

October is Domestic Violence Awareness Month: Native Americans Confront Issues of Power, Control and Abuse

By Gary P. Taylor, for SCTCA TANF

"No matter the reason for the abuse, domestic violence is never okay."

- Strong Hearts Native Helpline

October is Domestic Violence Awareness Month.

All across the country, the issue resonates among Native Americans and non-Natives. Unlike in decades past, domestic violence is no longer dismissed or ignored. But it remains a very emotional issue to talk about - especially among Native Americans. As noted by Strong Hearted Native Women's Coalition (SHNWC):

"It can be difficult to talk about domestic violence in Indian Country when people ignore that it's happening or feel uncomfortable when the subject comes up. But, our reality paints a different picture – one in which American Indians and Alaska Natives experience abuse and violence at higher rates than other groups. It is important to emphasize that when it comes to our people: violence and abuse are not Native American traditions, and neither is ever okay."

SHNWC was established in 2005 by women from the Luiseno, Kumeyaay, Cupeno, and Cahuilla Tribal communities in Southern



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With Wildfire Season Stretching Into the Fall, Tribes Prepared To Use ETAP Program

By Gary P. Taylor, for SCTCA TANF



A house in flames during the 2007 fires

Nearly 20 years ago, the devastating Witch Creek, Guijeto, Poomacha and Harris wildfires burned tens of thousands of acres throughout San Diego County.

Included in the destruction in late October of 2007 was more than 11,000 total acres burned on reservations in Rincon, La Jolla, Pala, Pauma, San Pasqual, Barona, Mesa Grande, Santa Ysabel, Inaja-Cosmit and Jamul. Hundreds of tribal members were affected, including dozens who lost their homes, cars, and other personal property.

In the years since, tribes throughout the county have consulted and worked with each other on developing plans to coordinate responses to emergencies- especially wildfires.

(Continued on page 2)



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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, Orange and Santa Barbara counties and the following reservations:

Agua Caliente	Los Coyotes	Santa Rosa
Barona	Manzanita	Santa Ysabel
Cahuilla	Mesa Grande	Santa Ynez
Campo	Morongo	Soboba
Ewiiapaayp	Pala	Sycuan
Inaja/Cosmit	Pauma	Torres Martinez
Jamul	Rincon	Viejas
La Jolla	San Manuel	
La Posta	San Pasqual	

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Santa Ynez Tribal TANF:

(805) 688-1756 Toll-free: (866) 855-8263

Orange County Tribal TANF:

(714) 450-9240



(Continued from bottom of page 1)

Over the summer - in an effort led by the Rincon Band of Luiseño Indians - the tribe announced the formation of the Emergency Tribal Access Pass (ETAP) program. ETAP was initially launched during a conference in June in Rincon that included more than 300 Tribal leaders, emergency management professionals, first responders and regional partners. The event was held at the Rincon Government Center. It was the first training of its kind in San Diego County, according to the tribe.

The rollout of ETAP also marked the first multi-Tribal implementation of its kind not only in San Diego County but in the entire state of California. Tribal governments and public safety agencies were involved in an effort to strengthen emergency coordination and improve access to Tribal communities during wildfires and other emergencies.

"Developed through a collaborative partnership between the Rincon Band of Luiseño Indians, the San Diego County Sheriff's Office, the County of San Diego Office of Emergency Services, and the Southern California Tribal Chairmen's Association (SCTCA), the ETAP program establishes standardized emergency access credentials and joint training for authorized Tribal personnel and public safety partners," noted the tribe's website.

"Historically, emergency road closures have presented challenges for Tribal governments attempting to access their own reservations during disasters. The ETAP program helps address this long-standing issue by creating a coordinated process that enables authorized Tribal personnel to safely access restricted areas when appropriate, while maintaining close coordination with law enforcement and incident commanders."

"This program represents an important step forward in strengthening emergency preparedness and collaboration between Tribal governments and our regional public safety partners," said Rincon Tribal Chairman Steve Stallings. "By working together before emergencies occur, we can better protect our communities while ensuring Tribal governments are able to continue serving their people when they are needed most."

Throughout the afternoon, attendees participated in comprehensive training covering the ETAP framework, incident command, communications, wildfire safety, evacuation procedures and checkpoint access protocols. Upon successful completion of the training, participants received their Emergency Tribal Access Passes.

The ETAP pilot serves as a model for improving coordination between Tribal governments and emergency response agencies and reflects a shared commitment to public safety, preparedness and government-to-government collaboration, according to the Rincon tribe. Organizers hope the program will inform future policy discussions and broader implementation throughout California.



Native American Tribes Commemorate 25th Anniversary of 9/11 Terrorist Attack

By Gary P. Taylor, for SCTCA TANF

Native American tribes throughout San Diego County commemorated the 25th anniversary of the 9/11 terrorist attacks that killed nearly 3,000 people in September of 2001.

The attacks on the Twin Towers of the World Trade Center in New York City and the Pentagon in Washington D.C. by terrorists who hijacked planes were the most lethal assault on America in a single day. A fourth hijacked aircraft crashed in Pennsylvania after passengers tried to recapture the plan from the hijackers.

In memory of that tragic day, tribes and Native Americans commemorated the 25th anniversary at various events in early September.

The Sycuan Band of the Kumeyaay Nation sent members of its Fire Department and Police Department to the annual San Diego 9/11 Memorial Stair Climb. The tribe - which has been a sponsor of



the event for years - sent first responders to the Hilton San Diego Bayfront, climbing 110 flights of stairs in full tactical and structural gear to simulate the steps taken by fallen heroes in the World Trade Center. Several other tribes that operate their own professional fire and police departments that protect both reservation land and surrounding communities also participated.

In addition, hundreds of other individuals from throughout the county attended the event, with many men, women and even children making the climb. The 110 flights of stairs at the Hilton San Diego Bayfront represent the number of floors in the World Trade Center. Participants are invited to wear the name and a photo of an emergency responder who died on 9/11.

In previous years, firefighters and emergency personnel from other local reservations—such as Viejas, Pala, and Barona— have conducted moments of silence, flag-lowering ceremonies and apparatus displays at their respective stations. The commemoration is a salute the 343 Fire Department New York (FDNY) firefighters and other emergency workers who died at the World Trade Center.

Levi Rickert, in *Native News Online*, noted last year that “Indian Country’s connection to the World Trade Center predates the attacks.”

“Hundreds of Mohawk ironworkers helped build the Twin Towers in the late 1960s and ’70s. After their collapse,” Rickerts wrote, “Mohawk descendants returned to help with the cleanup at Ground Zero” (in New York City). “In the aftermath of 9/11, we stood together—across political, cultural, and racial lines.”

DISPATCHES NEW JERSEY



Princeton University

In early September, American Indian author David Treuer wrote an essay in the *New York Times* titled “I Went to Princeton In Search of Greatness and Came Back Mediocre.”

Treuer - an Ojibwe who has written several widely acclaimed novels, including *Rez Life*, *Little, Prudence*, and *The Heartbeat of Wounded Knee*- was recounting his college days at Princeton University in the late 1980s. There, he believed, awaited a whole new world completely different from his life on the reservation in Minnesota. It was different - but not in the way he expected. As he wrote in his essay:

“I’d announce (at Princeton) that I was Ojibwe from the Leech Lake Reservation. Often the news was received much like the gift of a wounded bird — gorgeous and vulnerable and not long for this world. I’m so sorry, I heard more than once. You’re so lucky to have made it out, I heard as well.

“...I was coming to realize that in this country Indians were not supposed to be happy or to pursue happiness. We were supposed to suffer and to pursue suffering. Our social utility, as Americans and as Indians, was to define the outer margin of happiness and define it by opposite example. Evidently, if you didn’t suffer, you weren’t Indian.”

Treuer recalls his classmates and professors had preconceived notions about Indians that were often condescending, dismissive or uninterested. It was only when he began to tell them stories- almost always untrue- of his suffering growing up Indian on a reservation that he received any consideration at all. He was dismayed at the willingness of so many people- from tribal members on the reservation to the Princeton elite- to believe the worst about Indians:

“It feels like common practice, among reservation Indians and everyone else, to imagine that reservations are the anti-matter to the matter of America, unmeltable in the crucible of the American melting pot; dark in contrast to American light; hopeless in comparison with American hope; a ruin in a valley staring up at the city on a hill...On the reservation, we felt the expectation to fail from teachers, from society and even from ourselves. To drop out. To show up drunk. To show up with bruises. We were expected to get pregnant or get someone pregnant. Expected to get D.U.I.s. Expected to do crime. Expected to be bad at crime and get caught.”

But it did not end up that way for Treuer. He graduated from Princeton but dropped out of grad school. He returned to the Ojibwe and his reservation in Minnesota. He became a renowned author. And, as Treuer notes, he achieved all of this long after his Princeton days, and only when he returned to the reservation.

Native American Books Through the Decades Include Literary Classics, Crime and Culture

By Gary P. Taylor, for SCTCA TANF

In the past century, there have been hundreds of books written about Native Americans. Some are works of fiction; others are nonfiction. Some have become classics; others have faded. But with each book, there are contributions- great and small- to the literature on Native Americans. The following five books are outstanding in the stories they tell. All have remained excellent works, including three that are more than 50 years old.

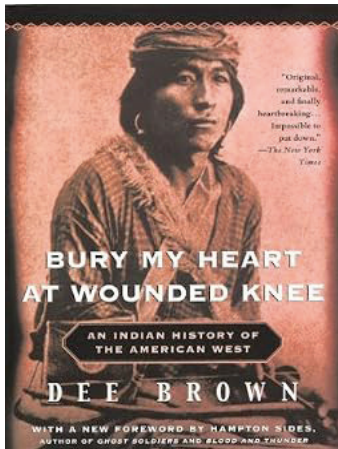
I have read each one, and have written the following summaries and excerpts:

Bury My Heart at Wounded Knee

By Dee Brown 487 pages

Published in 1970

Note: A classic of Native American history that reshaped modern perceptions "...*Bury My Heart at Wounded Knee* took a sledgehammer to the narrative of how the American West was won." - Rachel Muir, George Washington University,



recounting the impact of the book

Dee Brown told his readers *Bury My Heart at Wounded Knee* "is not a cheerful book, but history has a way of intruding upon the present, and perhaps those who read it will have a clearer understanding of what the American Indian is, by knowing what he was."

As Muir notes, "The book takes its name from—and ends with—the infamous 1890 slaughter of 300 Sioux men, women and children on the banks of South Dakota's Wounded Knee creek."

In its pages - filled with dozens of historical black and white photographs of American Indians in the late 19th century, including Sitting Bull, Red Cloud and Geronimo- is the bleak story of tribes decimated, buffalo slaughtered, treaties broken and land stolen.

What made *Bury My Heart at Wounded Knee* different, though, was that its chapters told its stories from the Native

American view. It marked the first time so many Indian voices and memories were included in the history of the American West:

"I was born upon the prairie, where the wind blew free and there was nothing to break the light of the sun. I was born where there are no enclosures and where everything drew a free breath. I want to die there and not within walls." - *Ten Bears, Comanche*

"The whites told only one side. Told it to please themselves. Told much that is not true. Only his own best deeds, only the worst deeds of the Indians, has the white man told." - *Yellow Wolf, Nez Perce*

"They made us many promises, more than I can remember, but they never kept but one; they promised to take our land, and they took it." - *Red Cloud, Sioux*

Bury My Heart at Wounded Knee - perhaps the most well-known book on Native Americans - has sold more than 5 million copies and been translated into 17 languages since its publication.

Black Elk Speaks: The Complete Edition

By John G. Neihardt 369 pages

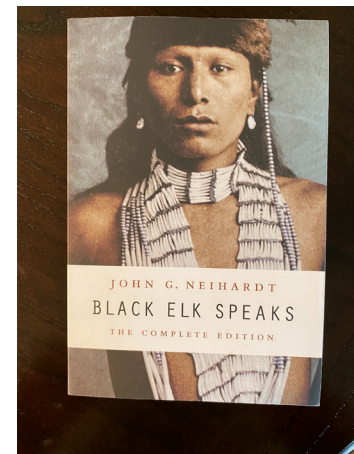
Published in 2020

"My friend I am going to tell you the story of my life, as you wish; and if it were only the story of my life I think I would not tell it; for what is one man that he should make much of his winters, even when they bend him like a heavy snow? So many other men have lived and shall live that story, to be grass upon the hills." - *Black Elk*

Note: An updated version of a classic originally written nearly a century ago.

Black Elk Speaks, the original book, was written in 1932 by John G. Neihardt, Poet Laureate of Nebraska. He wrote it two years after he met Black Elk on the Pine Ridge Indian Reservation in South Dakota. Neihardt had traveled to the reservation and was introduced to Black Elk, who was regarded by the Oglala Sioux as a *wichasha wakon*, or Holy Man.

What followed was a remarkable piece of literature, a revelation spiritually for Native Americans and non-Natives alike. *Black Elk Speaks: The Complete Edition* (369 pages) is an updated version of



the classic and was published in 2020. It adds to the original with numerous essays, prefaces, analysis, interpretations, drawings and appendixes.

Composed of compelling short stories recounted by Black Elk, the Holy Man recalls his life in detail, including his memories of Custer at the Battle of Little Bighorn (under the chapter heading "The Rubbing Out Of Long Hair" - Black Elk was a cousin of Crazy Horse). Other stories are told in short chapters, among them "The Bison Hunt," "Across the Big Water," "Walking the Black Road," "The Horse Dance," "The Killing of Crazy Horse," "Bad Trouble Coming" and "The Butchering At Wounded Knee."

Custer Died For Your Sins:

An Indian Manifesto

By Vine Deloria Jr. 279 pages

Published in 1969

Note: A book of intellectual force and humor written at the height of the turbulent 60s

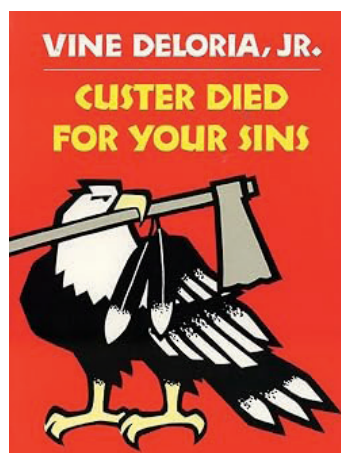
Custer Died For Your Sins: An Indian Manifesto was the first book written by Vine Deloria Jr., who was then 36 years

old. It would mark the beginning of one of the most impressive literary careers in Native American history.

In little more than three decades, Deloria - a Hunkpapa Lakota - would write 20 books, including the classic *God Is Red*, in 1973, and other titles including *The Metaphysics of Modern Existence* in 1979 and *The Nations Within*. Deloria - who died in 2005 at the age of 72 - is widely regarded as one of the leading American Indian writers of the 20th century. But it was *Custer Died For Your Sins* that established him as not only a remarkably talented author, but as an unforgettable intellectual force.

The 279-page book - critically acclaimed and widely praised for its blunt language - consisted of essays regarding Native American history, culture, humor, religion and the continuing struggles of Indians on and off the reservation. What was particularly notable was Deloria's use of historical facts, mixed with sarcasm, to illustrate America's contempt for treaties, agreements, and all other political arrangements made with Native Americans. Virtually all of them were broken over and over, decade after decade, with tribe after tribe.

Deloria's *Custer Died For Your Sins* remains an outstanding piece of literature. It was at times humorous, at times haunting, but at all times deeply



emotional and completely relevant.

I Am A Man: Chief Standing Bear's Journey For Justice
By Joe Starita 257 pages
Published in 2007

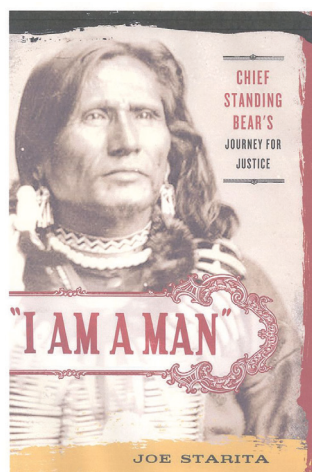
"That hand is not the color of yours, but if I pierce it, I shall feel pain. If you pierce my hand, you also feel pain. The blood that will flow from mine will be the same color as yours. I am a man. The same God

made both of us."

- Chief Standing Bear, speaking in federal court, in *"I Am A Man"*

Note: The story of the first American Indian granted legal rights in the United States.

In 1879, Chief Standing Bear of the Ponca tribe in the Nebraska territory won a legal battle unprecedented in American



history.

In a federal court in Omaha, Standing Bear was legally declared a person, living in the United States, with the same rights as the white man. It marked the first time an Indian had been granted any legal rights in America.

The story of Standing Bear's victory after his tribe was forced off their ancestral homeland by the U.S. Army is chronicled in Joe Starita's *"I Am A Man: Chief Standing Bear's Journey For Justice."* The book recounts the trial, testimony and landmark decision by Judge Elmer Dundy.

Dundy, in his ruling in favor of Standing Bear and the Ponca, concluded there were five legal arguments that were persuasive:

First, "an Indian is a person within the meaning of the laws of the United States;" second, the Ponca tribal members had been illegally detained; third, the U.S. military had no legal authority to remove the Ponca; fourth, "Indians... have the inalienable right to 'life, liberty, and the pursuit of happiness'; and fifth, since the Ponca were illegally detained in violation of their constitutional rights, tribal members "must be discharged from custody, and it so ordered."

Killers of the Flower Moon
By David Grann 338 pages
Published in 2017

Note: A harrowing account of the systematic killing of Osage Indians for oil

money.

In the *New York Times* review of David Grann's book *Killers of the Flower Moon*, it read in part: "Grann's new book, about how dozens of members of the Osage Indian nation in Oklahoma in the 1920s were shot, poisoned or blown to bits by rapacious whites who coveted the oil under their land, is close to impeccable. It's confident, fluid in its dynamics, light on its feet."

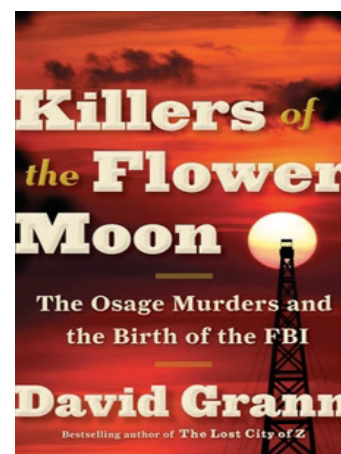
It is all those things - and it has to be, considering the grisly subject matter.

What happened a century ago to the Osage should have been the culmination of the American dream: after large deposits of oil were discovered on their reservation, the tribe leased their mineral rights and became the richest individuals per capita in the nation.

But all that sudden money made the Osage the target of murder. Murder by shooting. Murder by dynamite. Murder by poisoning. Murder by stabbing. And all of the death and mayhem was done to deprive the Indians of their riches, their land, their loved ones.

As noted in the *Times*:

"Killers of the Flower Moon" builds to a cinematic court scene filled with outrages and recantations. (The villain) is a local cattleman and a figure of genuine evil.



But it is among Grann's larger points that these murders were hardly the work of one human. It took a village — a "culture of killing," in his words — to eliminate this many people."

A final note: The federal government estimated that 24 Osage members were murdered. As Grann pored over the evidence, however, he believes the number was almost certainly higher, perhaps in the hundreds.

(Continued from page 1)

California. The organization was created to expand and enhance services and resources dedicated to ensuring the safety and well-being of Tribal victims of domestic abuse and their children. It initially began serving tribal members in Pala, Pauma, La Jolla, San Pasqual, Rincon, Mesa Grande, Santa Ysabel, Los Coyotes, and Inja-Cosmit. SHNWC has since expanded to tribal communities in Riverside, Orange County and Santa Barbara County.

In recognition of Domestic Violence Awareness Month, SHNWC notes that “Abuse can happen to anyone belonging to any tribe and is not limited to a specific age, class, religion, gender or sexual orientation. It happens in relationships where couples are married, living together or dating.”

And while every relationship is different, SHNWC cautions “violent behavior can appear at any time...but possessive or controlling behavior often reveals itself as the relationship becomes more serious. Domestic violence and dating violence occurs when an abusive partner uses a repetitive pattern of behaviors to maintain power over another person and control their actions. These behaviors can physically harm, arouse fear, prevent a person from acting freely or force them to behave in ways they do not want.”

Domestic violence, then, is ultimately about power and control.

For Native Americans, domestic violence can affect them culturally, spiritually, emotionally, physically and financially. There is also sexual abuse. The following impacts have been compiled by Strong Hearts Native Helpline: *(For additional domestic violence resources and helplines, please see Cyndie Gilliam’s article on page 10).*

Cultural and Spiritual Abuse

One of the lesser known but most destructive types of domestic violence is cultural and spiritual abuse. Since culture and spirituality are often at the core of who we are and our way of life as Native people, being attacked for your identity, background or beliefs is as personal as an attack can be.

In a relationship, cultural abuse can include when your partner:

- criticizes you for not being “Native enough” or being “too Indian”
- degrades you through hurtful stereotypes
- prevents you from going to ceremonies, pow wows or feasts
- tells you how to practice your traditions
- uses tribal membership or blood quantum against you

Spiritual Abuse

Spiritual abuse can happen when a partner prays against you or your family or misrepresents spiritual or tribal beliefs to get you to do something you don’t want to do. A spiritually



abusive relationship restricts a person from honoring their spiritual side or religious beliefs or may force someone to abandon their beliefs entirely.

Emotional Abuse

Unlike physical abuse that can leave noticeable bruises or marks, emotional abuse leaves invisible scars that can take a lifetime to heal. Through emotional abuse, abusive partners use repeated manipulation and criticism to hurt their loved ones, shaking one's confidence and self-worth. Emotional abuse can look like:

- name-calling or constant criticism
- extreme jealousy or possessiveness
- isolation from loved ones
- making you feel guilty for spending time with friends or family
- blaming you for the abuse in the relationship

In some cases, abusers might turn to another form of emotional abuse called "gaslighting." When using gaslighting, abusers will deny their hurtful behavior by making their partner question their own reality and sanity, leaving their partner feeling confused, anxious, isolated and depressed. In this situation, it can be very difficult to recognize that you are being abused.

Financial Abuse

Financial abuse is a form of relationship abuse where one partner controls their partner's financial situation. Abusers may intentionally damage their partner's credit, where partners may find their credit cards maxed out, bad checks written or loans taken out in their name without their knowledge. Financially abusive behaviors can include when a partner:

- refuses to give their partner money for food, clothes, gas and medicine
- steals money from you or lies about how shared money is spent
- gives you an allowance and tracks your spending
- keeps your paycheck or per capita payments
- blocks your access to bank accounts or statements

Since domestic violence is about power and control, financial abuse could be used to dictate how much someone works or prevent someone from working as a way for the abuser to control their partner's financial dependence on them, making it difficult to leave the relationship.

Digital Abuse

Digital abuse is a type of domestic violence where abusers hurt, threaten or intimidate their partner through technology such as phones, computers or social media. Some abusive partners may even use technology such as GPS or social media updates to track or follow their partner

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STATISTICS: NATIVE AMERICAN DOMESTIC VIOLENCE

Editor's note: Across the United States, both on and off the reservation, Native American and Alaska Native women suffer domestic violence at rates significantly higher than any other demographic group.

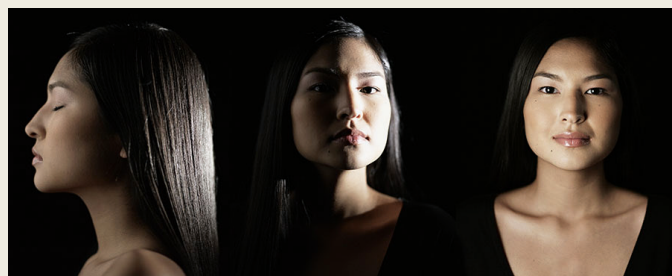
The following are statistics compiled by the National Indigenous Women's Resource Center (NIWRC):

More than 4 in 5 American Indian and Alaska Native women (84.3%) have experienced violence in their lifetime. This includes:

- 56.1 % have experienced sexual violence
- 55.5 % have experienced physical violence by an intimate partner
- 48.8 % have experienced stalking
- 66.4 % have experienced psychological aggression by an intimate partner

The impact of violence among American Indian and Alaska Native victims of lifetime physical violence by intimate partners, stalking, and sexual violence:

- 66.5 % of women and 26 % of men were concerned for their safety
- 41.3 % of women and 20.3 % of men were physically injured
- 92.6 % of women and 74.3 % of men had talked to someone about what the perpetrators did
- 49 % of women and 19.9 % of men needed services because of what perpetrators did
- 40.5 % of women and 9.7 % of men had to miss days of work or school because of what the perpetrators did
- The most common service needed was medical care (38 % of female victims and 9.3 % of male victims)
- 38.2 % of American Indian and Alaska Native women and 16.9 % of American Indian and Alaska Native men were unable to get the services they needed



or go as far as to monitor their partner's computer activity. Some signs of digital abuse include:

- constant calls or texts
- reading through your messages or conversations
- telling you who you can and can't be friends with on social media sites
- sending threatening or insulting messages
- revealing private information, secrets or photos of you online
- demanding access to online accounts

In a digitally abusive relationship, an abuser might pressure their partner to send naked or explicit photos or videos, which is a clear sign of digital abuse in the relationship.

Sexual Abuse

Sexual abuse can occur within our most intimate relationships, whether you're dating, married, or have a child together. As one of the most traumatic forms of relationship violence, sexual abuse and rape involve a destruction of power and an attack on one's personal sovereignty.

In a relationship, sexual abuse includes any attempted or forced sexual act against a partner through violence or coercion. It can include when a loved one:

- uses degrading, sexual names or slurs against you
- expects you to dress in a sexual way
- disregards your feelings about sex and threatens violence to back up sexual demands
- forces you to have sex against your will

Whether in a relationship or not, rape, sexual abuse and rape go against our traditional life ways, and survivors are never to blame.

Domestic Violence and Housing:

- Though Native women experience violence at incredibly disparate rates, it is just as alarming that only 38% of those women reported they were unable to access necessary services (such as shelter and legal assistance)
- There are 574 federally recognized Tribes and less than 50 Native domestic violence shelters nationwide
- 50% of the homeless population identify domestic violence as the primary cause
- Between 22% and 57% of homeless women report that domestic violence was the immediate cause of their homelessness
- 92% of homeless women have experienced severe physical or sexual abuse at some point in their lives
- 63% of homeless women have been victims of domestic violence
- 38% of domestic violence victims will become homeless at some point

Domestic violence encompasses various forms of abuse, including physical, emotional, verbal, sexual, financial, spiritual, and digital abuse directed at a relative. Intimate Partner Violence (IPV) is a specific type of domestic violence that occurs when a current or former spouse or intimate partner engages in a repetitive, fear-inducing pattern of abuse to maintain power and control in the relationship. This pattern of abuse can manifest in various types of relationships, whether couples are dating, married, living together, sharing a child, or have ended their relationship. The vast majority of IPV victims are women, with men being the primary offenders. In Indigenous societies, violence is not traditional. Instead, colonization has imposed and perpetuated the domination and ownership of Native women by men, a reality reflected in the violence against Native women that has persisted throughout history since contact, laying the groundwork for present-day violence.

****For Native women, the majority of these statistics are under-representative.**

24 hour Hotlines:

StrongHearts Native Hotline
1-844-7NATIVE (762-8483)

Cahuilla Consortium:
1-951-392-1919

National DV Hotline:
1-800-799-SAFE (7233)
TTY 1-800-787-3224

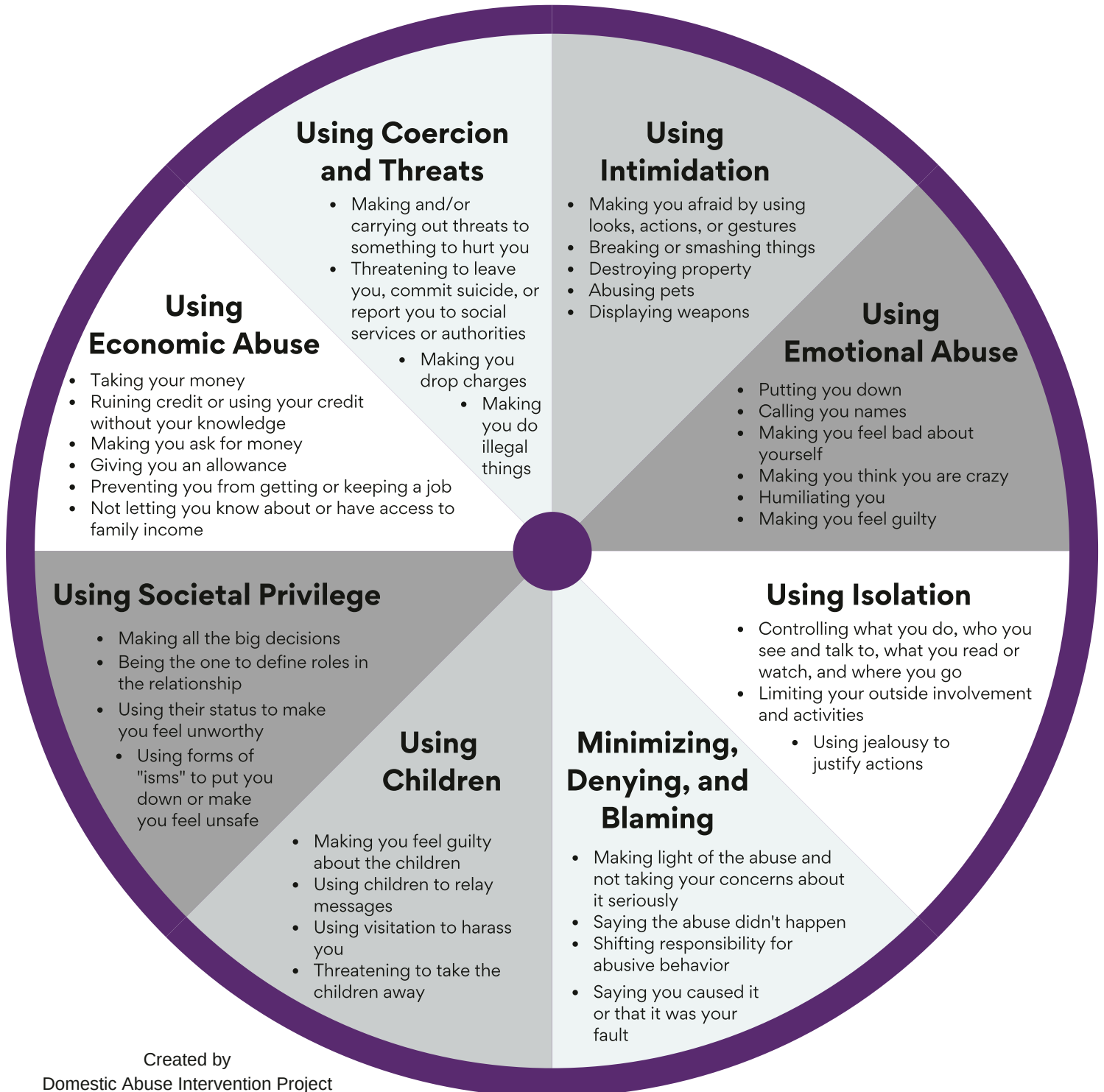
SILENCE HIDES VIOLENCE

Domestic Violence Awareness Month

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Domestic Violence Power & Control Wheel



Created by
Domestic Abuse Intervention Project
Duluth, MN 55802
Adapted by WEAVE





What Is Domestic Violence?



Domestic violence is driven by a pattern of behavior where one person uses physical, emotional, sexual, financial, or spiritual abuse to maintain power and control over an intimate partner.

- **It is never your fault:** No one deserves harm, intimidation, or coercion. Everyone has a fundamental right to safety and dignity.
- **It impacts everyone:** Abuse spans all ages, genders, cultures, and backgrounds.
- **Support is available:** You do not have to navigate this alone—help and resources are within reach.

Signs of Abuse

- **Physical Abuse** – Hitting, pushing, shoving, or other physical harm.
- **Emotional Abuse** – Insults, threats, humiliation, controlling behavior, constant criticism.
- **Financial Abuse** – Controlling money or preventing access to financial resources.
- **Sexual Abuse** – Any sexual activity without consent.
- **Spiritual or Cultural Abuse** – Disrespecting your beliefs, traditions, or identity.



You Have Options

- **Honoring the Voice** – Break the silence by speaking with a trusted relative, elder, or advocate.
- **Protecting the Circle** – Create a safe plan to shield yourself and your children from harm.
- **Gathering Strength** – Connect with tribal programs, local shelters, and other safe resources.
- **Restoring Balance** – Healing is a sacred journey, and reclaiming your peace is possible.



Why Survivors May Stay

- Fear
- Finances
- Children
- Housing
- Hope that things will get better
- Cultural factors
- Immigration concerns
- Isolation and lack of resources
- Emotional manipulation



Cycle of Abuse

Tension
Building
Stress and
conflict increase.
May feel like
walking on
eggshells

Incident
Emotional, physical,
verbal or sexual
abuse occurs

Calm
Things seem
better for a
time and then
the cycle
begins again

Reconciliation
Apologies,
promises to
change, gives gifts
and/or affection



Help Is Available

StrongHearts Native Helpline | Call
or Text: 1-844-762-8483

National Domestic Violence Hotline
1-800-799-SAFE (7233)
www.thehotline.org
Text START to 88788



***Scan the QR code to view current SCTCA Tribal TANF
Contractor Class Schedules and Calendars.
Schedules include training offered through our approved contractors.
Schedules are updated monthly.***



Commodity Distribution Schedule October 2026

FOOD DISTRIBUTION SCHEDULE FOR OCTOBER 2026

DATE	LOCATION	TIME
OCT 5, MONDAY	SAN PASQUAL	8 AM – 12 PM
OCT 7, WEDNESDAY	LOS COYOTES LA JOLLA	9 AM – 10 AM 11 AM – 12 PM
OCT 8, THURSDAY	RINCON	8 AM – 12 PM
OCT 13, TUESDAY	PECHANGA PAUMA	9 AM – 10 AM 11 AM – 12 PM
OCT 15, THURSDAY	PALA	9 AM - 11 AM
OCT 19, MONDAY	MANZANITA OLD CAMPO	930 AM- 1030 AM 11 AM-12 PM
OCT 21, WEDNESDAY	VIEJAS BARONA	9 AM – 10 AM 11 AM – 12 PM
OCT 22, THURSDAY	MESA GRANDE SANTA YSABEL	9 AM - 10 AM 11 AM - 12 PM
OCT 26, MONDAY	CAMPO	10 AM – 12 PM

OFFICE CLOSURES: MONDAY OCTOBER 12TH – INDIGENOUS PEOPLES' DAY

A HOUSEHOLD CANNOT PARTICIPATE IN THE FOOD COMMODITY PROGRAM IF THEY ARE ON THE CALFRESH (FOOD STAMPS) PROGRAM. YOU CAN PARTICIPATE IN ONLY ONE OF THE ABOVE PROGRAMS.
WRONG INFORMATION ON APPLICATION, DUAL PARTICIPATION, SELLING OR EXCHANGING USDA FOOD COMMODITIES COULD BE A BASIS FOR DISQUALIFICATION FROM THE FOOD COMMODITY PROGRAM.
IF YOU DO NOT PICK UP ON YOUR SCHEDULED RESERVATION DAY, YOU MUST MAKE AN APPOINTMENT TO PICK UP AT THE WAREHOUSE. CALL OUR OFFICE FOR AN APPOINTMENT. (760) 749-5608



Coming in November:

- Native American Heritage Month
- Honoring Elders and Caregivers
- Warrior Spirit of American Indians

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

