

In November, National Native American Heritage Month Celebrates Traditions and Culture - Past and Present

By Gary P. Taylor, for SCTCA TANF

Nearly 40 years ago, President George W. Bush signed into law National American Indian Heritage Month.

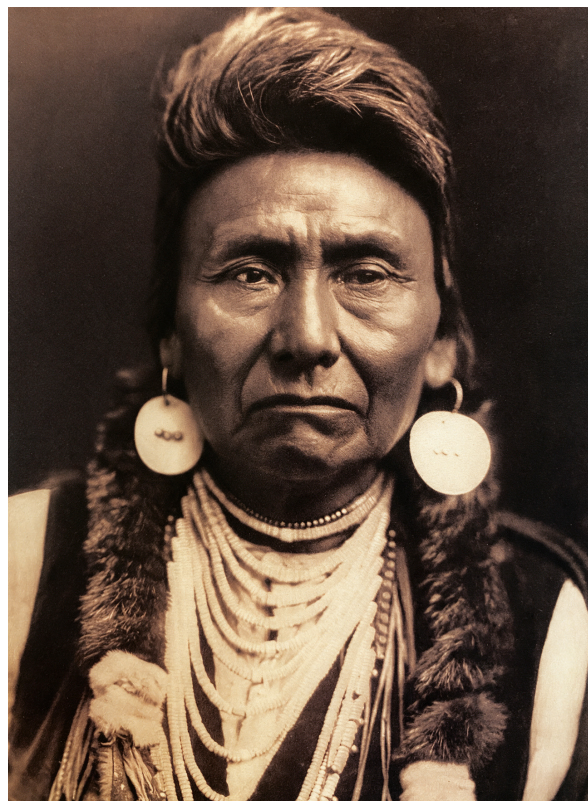
It declared in part that "American Indians were the original inhabitants of the lands that now constitute the United States of America" and recognized that they have made "an essential and unique contribution to our Nation" and to the world.

Since then, across the country, the month of November has become a celebration of Native American culture, traditions, beliefs- past and present:

- Native American Heritage Month focuses on education, cultural awareness, and celebration
- Highlights a "living library" of Native traditions, including languages, stories, and art
- Encourages deeper engagement with Native communities and support for cultural preservation

In recognition of Native American Heritage Month, the SCTCA TANF Newsletter has included in this issue four different aspects of Indian culture: In Their Own Words, A Gallery of Photographs and Paintings, Modern Images, and the Wisdom of Elders and Caregivers.

The four sections include quotes and remarks, historical photographs, illustrations and observations about Native American life. Stories and photographs begin on page 4 and end on page 12.



Chief Joseph

In the Warrior Spirit, Ira Hayes Was A World War II Hero

By Gary P. Taylor, for SCTCA TANF



Above left: Ira Hayes; raising of the flag on Iwo Jima

"I am not a hero. The brave men who died deserved this honor."

- Ira Hayes

Near the end of World War II in 1945, United States Marines were fighting in hand-to-hand combat to capture the island of Iwo Jima from Japanese Imperial Army forces.

It was at the end of that bloody battle that one of the most famous photographs from the war was taken.

In the picture, Marines are shown raising the American flag on the summit of Mount Suribachi, the highest point

(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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The newsletter is designed and printed by Tribal Print Source, a division of SCTCA.

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
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Publisher: SCTCA

Editor: Gary P. Taylor

Contributor: Colleen Turner, Editor and Contributor, 1998-2018

Printers: Tribal Print Source

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on Iwo Jima.

The photograph- by Associated Press photographer Joe Rosenthal- was titled *Raising of the Flag on Iwo Jima*. It became a symbol of not only the Marines' determination in battle but also the American will to win the Second World War.

And in that picture, among the several men raising the flag above the rubble and carnage, was a 22-year-old Pima Indian named Ira William Hayes.

Hayes, who was then a Private in the U.S. Marines, did not know the photo would make him one of the most famous men in America, forever immortalized as a war hero.

As noted in the *Museum of Native American History* (MONAH):

"Following the war, Hayes made many public appearances and was revered by the public for his service in the war. Even with all the distinctions and recognitions he was given, Private Hayes was never comfortable in the spotlight and did not feel that he should be honored above any of his fallen brothers in arms."

Hayes had reluctantly accepted his role as war hero only because President Franklin Delano Roosevelt had asked him to tour the country with other distinguished American servicemen. But Hayes did not like public speaking, keeping his remarks brief after telling his audiences that "no one ever complained about a short speech."

Though he tended to downplay his courage in battle, Hayes' war record was complete with commendations and awards, including:

- Commendation Ribbon with "V" Combat Device;
- Presidential Unit Citation with One Star, in recognition of involvement in the Battle of Iwo Jima
- Asiatic-Pacific Campaign Medal with Four Stars, which recognized involvement in the battles of Vella Lavella, Bougainville, Consolidation of the Northern Solomons and Iwo Jima
- American Campaign Medal
- World War II Victory Medal.

Despite his numerous awards citing his bravery in combat, Hayes always contended those who died in battle were the real heroes of World War II. He often cited the high casualties in his 5th Marine Division that had fought in Iwo Jima.

Nearly a decade later- on November 10, 1954- the United States Marine Corps War Memorial was unveiled at a special dedication ceremony in Washington, D.C. President Dwight D. Eisenhower- the former Allied Supreme Commander in World War II- praised Hayes for his service at the dedication and again called him "a national war hero."

Less than three months later, Hayes was found dead from alcohol poisoning near his home in Arizona on the Gila Indian Reservation. He had long suffered from his guilt at surviving the war and being declared a national hero.

He was buried in February of 1955 at Arlington National Cemetery. He was 32.



Cahuilla Tribe Launches ‘Zero Emissions Shuttle’ To Expand Clean Transportation Access

Contributed by Hunter Grove, CMO Director, Cahuilla Band of Indians

“I’m proud to introduce the Cahuilla Express Zero Emissions Shuttle to our Tribe and surrounding communities. This is a major step forward in creating expanded mobility options for Cahuilla Tribal Members, and eventually the surrounding residents, while also laying the foundation for a greener future for our valley. As we move forward, we remain committed to not only being good stewards of our ancestral lands, but to honoring and respecting them for generations to come.”

- Erica Schenk, Chairwoman, Cahuilla Band of Indians

The Cahuilla Band of Indians celebrated the official ribbon cutting for the Cahuilla Express Zero Emissions Shuttle on October 28.

The project marks an important investment in transportation access for the greater Anza area, connecting community mobility needs with California’s vision for a cleaner, more equitable transportation future.

Funded through the Clean Mobility Options (CMO) Program, supported by the California Air Resources Board (CARB), the Cahuilla Express advances a statewide effort to expand access to clean, shared transportation in underserved communities. The program supports community-driven solutions that address transportation barriers while reducing greenhouse gas emissions and harmful air pollution.

“In the greater Anza area, access to a ride can determine whether someone reaches a medical appointment or stays connected to their community,” said Jeremy Jordan, Tribal Administrator for the Cahuilla Band of Indians. “The Cahuilla Express turns clean transportation funding into a practical benefit for our neighbors. By expanding shared, zero-emission mobility, we can help residents maintain their independence while reducing tailpipe pollution. Rural and tribal communities deserve to share in the benefits of California’s clean transportation future, and this shuttle is an important step toward making that vision a reality.”

The Cahuilla Express is designed to strengthen access to essential services and community activities, including opportunities for Elders, youth, and Tribal members. The project reflects the tribe’s commitment to addressing local needs through transportation investments that support community well-being and environmental stewardship.



Cahuilla Band of Indians Tribal Council

DISPATCHES Rincon



California State University San Marcos

In early September, the Rincon Band of Luiseño Indians and California State University San Marcos (CSUSM) signed a landmark Memorandum of Understanding (MOU).

The MOU “establishes a partnership to expand access to higher education and support the academic success of Rincon students,” according to a tribal statement.

The agreement - signed by Rincon Tribal Councilwoman Laurie Gonzalez and CSUSM President Ellen J. Neufeldt - creates a shared commitment to increase the number of Rincon students attending CSUSM and support them through the completion of their degree programs.

“Our young people are the future of Rincon, and we have a responsibility to make sure they have every opportunity to succeed,” said Rincon Tribal Chairman Steve Stallings. “This agreement is about more than opening the door to higher education. It is about giving our students a clear path forward, supporting them throughout their journey and investing in the future of our people.”

Under the terms of the five-year agreement, CSUSM will guarantee admission to eligible first-time, first-year students from the Rincon Band of Luiseño Indians who meet the university’s established requirements, according to the tribe.

“These include completing CSU “A–G” subject requirements with a grade of “C” or better, earning a high school diploma or equivalent, maintaining a cumulative GPA of at least 2.0 and meeting applicable CSUSM admission and enrollment requirements,” the tribal statement noted. It continued:

“The agreement also establishes an upper-division transfer admission commitment for eligible Rincon students transferring from any California community college who meet the required criteria. CSUSM will also provide guaranteed admission to eligible first-time adult learners up to age 25 who meet the university’s admission requirements.”

“Getting our students into college is only the first step. We want to make sure they have the resources, guidance and support to succeed once they get there,” said Jason Marks, Rincon Education Manager. “This partnership creates a stronger pathway to higher education for Rincon students and ensures they have support throughout their college journey.”

The tribe and CSUSM both declared the partnership established by the MOU is designed to support Rincon students throughout their college experience. CSUSM will provide resources including success coaching, career counseling, academic advising and access to campus student support services. Students will also have access to resources through CSUSM’s American Indian Student Center and California Indian Culture and Sovereignty Center (CICSC).

“The Rincon Band of Luiseño Indians and CSUSM affirm a shared commitment to students and to the transformative power of higher education,” said CSUSM President Ellen J. Neufeldt. “This signing is more than a formal agreement. It represents a partnership built on trust, mutual respect and a common purpose: creating a clear pathway to a college degree and expanding opportunity for generations to come.”

- Gary P. Taylor

Native American Heritage Month: In Their Own Words

By Gary P. Taylor, for SCTCA TANF

Throughout the late 19th century, at the height of what many historians called the “Indian Wars,” there were dozens of councils and treaty conferences between American Indian leaders and representatives of the United States government.

At those meetings were interpreters - white and Native American. The words they heard were transcribed - not only what the government representatives and military leaders said, but also what was said by the Native Americans. They did this in detail, relying on Indians who spoke and understood Native language and also some English.

What they wrote was captured in historical documents, including treaty negotiations and other official conferences and meetings. Most were written by U.S. military officers; some were composed by civilian translators. Very few of the interpreted remarks were written by Indians, who relied on the oral tradition to explain what was said. The result, though, was that the words of Native Americans were written as they were said at the time, transcribed, and eventually published in U.S. government documents.

The following quotes are taken from some of those meetings and Indian conferences (one exception: Tecumseh’s remarks) within a 30-year period from around 1860 to 1890. The words - often direct and eloquent - are filled with frustration, defiance and disdain. And, in the end, heartbreak.

“When people want to slaughter cattle they drive them along until they get them to a corral, and then they slaughter them. So it was with us...My children have been exterminated, my brother has been killed.”

- Standing Bear, Ponca

“I would like to shake hands with the white men, but I am afraid they do not want peace with us.”

- Little Raven, Arapaho

“But there are things you have said to me which I do not like. They are not sweet like sugar, but bitter like gourds. You said that you wanted to put us upon a reservation, to build us houses and make us medicine lodges. I do not want them. 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 were no enclosures and where everyone drew a free breath. I want to die here, and not within walls.”

- Ten Bears, Comanche

“When I was young I walked all over this country, east and west, and saw no other people than the Apache. After many summers, I walked again and found another race of people had come to take it. How is it? Why is it that the Apaches wait to die - that they

carry their lives on their fingernails? They roam over the hills and plains and want the heavens to fall on them. The Apaches were once a great nation; they are now but few, and because of this they want to die.”

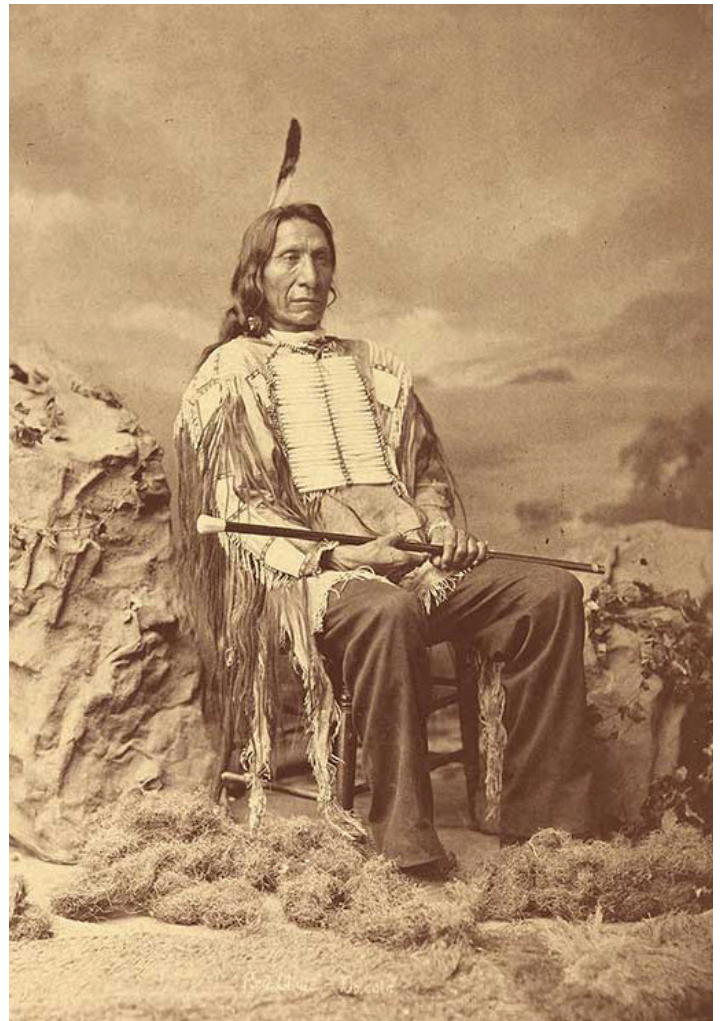
- Cochise, Apache

“Whose voice was first sounded on this land? The voice of the red people who had but bows and arrows. What has been done in my country I did not want, did not ask for it; white people going through my country...When the white man comes in my country he leaves a trail of blood behind him.”

- Red Cloud, Oglala Sioux

“Fathers, fathers, fathers, hear me well. Call back your young men from the mountains of the bighorn sheep. They have run over our country; they have destroyed the growing wood and the green grass; they have set fire to our lands.

“Fathers, your young men have devastated the country and killed my animals, the elk, the deer, the antelope, my buffalo.



Red Cloud, Oglala Sioux

HERITAGE MONTH

"This war did not spring up here in our land; this war was brought upon us by the children of the Great Father who came to take our land from us...and who, in our land, do a great many evil things. The Great Father and his children are to blame for this trouble."

- Spotted Tail, Brule Sioux

They do not kill them to eat them; they leave them to rot where they fall.

"Fathers, if I went into your country to kill your animals, what would you say? Should I not be wrong, and would you not make war on me?"

- Bear Tooth, Crow

"Each man is good in the sight of the Great Spirit. It is not necessary for eagles to be crows. Now we are poor but we are free. No white man controls our footsteps. If we must die, we die defending our rights."

- Sitting Bull, Hunkpapa Sioux

"Where today are the Pequot? Where are the Narragansett, the Mohican, the Pokanoket, and many other once powerful tribes of our people? They have vanished before the avarice and the oppression of the White Man, as snow before a summer sun.

"Will we let ourselves be destroyed in our turn without a struggle, give up our homes, our country bequeathed to us by the Great Spirit, the graves of our dead and everything that is dear and sacred to us? I know you will cry with me, 'Never! Never.'"

- Tecumseh, Shawnee

"It is cold and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills and have no blankets, no food; no one knows where they are- perhaps freezing to death. I want to have time to look for my children and see how many of them I can find. Maybe I shall find them among the dead.

"Hear me, my chiefs! I am tired; my heart is sick and sad. From where the sun now stands, I will fight no more forever."

- Chief Joseph, Nez Perce

"I did not know then how much was ended.

"When I look back now from this high hill of my old age, I can still see the butchered women and children heaped and scattered all along the crooked gulch as plain as when I saw them with eyes still young.

"And I can see that something else died there in the bloody mud, and was buried in the blizzard. A people's dream died there. It was a beautiful dream...the nation's hoop is broken and scattered. There is no center any longer, and the sacred tree is dead."

- Black Elk, Oglala Lakota



Little Raven, Arapaho

"I am not afraid to die. I will not fall on the rocks. When I die, my enemies will be under me. Your soldiers began on me when I was asleep on Lost River. They drove us to these rocks, like a wounded deer."

- Captain Jack, Modoc

A Gallery of Photographs and Paintings of Native Americans

By Gary P. Taylor, for SCTCA TANF

"I'll dance a Ghost Dance. I'll bring them back. Can you hear the drums? I can hear them, and it's my grandfather and grandmother singing. Can you hear them?"

I dance one step and my sister rises from the ash. I dance another and a buffalo crashes down from the sky onto a log cabin in Nebraska. With every step, an Indian rises. With every other step, a buffalo falls."

- Sherman Alexie, Native American author

In museums across the United States, there are photographs of Native Americans.

A lot of them are in black and white. They depict Indians of all tribes, men, women and children. They show them in their traditional dress, at peace and at war, or riding horses, or weaving baskets and blankets, or standing alone, or surrounded by others.

In nearly all of these photos, there are no Native Americans smiling.

And in museums and small towns across the country, in stores and shops, in galleries and art boutiques, there are paintings of Native Americans.

The splashes of color often depict the vibrancy of life, of great joy, of great sorrow, of great possibility, of unforgettable images. But they are not the same as photographs in that they can convey not only once was, but what could be,

The photographs and paintings do have one thing completely in common, though. They illustrate Native Americans and all that they are in their culture, tradition, past and present.

On this and the following three pages are photographs and paintings of Native Americans. They are just a small, small sample of all that has been documented, and created, about the American Indian.



HERITAGE MONTH



NATIVE AMERICAN



"When I first came to Santa Fe (New Mexico) I vowed to myself that I would not paint Indians. Then I saw the numerous over romanticized paintings of the 'noble savage' looking in the sunset and decided that someone should paint the Indian from a different context."

- Fritz Scholder, Native American artist



HERITAGE MONTH



"While primarily a photographer, I do not see or think photographically; hence the story of Indian life will not be told in microscopic detail, but rather will be presented as a broad and luminous picture."



- Edward S. Curtis, photographer and author of *The North American Indian*



For Native Americans, Images of the Modern Life Include Cultural and Traditional Touchstones

By Gary P. Taylor, for SCTCA TANF

"Culture, as Indian people understood it, was basically a lifestyle by which a people acted. It was self-expression, but not a conscious self-expression. Rather, it was an expression of the essence of a people."

- Vine Deloria Jr., Standing Rock Lakota Sioux

In the modern life of Native Americans, a Shoshone tribal member once observed, the pictures are in color, not black and white.

What he meant was that the historical images of Indians from the late 1800s and early 1900s were a thing of the past. Native Americans weren't like that anymore. They were not riding horses across the Great Plains, hunting buffalo. They were not living on uncontested lands and territories that stretched from one end of America to the other. And they no longer were as many, entire tribes and peoples having been decimated by the onslaught of the white man.

But that did not mean Native Americans had disappeared. They survived, and existed as part of the modern era in America. And they did not lose everything. As Native American author N. Scott Momaday wrote:

"There is a great good in returning to a landscape that has had



extraordinary meaning in one's life. It happens that we return to such places in our minds irresistibly. There are certain villages and towns, mountains and plains that, having seen them walked in them lived in them even for a day, we keep forever in the mind's eye. They become indispensable to our well-being; they define us, and we say, I am who I am because I have been there, or there."

In that sense, Momaday noted that Native Americans "...are what we imagine. Our very existence consists in our imagination of ourselves. Our best destiny is to imagine, at least, completely, who and what, and that we are. The greatest tragedy that can befall us is to go unimagined."

On this page and the following are images of Native Americans in the modern era - still surviving, existing and achieving within the cultural traditions and touchstones of previous generations.

HERITAGE MONTH



From Elders and Caregivers, Words of Wisdom and Knowledge

By Gary P. Taylor, for SCTCA TANF

"The old people came literally to love the soil and they sat or reclined on the ground with a feeling of being close to a mothering power. It was good for the skin to touch the earth and the old people liked to remove their moccasins and walk with bare feet on the sacred earth. Their tipis were built upon the earth and their altars were made of earth. The birds that flew into the air came to rest upon the earth and it was the final abiding place of all things that lived and grew. The soil was soothing, strengthening, cleansing and healing."

– Chief Luther Standing Bear

Throughout countless generations, Native Americans have sought the wisdom of tribal elders.

Those who had lived a long life were respected for their knowledge, experience, compassion and wisdom.

The elders knew things, and about things, and of things, through their long lives. Elders provided counsel on all aspects of tribal life, from birth through death. They spoke the old language. They remembered the stories told by their ancestors- and told them to the younger generations that followed. They knew about medicines, and healing, and foods, and raising children, and comforting the sick. They knew about love, and forgiveness, determination and defiance.

Elders - many of whom were also caregivers- knew all of those things then. And they know them now.

The following are quotes from Native American elders and caregivers - some from more than a century ago, others from a few decades ago. All reflect the wisdom bestowed on them from a long life, and a life of caring:

"Hold on to what is good, Even if it's a handful of earth. Hold on to what you believe, Even if it's a tree that stands by itself. Hold on to what you must do, Even if it's a long way from here. Hold on to your life, Even if it's easier to let go. Hold on to my hand, Even if someday I'll be gone away from you."

– Chief Crowfoot, Blackfoot

"When you are in doubt, be still, and wait; when doubt no longer exists for you, then go forward with courage. So long as mists envelop you, be still; be still until the sunlight pours through and dispels the mist-- as it surely will. Then act with courage."

– Chief White Eagle, Ponca

"One thing to remember is to talk to the animals. If you do, they will talk back to you. But if you don't talk to the animals, they won't talk back to you, then you won't understand, and when you don't understand you will fear, and when you fear you will destroy the animals, and if you destroy the animals, you will destroy yourself."

– Chief Dan George, Tsleil-Waututh

"Cows run away from the storm while the buffalo charges toward it- and gets through it quicker. Whenever I am confronted with a tough challenge, I do not prolong the torment. I become the buffalo."

– Wilma Mankiller, Cherokee Chief

"We Indians...know that everything has power, including the most inanimate, inconsequential things. Stones have power. A blade of grass has power. Trees and clouds and all our relatives in the insect and animal world have power. We believe we must respect that power by acknowledging its presence. By honoring the power of the spirits in that way, it becomes our power as well. It protects us."

– Russell Means, Oglala Lakota, American Indian Movement (AIM)

"You have to look deeper, way below the anger, the hurt, the hate, the jealousy, the self-pity, way down deeper where the dreams lie, son. Find your dream. It's the pursuit of the dream that heals you."

– Billy Mills, Oglala Lakota, Olympic Gold Medal winner in 1964

"It does not require many words to speak the truth."

– Chief Joseph, Nez Perce

"I hope the Great Heavenly Father, who will look down upon us, will give all the tribes His blessing, that we may go forth in peace, and live in peace all our days, and that He will look down upon our children and finally lift us far above the earth; and that our Heavenly Father will look upon our children as His children, that all the tribes may be His children, and as we shake hands to-day upon this broad plain, we may forever live in peace."

– Chief Red Cloud, Sioux Chief



Russell Means, Oglala Lakota

After One Year, A Granddaughter Is Love - And Memories

By Gary P. Taylor, for SCTCA TANF

It has been just over a year since my granddaughter Sophie Ysabel Taylor was born in Nebraska.

My wife Jennifer, my daughter Autumncloud and I moved from California so we could be near the baby, and close to my son Nigteagle and my daughter-in-law Christa.

And so people ask me, What is it like to be a grandfather for the first time? In three words- love, love, love.

So much love for Sophie, who we baby-sit four or five days a week. She was baptized at four months, crawling at seven months and walking before she was one. She's 'Little Miss Petite,' barely 18 pounds.

Sophie, of course, gets so much love from all those who surround her. But sometimes when I see her and hold her, she reminds me of my grandfather, William Pablo, who died in 1976 when I was 10.

He was a full-blooded Kumeyaay with silver hair who lived on the Santa Ysabel Indian Reservation most of his life. He didn't speak much English - his words were mostly the old Indian language he had known since he was a child. I didn't always understand him, but I knew I wanted to be near him as much as I could.

I remember when I was four, on a very early Sunday morning, I went outside and saw my grandfather sitting on the side of a low brick wall at my aunt's house in Escondido.

"Gramps," I said, running towards him. "Are we going to eat breakfast?" He smiled and shook his head. "No one's up early on Sunday."

"We're up," I said. I sat down next to him. He had on the same old blue jeans, flannel shirt, cowboy hat and black boots he always wore. "What about chocolate milk?" I said.

"What?" he replied.

"I like chocolate milk."

My grandfather nodded his head. He didn't say anything, but he went inside the house. In a few moments, he came out, holding some keys in his hand. "Let's get some chocolate milk," he said, grabbing my hand and leading me to my aunt's station wagon.

I remember he said we were going to a dairy "with all the cows" that was about a mile away. When we got there, I saw so many black and white cows. My grandfather bought me a small, rectangular paper box of

chocolate milk.

We were on our way home when we got pulled over by a police officer. I remember my grandfather telling the officer he didn't have a license, he lived close by and was just taking me out to get some chocolate milk. I remember the officer looked at me, and my grandfather, and put his hand on the car door. Then, he wrote a ticket.

When we got home, my grandfather parked the car, went into the house and put the keys away. When he came back out, we sat on the short brick wall again and drank our chocolate milk together. It was as if nothing had happened.

When I think about it all these years later, I see it only with my heart: my grandfather was willing to drive - even when he knew he shouldn't - just to get his grandson a chocolate milk. He wanted to do whatever he could to make me happy.

Now, as a grandfather, I understand that completely. There is something about a grandparent's love that is unlike any other.

When Sophie wants to take my glasses off when I'm reading her a book, I let her. When she wants to play with the computer, banging away at the keys and touching the screen, I let her. When she lifts the bottom

of the laptop and lets it slam back down with a loud thump, I say, "What did you do, my little Thumper?" She laughs and I can see her little teeth. When she presses the thermostat buttons, resetting the temperature by seven or eight degrees, I am holding her when she does it. When she cries, I pick her up. When she points to a picture she wants to see, I carry her closer so she can look at it. She will point, especially when she sees her mother and father and excitedly says "Ma-ma" and "Da-da."

Sophie smiles a lot, sometimes gets a little angry and occasionally walks around holding a little blue toy hammer (she does like to pound things). And when I take her for walks outside in the sunshine, I laugh watching her little legs racing through the dark green grass.

My heart is full of love for Sophie. She is my granddaughter, and I have the love of a grandfather who will do anything to make her happy.



Sophie, playing with one of her birthday presents



Gratitude Today and All Year Long

"Looking behind, I am filled with gratitude. Looking forward, I am filled with vision.
Looking upwards, I am filled with strength. Looking within, I discover peace."
traditional Quero Apache Prayer

Gratitude as a parent isn't about pretending everything is fine during a meltdown or ignoring how exhausting raising kids can be—it's about finding small anchors of light amid the daily chaos. It's the intentional choice to pause and notice the tiny, meaningful moments, like a sudden quiet laugh, a warm hug, or a glimpse of your child's growing personality. Practicing gratitude helps shift your focus from the endless to do lists and parental pressure toward the connection and love that make the journey worthwhile, giving you the patience and perspective needed to navigate the hardest days..

Ways to Give Gratitude



- Say thank you and be specific about what you appreciate.
- Write a thank-you note or send a thoughtful message.
- Give someone a compliment.
- Listen fully when someone is sharing with you.
- Offer help when someone needs support.
- Spend quality time with someone you appreciate.
- Give a small thoughtful gift or gesture.
- Pray for or send positive thoughts to someone.
- Tell someone how they have positively impacted your life.

Ways to Receive Gratitude



- Simply say "Thank you" without minimizing the compliment.
- Allow yourself to accept kindness and appreciation.
- Recognize that you are worthy of love and gratitude.
- Pause and truly take in positive words from others.
- Avoid responding with, "It was nothing" or "I didn't" do much.
- Reflect on what the person's appreciation means to you.
- Receive compliments with an open heart.
- Practice saying: "Thank you. That means a lot to me."

CHALLENGE YOURSELF

November Gratitude Challenge

Transform your November with a simple, intentional practice of gratitude. Take a few quiet moments to appreciate the people, memories, and blessings around you.

Express gratitude by sending a thoughtful thank-you note, speaking kind words, performing random acts of kindness, or sharing quality time with someone special. At the end of each day, pause to reflect on what you received. Small, daily moments of appreciation can transform your relationships, your mindset, and your well-being.

If you have any questions, or would like to discuss this further please contact
Cyndie Gilliam LMFT TANF Therapist @ 760-330-3913 or cgilliam@sctca.net



SOUTHERN CALIFORNIA
TRIBAL CHAIRMEN'S ASSOCIATION
TRIBAL TANF

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Schedules are updated monthly.***



Commodity Distribution Schedule November 2026

FOOD DISTRIBUTION SCHEDULE FOR NOVEMBER 2026

DATE	LOCATION	TIME
NOV 2, MONDAY	SAN PASQUAL	8 AM – 12 PM
NOV 4, WEDNESDAY	LOS COYOTES LA JOLLA	9 AM – 10 AM 11 AM – 12 PM
NOV 5, THURSDAY	RINCON	8 AM – 12 PM
NOV 9, MONDAY	PECHANGA PAUMA	9 AM – 10 AM 11 AM – 12 PM
NOV 10, TUESDAY	PALA	9 AM - 11 AM
NOV 12, THURSDAY	MANZANITA OLD CAMPO	930 AM- 1030 AM 11 AM- 12 PM
NOV 16, MONDAY	VIEJAS BARONA	9 AM – 10 AM 11 AM – 12 PM
NOV 17, TUESDAY	MESA GRANDE SANTA YSABEL	9 AM - 10 AM 11 AM - 12 PM
NOV 19, THURSDAY	CAMPO	10 AM – 12 PM

OFFICE CLOSURES: VETERANS DAY – 11/11 THANKSGIVING/DAY AFTER 11/26-27

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 December:

- AIR Awards Banquet in Sycuan
- Managing Holiday Stress and Expenses
- Recalling the Film *The Searchers*