frustrated

because he thought something was wrong with our home Wi-Fi. Thinking our Wi-Fi wasn't working, we connected his iPad directly to the router with the use of an ethernet cable. We also turned the Wi-Fi off on all our other devices in the home (phones, laptops, and TVs). But that didn't solve the problem. Then we started receiving automated calls and emails stating that the district server was running slow and eventually that the server had crashed! So, school ended early on the first day of school.

We were hopeful that the second day would be better. Then we were bombarded with the multiple log-in information that we have to manage for the multiple platforms our son's teachers are using, such as Zoom, his student email, Google Classroom, and Class Dojo. Now that we've gotten a handle on the different platforms, I'm really grateful his teachers are using Class Dojo because I can easily message them all my questions. To be honest, I would have also preferred a tutorial on how to use Google Classroom from the school. Instead, my 11-year-old son gave me a crash course in Google Classroom. Another difficulty we faced is the breaks between Zoom sessions. Once our son logged out of a Zoom session, we had to remind him to log back in to his next session.

Now that we are into our third week of virtual learning, we feel a bit more comfortable with the situation and are doing our best as parents to stay positive. We've learned a lot these past couple weeks through trial and error. What has worked for us the most is creating a schedule. Although the school provided us a schedule of classes, we needed to format it so it made sense to us. We created a weekly schedule that lists exactly what he needs to be doing during school. The schedule is on his cork board by his desk so the rest of the family can keep track of his day, make sure he's staying on schedule, and most importantly, that he's going to his scheduled Zoom meetings.

During his breaks, we encourage him to step away from the screen to eat a snack, do some stretching, or just rest his eyes. We also set up a folding table in his room for him to use while in his Zoom meetings. This allows him to have a quite space without interruptions. Once his Zoom meetings are done, he has to complete his school work at his desk in the living room so we can make sure he's on task. Since we're not all tech savvy, we bought him a planner for him to write down his assignments and projects so we could easily track his progress. Weekly, we've also been checking his grades in PowerSchool to make sure he's completing all his assignments.

Since Common Core curriculum can be difficult for us to understand, we identified additional support for him, such as his teachers' office hours, virtual tutoring, and Khan

academy (which provides tutorial on common core curriculum). As I mentioned before, I signed up for Class Dojo so I could easily communicate with his teachers. I also follow his school on Facebook and Twitter to receive additional updates.

After school is officially done for the day, we try and take him outside for fresh air. We will go for family walks, biking or hiking. Another way we encourage him to relax is by participating in free virtual paint classes with Arte Hasta la Muerte on Facebook and attending the Soaring Eagles Virtual Powwow Dance Practice with the San Diego American Indian Health Youth Center.

And, as a parent, I understand that we have all faced difficulties during virtual learning throughout this pandemic. Please reach out to your TANF Education Coordinator or the Education Centers if you have any questions or are in need of resources.

Tips to Supporting Your Student's Virtual Learning at Home



1 Understand the expectations of distance learning

- Screen time considerations for all students
- Connect with your student's teacher(s) often on how to support your student at home

2 Establish a flexible learning space

- Move furniture around, be creative
- Set clear expectations and provide structure for learning
- Honor your student's time and space, the same way you do when they are in the physical school setting

3 Reduce possible distractions

- Noise and physical clutter
- Other people such as siblings, extended family members
- Household pets

4 Find a rhythm

- Create a schedule that highlights your student's strengths and energy level, and works for everyone in the household
- Consider alternating schedules to keep interest up and reduce burnout, for example alternate days for independent learning or completing reading assignments and virtual class time

5 Check-in every morning and throughout the day

- Start each morning with a positive greeting
- Ask your student how they are feeling and if there's anything they need
- Encourage your student to reach out to friends and family; physical distancing does not mean social distancing

6 Allow frequent brain breaks

- A quick break improves focus and help with information processing
- Young students will need more breaks, while older students will need breaks every 20 to 30 minutes

7 Help apply learning to real-life

- Whenever possible ask your student to apply a specific lesson to a current event, family task or responsibility, such as creating a menu or paying the bills

8 Provide immediate, positive feedback

- Allow them to work through assignments that may be frustrating and problem-solve on their own, then praise them for sticking with it
- Praise for completing learning tasks can help keep your student motivated and build confidence

9 Build in playtime, downtime, and family time

- Play informal sports, games, or other physical activities with your student
- Set time aside for relaxation, reflection, or just let your student be alone to help their physical and emotional health
- Incorporate 20 to 25 minutes a day, 5 days a week for family time to strengthen the sense of connection and belonging with your student



Apple and Paramount Pictures to Fund and Distribute Film “Killers of the Flower Moon”

By Gary P. Taylor, SCTCA TANF

Three years ago, author David Grann published his book “Killers of the Flower Moon.”

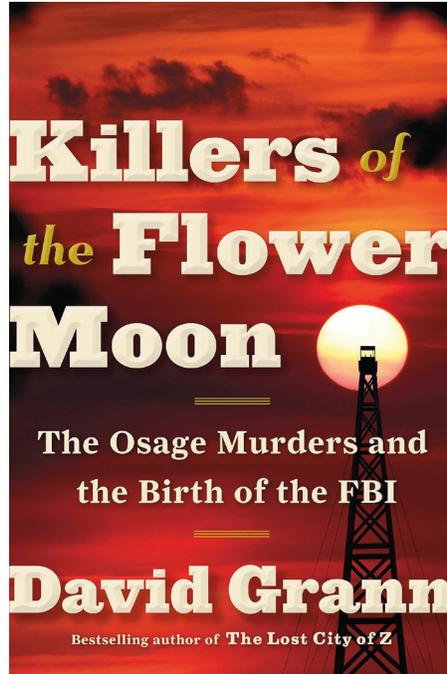
The non-fiction account of the violent deaths of tribal members on the Osage Indian Reservation a century ago over oil rights in Oklahoma was lauded by critics as one of the best books of the year.

Now, “Killers of the Flower Moon” will be made into a major motion picture – and it will be shot near the Osage Indian Reservation. The movie will hire Osage tribal members for some of its cast.

Apple has committed \$225 million to the production and distribution of an original film based on Grann’s book. When it is completed sometime late next year or in early 2022, the movie will be streamed by Apple TV and Paramount Pictures will distribute it in theaters. It is reportedly the second largest movie deal ever for Apple.

The film will feature Academy Award-winner director Martin Scorsese, who is known for “The Irishman,” “Casino” and “Goodfellas,” and actors Leonardo DiCaprio and Robert De Niro, according to Sandra Hale Schulman in *Indian Country Today*. She wrote DeNiro will play William Hale, a white man who marries into the Osage family of the Burkhart sisters with nefarious deeds in mind, while DiCaprio, originally slated to play the FBI agent assigned to investigate the murders, will now play Hale’s nephew who marries one of the sisters for love, not money.

Schulman also noted “Killers of the Flower Moon” will likely be the “biggest budget mainstream studio film ever made on Native history.” By contrast, Kevin Costner’s “Dances with Wolves” in 1992 had a budget of \$22 million and made \$240 million worldwide.



Scorsese’s film will recount the deaths of tribal members on the Osage Indian Reservation near Gray Horse, Oklahoma in the 1920’s. At the time, the roughly 2,000 tribal members had become the wealthiest people in America because of the discovery of vast oil deposits on the Osage reservation. Grann wrote in his book:

“The Osage leased the land to prospectors and made a fortune... in 1923 alone the tribe took in more than \$30 million, the equivalent today of more than \$400 million. The Osage were considered the wealthiest people per capita in the world. They built mansions and bought fleets of cars.”

But within a few years, Osage tribal members began to die in a series of suspicious – and violent – deaths.

The central part of the conspiracy involved white men marrying into Osage families, killing their wives and other tribal family members, thus

systematically eliminating them as legal heirs to Osage oil trust funds. The family of Mollie Burkhart, an Osage who was one of the wealthiest tribal members, was particularly brutalized. Her sister Anna was murdered and her mother Lizzie wasted away weeks later, likely poisoned to death.

And behind it all was a single grand conspirator, a man who had befriended the Osage years earlier and gained their trust - but who was secretly plotting to kill them.

Grann notes the FBI’s investigation of the Osage killings marked its first high-profile case in its then-brief history. The FBI – at the direction of its young Director J. Edgar Hoover - assembled an undercover group of agents and officers, including several Texas Rangers, and pieced together the evidence. The result was a stunning discovery of a twisted and brutal conspiracy to kill the Osage for their money.

Lucas Brown Eyes, an Oglala Lakota TV writer, remembered hearing about the story years ago and thought it would make a great movie.

“I’m surprised it hasn’t been made before. Okay, not surprised, because Native stories are often overlooked,” he told *Indian Country Today*. “Hollywood is an industry dying for fresh stories, yet it ignores Natives, the original storytellers. And because of that, there’s this untapped well of Native stories waiting to be told.”

It turns out that the high-profile release of Grann’s “Killers of the Flower Moon” - plus the details of how the overwhelming number of murders made its way to the nation’s capital and the FBI - is what garnered Scorsese’s attention.

Brown Eyes said he is hopeful the director, along with Academy Award-winning actors DiCaprio and DeNiro, are able to capture the story from the Native American view.

“They’re heroes of mine, but I hope there are Native producers or writers (also) working on it, because there are some things that can only be told from the inside. If you’re not being authentic, you’re not telling the whole story,” Brown Eyes told Indian Country Today. “This creates a two-punch when Hollywood ignores Native Americans. Not only are they leaving these amazing stories on the table, but they’re preventing the stories they do make from being truthful and authentic. And all good art comes from honesty. But if it’s done right, I’m excited. I think America has been robbed of our stories for far too long.”

In that regard, Scorsese met with Principal Geoffrey Standing Bear in July of 2019 on the Osage reservation in Pawhuska, Oklahoma, to address how the Osage Nation could help with the authenticity of the film’s production, according to Indian Country Today. Scorsese and his production crew has visited the Osage tribal nation in Oklahoma many times already. The crew has also held a series of casting calls locally for Native talent, and has publicized several job announcements for Osage citizens, seeking a variety of artisans and crafters, construction workers and culinary specialists.

Besides the Osage cast and location, music for “Killers of the Flower Moon” will be produced by famed Mohawk musician Robbie Robertson, who has worked with Scorsese on several films.

The Burkhart sisters



Osage tribal members, Oklahoma, early 1920's

Native American Veterans Honored in November

By Gary P. Taylor, SCTCA TANF

Every year – on the eleventh hour, of the eleventh day, of the eleventh month – veterans of the United States military forces are honored for their service to country.

All across the nation, November 11 – Veteran’s Day- is when citizens salute those who have worn the uniform of the American military – including Native Americans.

Historically, American Indians have served in the U.S. military at the highest per capita rate in the nation. Six years after the end of World War I, Congress granted Native Americans U.S. citizenship in 1924, largely due to their patriotism and service during the war.

In World War II, Navajo “code talkers” proved invaluable in using their own complex language to help American troops keep their plans secret from the Japanese. More than 1,200 Native Americans died in the war. American Indians also received numerous awards in World War II, including three Congressional Medals of Honor – the highest military award granted in the country.

In the Korean War in the 1950s, American Indians fought throughout the conflict, distinguishing themselves as they had in World War II, receiving many service awards, honors and commendations. During the Vietnam War – a controversial conflict that divided the nation for more than a decade in the 1960s and 70s– more than 90 percent of all Native Americans who served volunteered.

More recently, Native Americans served in the Persian Gulf War in the early 1990s and then in Iraq and Afghanistan after 2001. Some Native Americans continue to serve in combat zones in both of those countries.

In years past, the Lipay Nation of Santa Ysabel has held a ceremony on Veteran’s Day honoring all tribal members who have served in the U.S. military. The photographs accompanying this story are from some of those ceremonies over the past decade.





Lakota Origin Story: White Buffalo Woman and the Sacred Calf Pipe

By Gary P. Taylor, SCTCA TANF



"Because of the White Buffalo Woman and the Sacred Calf Pipe, the Lakotas enjoyed a rich spiritual and ceremonial life and a powerful bond, both tangible and mystical, to the world surrounding them."

-Lakota Origin Story

Every culture, every people, no matter where in the world, have their own Origin Story.

These stories – some written, some oral – have been passed from generation to generation through the centuries. The stories reflect deeply held beliefs about how the world came to be, and how people came to be, and how the animals and plants and all of creation came to be.

It is no different for Native Americans.

Tribes – mostly through the spoken word tradition of elders – have been recounting Origin stories for thousands of years.

The Origin story of the Lakota has been told for generations, and it has changed little over the years. An extended excerpt of the story is printed below, from Robert M. Utley's 1993 book, *The Lance and the Shield*:

The White Buffalo Woman gave the Lakotas the Sacred Calf Pipe and with it all that made life meaningful.

The people had wandered the earth for countless generations, ever since emerging from the underworld in misty antiquity. Not until the wondrous appearance of the White Buffalo Woman, however, were they truly Lakotas.

There was nothing sacred before the pipe came. There was no social organization and the people ran around the prairie like so many wild animals.

She appeared first to two hunters. Approaching, they beheld a beautiful woman, garbed in white buckskin and carrying a bundle on her back. So exquisite was she that in one of the men she stirred an evident lust. She bade him to come forward. As he drew near, a cloud of mist enveloped them both. When it dissipated, a pile of bones, withering with horrid serpents, lay at her feet.

The woman instructed the other hunter to return to his village and give notice to prepare for her coming, that she bore a message of great importance. In the village the people, informed of what had happened, joined several tipis to form a large council lodge in which to receive the mysterious visitor, and they dressed in their handsomest clothing.

When the woman arrived, she entered the lodge and faced the chief, standing in front of a throng of expectant people. In her hands she held the bundle that had been strapped to her back. After opening the wrapping, she drew forth a round stone, which she placed on the ground. Then she removed a pipe. Its red stone bowl, she explained, stood for the earth. The buffalo calf carved on the bowl stood for all four-legged creatures. The wooden stem stood for all growing things. The twelve decorative feathers stood for the eagle and all other birds of the air.

This was the Sacred Calf Pipe, the woman declared. The people who smoked it achieved union with all peoples and all things of the universe – established communication, therefore, with Wakantanka, the Great Mystery.

"With this sacred pipe," she said, "you will walk upon the Earth; for the Earth is your grandmother and mother."

The stone, the woman pointed out, bore seven incised circles. Each represented a ceremony in which the pipe would be used and which expressed the sacred and social relationships that would henceforth order and uplift the lives of the people. She taught them the first, but reserved the remaining six for a future time.

After turning from the council lodge, the woman walked a few steps and sat down. She arose as a red and brown buffalo calf. Walking farther, the animal lay down and rolled, then got up as a white buffalo calf. Walking still farther, it turned into a black buffalo. On the brow of a hill, the black buffalo bowed to each of the four directions and vanished.

Because of the White Buffalo Woman and the Sacred Pipe, the Lakotas venerated their human kin. She established the relationships among kin and prescribed the manner in which they would be expressed. She enjoined peace – with friends and relatives, not enemies.

Because of the White Buffalo Woman and the Sacred Pipe, the Lakotas venerated the earth and the sky and all their contents, not alone for their material riches but for their sacred riches as well. All expressions of nature, animate and inanimate, singly and together, were sacred, the abode of Wakantanka in both single and multiple character.

Class Calendars

OCTOBER 2020

Rincon

Two Directions, Inc.



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: October 1st – October 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: October 1st – October 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: October 1st – October 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–4PM 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		Spanish (online/app) 9AM–11AM		Phillip Roy Clerical/Office 9AM–11AM & 11:30AM–1:30PM
Phillip Roy/ Health Care 9AM–11AM	Phillip Roy/ Mechanics 9AM–11AM	Keyboarding 9AM–12PM	Math/English/ GED Refresher 9AM–11PM (VARIES BY CLIENT)	Keyboarding (online) 9AM–12PM
Keyboarding 9AM–12PM	Keyboarding 11:30AM–1:30PM	Reading Horizons 9AM–10AM	Reading Horizons 11AM–1PM	Reading Horizons 11AM–1PM
Applied Skill Practice (GED) 11:30AM–1:30PM	Life Skills/ Practical Life Skills 11:30AM–1:30PM	Computer Skills (GED Prep) 11:30AM–1:30PM	Computer Skills (General) 11AM–2PM	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 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)	

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

El Cajon

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

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Job Readiness 9AM–4PM	Job Readiness 9AM–4PM	Job Readiness 9AM–4PM	Job Readiness 9AM–4PM	Job Readiness 9AM–4PM
Career Development 9AM–4PM	Career Development 9AM–4PM	Career Development 9AM–4PM	Career Development 9AM–4PM	Career Development 9AM–4PM
Individual Training Plan 9AM–4PM	Individual Training Plan 9AM–4PM	Individual Training Plan 9AM–4PM	Individual Training Plan 9AM–4PM	Individual Training Plan 9AM–4PM
Counseling Services * 9AM–4PM	Counseling Services * 9AM–4PM	Counseling Services * 9AM–4PM	Counseling Services * 9AM–4PM	Counseling Services * 9AM–4PM
Academic Tutoring (All Subjects) 9AM–5PM	Academic Tutoring (All Subjects) 9AM–5PM	Academic Tutoring (All Subjects) 9AM–5PM	Academic Tutoring (All Subjects) 9AM–5PM	Academic Tutoring (All Subjects) 9AM–5PM
Quickbooks Certification Training 9:30AM–11:30AM	Quickbooks Certification Training 9:30AM–11:30AM	Quickbooks Certification Training 9:30AM–11:30AM	Quickbooks Certification Training 9:30AM–11:30AM	Quickbooks Certification Training 9:30AM–11:30AM
Microsoft Computer Certification Training NOON–2PM	Microsoft Computer Certification Training NOON–2PM	Microsoft Computer Certification Training NOON–2PM	Microsoft Computer Certification Training NOON–2PM	Microsoft Computer Certification Training NOON–2PM
		Resume Development Training ** 12:30PM–1:30PM AS NEEDED BY PARTICIPANTS	DL Packets Delivered Bi-Weekly SACRED PIPE TUPE PROGRAM (SDAICY)	
			SACRED PIPE TUPE TRAINING *TELE-MEDICINE APPOINTMENTS	
*TELE-MEDICINE APPOINTMENTS	*TELE-MEDICINE APPOINTMENTS	*TELE-MEDICINE APPOINTMENTS **BY APPOINTMENT ONLY	*TELE-MEDICINE APPOINTMENTS	*TELE-MEDICINE APPOINTMENTS

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	Life Skills 9AM	Parenting 9AM	Friday Office Hours: 8AM - 4:30PM
	Open Lab/ Job Search 12:30PM-2PM	Open Lab/ Job Search 12:30PM-2PM	Open Lab/ Job Search 12:30PM-2PM	
	Basic Computers Skills 2PM	Career Networking 2PM	Basic Computers Skills 2PM	

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	GED Prep 10AM-1PM	World of Work 9AM-12PM	GED Prep 10AM-1PM	Tutorial 9AM-12PM
Native Arts & Crafts 12:30PM-3:30PM	Computers 10AM-1PM	GED Prep 12:30PM-3:30PM	Computers 10AM-1PM	
	Parenting Class 12:30PM-3:30PM			

Commodity Distribution Schedule September 2020



<u>DATE</u>	<u>LOCATION</u>	<u>TIME</u>
OCTOBER 5, MONDAY	PALA	9 AM – 11:30 AM
OCTOBER 6, TUESDAY	VIEJAS BARONA	9 AM – 10 AM 11AM – 12 NOON
OCTOBER 8, THURSDAY	MANZANITA/LA POSTA OLD CAMPO	9:45 AM – 11 AM 11:30 AM – 12:30 PM
OCTOBER 12, MONDAY	SAN PASQUAL	9 AM – 12 NOON
OCTOBER 14, WEDNESDAY	MESA GRANDE SANTA YSABEL	9 AM – 10 AM 11AM – 12 NOON
OCTOBER 19, MONDAY	CAMPO	10 AM – 12 NOON
OCTOBER 21, WEDNESDAY	LOS COYOTES LA JOLLA	9 AM – 10 AM 11AM – 12 NOON
OCTOBER 22, THURSDAY	PECHANGA PAUMA	9 AM – 10 AM 10:30 AM – 11:30 AM
OCTOBER 26, MONDAY	RINCON	9 AM – 12 NOON



Coming in November:

- Celebrating Native American Heritage Month
- New Chromebooks for Native American Students
- A Tribal victory in Oklahoma

SOUTHERN CALIFORNIA
TRIBAL CHAIRMEN'S ASSOCIATION
Tribal Temporary Assistance for Needy Families
P.O. Box 1470 Valley Center, Ca 92082

