



HEEF Leaving Longtime Office Looking for New Home



The home of the Hopi Education Endowment Fund for nearly 15 plus years.

By: Ryan Tafoya
Hopi Education Endowment Fund

Kykotsmovi, Ariz. - For over 15 years the small sandstone house located behind the plaza in Kykotsmovi has been the base of operations for the four-member staff of the Hopi Education Endowment Fund (HEEF). After August 2018, the HEEF is slated to cease operations from the Kykotsmovi location as they have received formal notice citing safety and liability concerns from Kykotsmovi Governor Lewis Pavinyama, Sr. In his letter, Governor Pavinyama thanked the HEEF for their patronage and shared that they were saddened that they had to make this decision. The HEEF was originally supposed to vacate the building when their lease ended on June 31, but the village has granted an extension until August 31st.

Created in 2000 by the Hopi Tribal Council, then Chaired by Wayne Taylor, Jr., the HEEF began op-

erations in Kykotsmovi Village in 2003. Strategically located on the Hopi reservation to ensure that this tribal organization would be staffed with Hopis for the Hopi people, Executive Director, Dr. LuAnn Leonard, the HEEF board and staff worked to grow the initial \$10 million investment from the Tribe to a fund of over \$24 million. Throughout the years, over \$9.2 million in financial aid has been awarded as grants and scholarships to eligible Hopi students pursuing post-secondary degrees across the United States, and also to community-based programs through HEEF IMAGINE grants.

Dr. Leonard stated, "Although the deadline imposed by Kykotsmovi Village will be a challenge, the safety concerns with aging, traditionally-built buildings is understandable". She went on to share that, "The bigger concern is the overall lack of office space on the Hopi reservation.

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Determining What Hopi Economic Development Is and Envisioning the Future

By: Romalita Laban
Managing Editor

According to Wikipedia, "Economic development is the process by which a nation improves the economic, political, and social well-being of its people. The term has been used frequently by economists, politicians, and others in the 20th and 21st centuries. The concept, however, has been in existence in the West for centuries. "Modernization, "westernization", and especially "industrialization" are other terms often used while discussing economic development. Economic development has a direct relationship with the environment and environmental issues. Economic development is very often confused with industrial development, even in some academic sources."

In comparison, economic development on Hopi could be described as being present in Hopi society since time immemorial. Throughout history Hopi people have been improving all aspects of economic, political and social well-being. Hopi people are known for holding the concept of

being stewards of the land and considerate of all living beings as priority in their cultural principles of living. Throughout time, Hopi people have been developing their methods for dry farming, bartering and trading of seeds, produce and information but have not specifically called it economic development. The ways in which Hopi people have functioned by developing these methods could be compared to technological innovation which results in making improvements in the standard of living. So, Hopi people do have a concept for economic development but have called and described it in their own way.

Additionally, Hopi people have had a political system in place since time immemorial, as well. A function of the traditional leadership has always been to ensure peace and order as a priority. Throughout history, that function of leadership has changed and developed with the goal of ensuring longevity which impacted not only the standards of living but aided the increases in assets. Assets for Hopi throughout history,

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Housing Crisis Impacts Local Organizations Office of Mining and Mineral Resources Forced to Move



Norman Honie point at Hopi Partitioned Land, Range Unit 351 where OMMR offices will be relocated.

Photo by: Carl Onsay

By: Romalita Laban
Managing Editor

Kykotsmovi, Ariz. - The Office of Mining and Mineral Resources (OMMR) lease expires on August 31, 2018 and the lessor has decided not to renew it. The non-renewal will impact the 13 employees of the OMMR and its subsidiary programs.

As public demands for governmental services has increased, the tribal government has outgrown its current location in the Village of Kykotsmovi. This has resulted in overcrowding of existing office buildings, but without a land assignment or lease from the village, the tribal government is prohibited from new building construction or major rehabilitation of existing buildings. While some programs have devel-

oped satellite offices by obtaining land leases or land assignments, programs are at the mercy of landlords who may opt not to renew or extend the lease or land assignment.

In 1996, the Department of Natural Resources, which includes the OMMR, leased 1.9 acres from a private individual for land within the jurisdiction of the Village of Kykotsmovi. With the lease soon to expire, the program has been forced to secure another land site for its modular office units, heavy equipment, and storage bins.

According to Norman Honie, Jr., OMMR director, he and his staff will temporarily move their offices to Flagstaff, Arizona. Preliminary plans include having to completely relocate the program modular offices and equipment and complete the

set-up before staff will be able to occupy the program offices again.

With assistance and support from the Offices of the Chairman, Vice Chairman and Executive Director, the site identified for the satellite tribal office complex located approximately fifteen miles northeast of the Hopi Cultural Center on Hopi Partitioned Land Range Unit 351.

The site is a five acres parcel of land adjacent to the Hopi Solid Waste Management facility. Included in the complex will be the OMMR, Abandoned Mine Lands (AML) and Department of public works, and Hopi Resource Enforcement Services Sub-Office. For more information about OMMR's relocation, contact Norman Honie, Jr. at 928-734-7171.

Navajo Nation and Hopi Tribe Stand United on the Continuation of Navajo Generating Station

FOR IMMEDIATE RELEASE
Mihio Manus

Window Rock, Ariz. - On Thursday, leaders of the Navajo Nation and the Hopi Tribe reaffirmed their support for the continuation of the Navajo Generating Station for the benefit of the Navajo and Hopi people. The current two-year agreement allows for NGS to continue operating until the end of 2019.

The Navajo Nation has selected a potential new owner and new operator that would allow for the continuation of the Navajo Generating Station beyond 2019. Negotiations with Avenue Capital as the new potential owner and Middle River Power as the new potential operator have begun. "We look forward to the negotiations that need to take place

and the continued collaboration with NGS owners in ensuring the transfer of assets," President Russell Begaye said. "This selection is a preliminary stage of the process. No contracts have been signed. MRP has been given the opportunity to move forward in becoming the new owner of NGS. We will do everything we can to make sure this is a successful partnership."

Navajo and Hopi leaders agree that there is much at stake in the negotiations including hundreds of high skilled jobs and a significant source of revenues that provide direct services to Navajo and Hopi people. "The Hopi Tribe remains hopeful that these negotiations will be successful for the economic benefit of the Hopi and Navajo People," said Hopi Tribal Chairman Timothy

L. Nuvangyaoma. "The economic security of the Hopi Tribe is not merely about money, it's about stewardship – protecting the future and welfare of all who live in our communities," Hopi Tribal Vice Chairman Clark W. Tenakhongva added. Continuing NGS operations will ensure continued payment of royalties to both the Navajo Nation and the Hopi Tribe, and secure many jobs for workers at Navajo Generating Station and the Kayenta Mine.

In regards to the ongoing discussions, Speaker LoRenzo Bates said he looks forward to the successful negotiation of new ownership and continued operations of the Navajo Generating Station and the Kayenta Mine.

Feasibility Study on Hopi Education: Integrating Hopi Language and Culture and Addressing Discipline and Behavioral Health Issues

Angela Gonzales, Candace Hamana, George Mase
Tutuveni Editorial Board

As part of our collective commitment to help educate and inform readers on issues impacting the Hopi community, the Editorial Board is continuing to provide chapter summaries of the final report from the Bureau of Indian Education funded study to determine the feasibility of

developing a "coordinated educational program" on the Hopi reservation.

The final 379-page report includes 13 chapters. Each chapter includes "Key Findings," "Key Recommendations" and potential "Implementation" steps. The cost of implementation will require the Tribe and/or the schools to decide whether such a recommendation is a priority. Depending on the choices

made, the cost to implement some recommendations could be significant while others could be implemented with current resources.

In this issue of the *Hopi Tutuveni* we continue our summary of the findings and recommendations in Part II of the study which focuses on the broad issue of school improvement. The summary below provides an overview

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GUEST EDITORIAL

A Hopi Messenger Runner and the World Beyond the Mesas Part 2



Philip Zeyouma wearing Sherman Institute cross country attire.
Photo courtesy of the Sherman Indian Museum



Hopi girls at Sherman Institute, 1920s.
Photo courtesy of the Sherman Indian Museum.

By: **Dr. Matthew Gilbert**
Guest Editorial

In the late 1800s, Hopi mobility and exposure to the world beyond the mesas increased significantly with the construction of the Atlantic & Pacific Railroad. At this time, a select number of Hopi individuals used the railroad to travel throughout the American Midwest, where they saw modern cities of industry and U.S. military forts and prisons. Still others, having been arrested for going against U.S. government mandates, used the railroad to travel to Alcatraz Island in the San Francisco Bay where they remained as prisoners to serve out their sentences.

Prior to 1900, Hopi use of the Atlantic & Pacific Railroad largely centered on diplomatic or military reasons. However, as government officials pressured Hopi parents and leaders to send their children to off-reservation Indian boarding schools, Hopi people began using the railroad in other ways. In the early 1900s, for example, Hopi children and young adults routinely left their villages for the small and dusty town of Winslow. There, they boarded trains for schools such as the Carlisle Indian Industrial School in Pennsylvania and Sherman Institute, an off-reservation Indian boarding school in Riverside, California.

Government officials created these and other off-reservation Indian boarding schools to assimilate Indian people and to equip them with knowledge and skills that would be useful to tribal communities and American society. They also created these schools to weaken American Indian cultures by forbidding students to speak their Native languages or practice their religious ceremonies. At Sherman Institute, Hopi students such as Polingaysi Qoyawayma, Don C. Talayesva, and my grandfather Victor Sakiestewa from Orayvi received instruction in Basic English, western forms of science, history, and other subjects commonly taught in American grammar schools. Furthermore, school officials taught Hopi boys trades such as blacksmithing, carpentry, and farming, while the girls received lessons in cooking, sewing, and housekeeping.

Although focused on academic education and industrial training, Indian schools such as Sherman offered students the chance to participate in several extracurricular activities including music, drama, and sports. School officials encouraged athletic competitions to reinforce the values of team effort, competition, and the benefits of hard work. Students joined athletic teams as a result of their desire to compete, to improve their athletic skills, and to demonstrate to each other and white audiences that Indian athletes - if given the chance - could compete against white members of American society. Furthermore, sport teams increased the visibility of Indian schools and taught athletes the Western concepts of competition and what non-Native people deemed to be fair play.

While Hopi youth played several sports, including basketball, football,

and even competed in boxing, their greatest success came as members of track and cross country teams. Sports at off-reservation schools provided Native athletes opportunities that did not exist for them on their reservations. When Hopi youth such as Philip Zeyouma from Musanguuvi joined cross country teams at Sherman Institute, or the Indian school at Carlisle, they often traveled by train to experience for the first time different regions of the country, life in modern cities, and a new way of running footraces. Hopi people also used these opportunities to learn and interact with people from other parts of the United States and the world.

Hopi youth who enrolled at Indian schools came from a community of running. Hopi clan runners of long ago ran to deliver messages to people in nearby villages or faraway lands. Still others did so to entice the rain clouds to bring much needed moisture to water their fields. While Hopi people ran beyond the mesas for various reasons, school administrators, government officials, sport promoters, and a host of other individuals had their own agendas for Hopis to compete running competitions. School superintendents and coaches saw the success of Hopi runners such as Franklin Suhu from Ho’atvela as a way to bring recognition to their schools and athletic programs.

City officials saw Hopi running success as a way to promote their towns and attract business to their cities. Government bureaucrats used Hopi runners to bolster pride in America and to demonstrate to the world the superiority of American culture and society. Race promoters and other organizers viewed Hopi running success as an opportunity to earn money and to advance their personal and financial interests. And newspapers published thousands of articles on the accomplishments of Hopi and other Indian runners to increase their sales and to heighten interest in sporting news throughout America.

When the Hopi messenger runner sat in amazement of the Atlantic & Pacific Railroad in Winslow, his encounter with the train pointed toward a new era for his people. It signaled to a moment in American history when the people used modern towns as points of departure for the outside world. And it signaled to a moment when Hopi people boarded trains to attend off-reservation Indian boarding schools, joined cross country teams, and used their ability to run to challenge white American perceptions of Native people. Finally, it signaled to a time when Hopi people used the railroad to experience life in modern cities and towns far beyond the mesas, and to develop themselves into modern American runners.

Matthew Sakiestewa Gilbert is from the village of Upper Munqapi. He is a professor of Native American history at the University of Illinois at Urbana-Champaign. His book, Hopi Runners: Crossing the Terrain between Indian and American, will be published soon by the University Press of Kansas. To contact him, email: tewa@illinois.edu

Rancher’s News



Photo by: Robert Adams, Land Ops Range Technician

FOR IMMEDIATE RELEASE

Office of Range Management/Land Operations

The Office of Range Management (ORM)/Land Operations– Hopi Tribe have designated the following sites as water hauling sites for ranchers and farms on the Hopi Reservation:

- Mishungnovi well (PW4)
- HVS well (61F2)
- Burro Springs solar well (62B1)
- North Oraibi solar well (NO 1)
- Ranger’s well (63SO1)
- Mimi’s well (63SO2)
- Owl Cap solar well (Moenkopi)

The ORM/Land Operations is now into Phase II of their Drought Mitigation Plan for Range which includes the following:

- 1.Mandated 30% livestock reduction to all ranchers grazing livestock on the Hopi Reservation, including Moenkopi. Implemented by ORM and Hopi Resource and Enforcement Services (HRES) and is allowed under Sections 106. C and D of Hopi Ordinance 43. Letters have been sent out to all ranchers notifying them about the number of Animal Units or Sheep Units Year Long each rancher will need to reduce by.
- 2.Continued assistance for livestock hauling. Hauling will be for 8 head or more per rancher. Transportation cost will be \$5.00/head. Contact shall be to the Keams Canyon office at 928-738-0014. Due to the condition of the vegetation and the stress that hauling puts on the livestock there will be a liability waiver that each rancher will have to sign before livestock can be hauled by the program.
- 3.ORM/Land Operations - Hopi Tribe will NOT be purchasing hay or supplements for livestock and will not haul water due to cost issues. The nutritional value of the vegetation is very poor at this time and we do not foresee any new growth in the near future. Ranchers keeping livestock must supplement with 12%-37% Crude Protein blocks or tubs, and trace mineral salt blocks to replace essential mineral and vitamins to keep livestock at a body condition score of 3 as mandated in Ordinance 43. We are encouraging ranchers to sell their livestock rather than keep them on the land base.
- 4.Ordinance 43 violations. The Range Technicians and other field personnel monitoring the land base will base referrals to HRES on any violations with regard to Ordinance 43. In particular areas focused on will be those covered in Section 105. C. 1. a-j (Cull livestock), Section 108. B. 1. a-h (Immediate impoundments), and Section 108. C. 1. b. (1) – (19) (Civil violations)
- 5.Non-Permitted Livestock. The ORM will work with HRES to remove livestock within range units not accounted for on a

- grazing permit. This would include:
- Livestock belonging to Hopi ranchers not issued a current grazing permit
 - Feral/wild livestock left on the range by past ranchers
- 6.Livestock over Allocation. The ORM and HRES will remove livestock that are over the allocation number on a ranchers grazing permit. Ranchers that were notified by letter after the 2017 livestock count that did not respond are affected. Those who are over their allocations during the 2018 livestock count set for August and October 2018 will also be affected.
- 7.Funding from outside resources. The ORM Land Operations is continuing to seek funding that can help assist the Hopi Tribe and the ranchers with impacts from the drought. So far, we are talking with Bureau Of Reclamation on the Water Smart program, USDA Farm Service Agency on their drought assistance programs for water hauling and livestock reduction and with Intertribal Agriculture Council.

Other issues we are looking into at this time include:

- A.Working with the Bureau of Indian Affairs (BIA) - Hopi Agency to set up meeting with BIA Navajo Agency to discuss fence line and trespass issues. The goal of the meeting will be to find out how BIA Navajo Agency is addressing the drought issue on their land base and how this affects Hopi Partitioned Lands.
- B.Construction of water infrastructure:
 - Construction Well site off Route 2
 - HVS Well provide tank and overhang for water hauling
 - 1st artesian at Tahbo’s ranch. Provide tank and overhang

Remember that during exceptional drought conditions, such as the one present on the Hopi reservation right now, will result in casualties to livestock grazing the land base due to lack of sufficient feed and/or water. It is very important that ranchers check on their livestock at least twice a day to prevent loss of livestock due to preventable situations.

H3CR Bulls - The Hopi 3 Canyon Ranch is asking that bulls leased from their bull program be returned back to the program as soon as the bulls are done breeding. This is to prevent the bulls from getting lost once they are done serving the cows. For more information please contact the Hopi 3 Canyon Ranches at (928) 587-8550.

Ranchers who decide to keep their bulls at the bull pastures on the Hopi reservation can notify the ORM of the return by calling 928-738-0018 or 928-734-3701. This will ensure the water can be turned back on at those sites.

For more information about issues covered in this article you can contact the ORM/Land Operations at 928-734-3701.

Hopi Scholarship Recipients to be Recognized at HEEF’s Annual Event

By: **Ryan Tafoya**
Hopi Education Endowment Fund

Kykotsmovi, Ariz. - Annually, the Hopi Education Endowment Fund (HEEF) hosts an event to recognize current Hopi students receiving scholarships through HEEF and the Hopi Tribe Grants & Scholarships Program. The celebratory event will also acknowledge HEEF donors, including event sponsors Salt River Project (SRP) and Peabody Energy. This year, the fifth annual student and donor recognition event will be held on Wednesday, August 22nd, from 6:00 p.m. to 9:00 p.m. (MST) at the Double-Tree by Hilton Hotel in Tempe, Arizona.

Guests of the event will be treated to a three-course dinner and a program which will feature guest speaker Joan Timeche, a student speaker, live entertainment, and, recognition of Hopi scholarship recipients. Timeche (Old Oraibi) is Executive Director of the Native Nations Institute at the University of Arizona. She also served as director of the Hopi Tribe’s Department of Education for eight years. Timeche holds a BS in social work and an MBA from Northern Arizona University.

Before the main program begins, a

networking reception with refreshments will be held. There will also be opportunities to support Hopi students such as HEEF merchandise sales and a raffle.

“All year the HEEF has different fund-raising campaigns and appeals but this is the one time of the year that we get to directly acknowledge the students,” said HEEF Executive Director, Dr. LuAnn Leonard. This year’s theme, “Qaavo... Our Tomorrow”, was chosen to represent Hopi students who are attaining education for the future, the donors who invest in those students’ futures, and the HEEF’s work to grow a fund to ensure future educational opportunities.

The event is open to the general public and the suggested attire is business casual/Native contemporary. Tickets for the event are \$50 per person. The HEEF is also offering nōnōspi (sponsor) tables for \$800. Tables will include eight tickets as well as several other sponsorship perks. To purchase tickets and/or tables, or for more information on the event, please call 928-734-2275 or visit the HEEF office in Kykotsmovi Village, Arizona.

The Hopi Education Endowment Fund is a nonprofit entity of the Hopi Tribe, created to grow a perpetual source of funding for Hopi students.



Keep Pedaling Through Life’s Terrain

Cycling Through the Reservation for Hope



Cyclists make their bike ride from Kykotsmovi to their next destination July 12, 2018
Photo by: Carl Onsae

By: Carl Onsae
Assistant Editor

Kykotsmovi, Ariz. – On July 12, 2018 a group of bicyclist made their way through the Hopi reservation. These cyclists were a part of a cycle team tour called “The Tour De Sih Hasin” or Tour of Hope. Claudia Jackson, who is a member of the Navajo Tribe, founded and organized the tour when she became aware of the high rate of suicide among teens and adults. By cycling through the Navajo and Hopi reservations, Jackson hopes to raise awareness to help people identify warning signs and factors that contribute to the likeliness of suicide.

Six years ago, Jackson started to engage in learning about suicide prevention and wanted to show youth a healthier way to deal with depression which is a leading cause of suicide. With the support from her family, friends, and her community her dream of cycling cross-country has come to fruition and is a reality. Jackson stated, “I saw that our community needed a change so I developed a way to raise awareness that there are other ways of dealing with this type of sickness and to free your mind through this activity”.

The tour route began in Window Rock, Arizona and ended at the Twin Arrows Casino in Flagstaff, roughly 300 miles from start to finish.

Along the way the cycle tour group paused for short breaks at several places along the Navajo and Hopi reservation and for the purpose of allowing more cyclists to join in on the ride and purpose towards their end destination. Roughly 100 plus cyclist rode on the highway while on-lookers honked and cheered for the cyclist to keep going.

Five-year old, Trevor Edgewater, the youngest of the cyclists stated, “It was hard peddling sometimes, so I just stop and drink water”.

Jackson’s theme for the cycling awareness campaign is “Keep Pedaling through Life’s Terrain” and is very hopeful that there will be an increase and a raising awareness for preventing teen and adult suicide. She also hopes that this will grow to be a bigger annual event for all Native Americans in the future and that the increase in awareness about the issue of suicide will aid towards decreasing the number of deaths related to teen and adult suicide.

Hopi Mana, The Face of Hopi Beauty



Alph Sekakuku, William Ahrendt and his wife hold the painting of Kimberly Sekakuku
Photo by: Carl Onsae

By: Carl Onsae
Assistant Editor

In the town of Pine, Arizona, lies a beautiful studio that houses a highly sought out artist, William Ahrendt. In his studio, Ahrendt creates stunning historical paintings of the west, including paintings of Hopi subjects. His curiosity for painting grew at a very young age when he announced to his parents that he wanted to become an artist. With this grew his passion to travel the world and to learn the history and techniques of traditional Renaissance and Baroque painting.

With his background in Renaissance painting techniques and his curiosity in history of the west, Ahrendt grew interested in the beauty of the Hopi people when he was shown a magazine that had a picture of a young beautiful Hopi maiden. After learning about the traditional training of a young Hopi maiden and how she is prepared for marriage

and child bearing, Ahrendt was deeply inspired to paint a rendition of the picture. He was also inspired to with a goal of sharing the beauty by presenting the finished piece of art to the Hopi community.

The picture Ahrendt saw and was inspired to paint a rendition of was that of Kimberly Sekakuku, daughter of former Hopi Chairman, Ferrall Sekakuku and which Williams described as the Hopi innocent beauty. On July 5, 2018, William presented his giclee painting of Kimberly Sekakuku to the Hopi Cultural Center to display his masterwork and to be admired by the Hopi people. Ahrendt states, “I feel that this young lady, is a beautiful representation of the Hopi culture and I wanted to paint this piece to be appreciated by this beautiful culture”.

You can now see Willian Ahrendt’s masterwork painting at the Hopi Cultural Center. For more information about the artist visit www.williamahrendt.com.

HEEF Leaving Longtime Office, Cont.

The recent move by the Tribal Council to resurrect the project for the community of Tawa’ovi was a good decision made in the best interest of the Hopi people. This new community is designed to provide office space, apartments and other revenue-generating opportunities for the Hopi tribe. When it gets to that point, the HEEF will be willing to sign on to become tenants for office space.”

For years, HEEF operations from the little traditional sandstone building have been a welcome site to many who visit there on a regular basis. HEEF Resource Development Manager, Justin Hongeva stated that, “Donors especially appreciated the fact that the HEEF was located on the reservation in humble facilities, as this demonstrated that funds were focused on providing educational opportunities for the Hopi people.” Mr. Hongeva and his HEEF colleagues and board members work year-round to develop fundraising opportunities for donors wanting to support Hopi education.

The reality of moving has been a challenge for Dr. Leonard and her staff, and now with many memories to pack up, they face the task of trying to find a new home to work from. “I recognize that many people will think that with the fund valued at \$24 million why don’t we just build a new office. Yes, it sounds simple but we must all understand that the money needs to grow so that it will last well beyond today to support future generations of Hopi students.” Dr. Leonard ended by stating, “We will work hard to keep HEEF operations on Hopi but should circumstances change, we may seek office space off reservation. Should we have to move, this will be a loss to the Hopi community. If anyone has space rental opportunities you are encouraged to give us a call at 928-734-2275.”

Feasibility Study on Hopi Education, Cont.

of chapters 5 & 6 of the report. We encourage readers to visit the Hopi Department of Education’s website where the entire report can be found on (<https://www.hopi-nsn.gov/tribal-services/department-of-education/>).

Chapter 5: Integration of Hopi Language and Culture

According to data collected from interviews, focus groups, and surveys, the survival of the Hopi language is of concern to the Hopi communities, although knowledge of, interest in, and instruction concerning Hopi culture and language appear to vary across Hopi communities and schools. Studies and data have shown a serious decline in the use of Hopilavayi at home and even an inclination on the part of some parents to discourage their children from speaking the language. With English as the primary language in Hopi schools and no or little Hopilavayi spoken in many homes, the future of the language is in question. Community elders expect young parents to teach Hopilavayi to their children. Not all parents are fluent in Hopilavayi, however, and some hope the schools can fill this gap. As many view the Hopi language, culture, and values as inextricably linked, some have a strong interest in ensuring that Hopilavayi and Hopi cultural values are taught to the children. However, schools alone are not sufficient to reverse language decline; the language needs to be spoken and used in all domains to persist across generations.

Findings & Recommendations:

The report found Hopi schools are inconsistent in how they address and integrate Hopi language and culture into the school curricula. In addition, there was little evidence of parent involvement in this effort nor was there data on the effectiveness of current language and culture programs to determine whether the different approaches used by schools were successful.

To address these issues, the report recommends a reservation-wide restructuring of Hopi language and culture programs in the schools. Such an effort should include (1) establishing Hopi language and culture standards, (2) developing a standard curriculum and assessments to be used across all schools, and (3) making parents and community members an integral part of the program.

According to the report, implementation of these recommendations could take two forms. First, school principals & CSAs should collaborate to form a taskforce to collect and analyze data on the state of Hopi language and culture in order to identify gaps in current school and community programs. Based on their review, the taskforce could create a common set of standards in developing and implementing a Hopi language and culture program in the schools.

Following this, schools could collaborate in creating a Hopi Language and Culture Committee responsible for developing a set of learning indicators for a Hopi language and culture program and develop an Action Plan for restructuring of the current Hopi language and culture programs. Given the complexity of the task, the report recommends that the Hopi Tribe hire a consultant with experience in developing and implementing language and culture programs for Native American schools to guide the proposed School-Community Taskforce and work with the proposed Hopi Language and Culture Committee.

As an alternative to this, the report recommends the Hopi Tribal Council, in coordination with the Hopi Department of Education, create a reservation-wide taskforce and committee with broad representation (parents, teachers, etc.) to consider all options and decide how the Tribe should move forward in their efforts to better integrate language and culture into Hopi education. Either option would require funding to either hire a consultant to oversee the process and/or to support the work on the taskforce and committee.

Chapter 6: Discipline & Behavioral Health Services

Maintaining discipline in the classroom and dealing effectively with student behavior allows teachers to devote more time to instruction and students to devote more time to learning. Orderly classrooms and schools also create a positive environment for staff and students. Equally important is the role of school counselors and counseling services. The availability of adequate counseling services in Hopi schools is vital, particularly given the economic, social and family challenges that Hopi students are experiencing.

Findings and recommendations:

The feasibility study found that Hopi schools have serious behavior problems. According to the survey conducted as part of the study, the most significant of these problems revolve around drugs and alcohol, bullying, vandalism, and a high rate of absenteeism. While the severity of these problems vary across schools and from elementary to secondary grade levels, 32 percent of school administrators and teachers agreed that alcohol and drugs are a problem, about 81 percent of Hopi Junior/Senior High School and 72 percent of elementary school administrators and teachers considered bullying a problem, and more than 45 percent of Hopi Junior/Senior High School and 32 percent of elementary school administrators and teachers agreed that vandalism is a problem. Chronic and sustained absenteeism – unexcused absences of ten or more days – was also identified as an issue of major concern.

The feasibility study also found that implementation of student behavior management approaches in most Hopi schools is not school wide, is not implemented consistently, or does not result in desired outcomes. The study also found that in Hopi elementary schools, limited guidance and counseling services are provided. Having adequate counseling services in Hopi schools is vital given the economic, social and family challenges that Hopi students are experiencing.

To address these issues, the report recommends a school-wide student behavior management system in all schools, incorporating into the system Hopi core values and culture. Student behavior management systems, when implemented schoolwide with consistency, have proven to be effective proactive tools in addressing behavior issues, enhancing discipline, and creating a positive and safe school climate.

The report acknowledged that effective implementation of such a system is resource intensive, demanding continuous application. It requires that all administrators and teachers be trained and follow the system guidelines and that the system be embedded into daily school and classroom operations. Although several Hopi schools have implemented such a system, there have been varying degrees of success.

The report suggests that implementation would be more effective if all Hopi elementary schools come to an agreement to use the system and implement it in a collaborative manner. Collaborative implementation would be more cost-effective and would benefit the schools in multiple ways.

The report also recommends that schools move from part-time contracted counselor positions to full-time counseling positions on all campuses. Given that counseling is a high priority of the schools, the schools with contracted part-time counselors should consider several options that will allow them to increase counselor time on their respective campus. The report suggests several options, from the hiring of full-time counselors at each school to schools forming a counselor consortium and share all counselors across the schools. The cost for implementation would vary based on the option selected, and funding would need to be identified to cover costs.

For questions about the report or for information about upcoming community presentations about the findings and recommendations, please contact Dr. Noreen Sakiestewa at (928) 734-3501 or Judy Youvella at (928) 734-3503 or JYouvella@hopi.nsn.us.

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AGES 11 - 18 YEAR OLDS

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LITTLE CAMP

AGES 5 - 10 YEAR OLDS

TUESDAYS & WEDNESDAYS

JUNE 5, 6, 19 & 20

BIG CAMP

AGES 11 - 18 YEAR OLDS

TUESDAYS & WEDNESDAYS

JUNE 12, 13, 26 & 27

HOPI VETERAN'S MEMORIAL CENTER 8:00 A.M. - 12:00 P.M.

LITTLE CAMP

AGES 5 - 10 YEAR OLDS

TUESDAYS & WEDNESDAYS

JULY 10, 11, 24 & 25

BIG CAMP

AGES 11 - 18 YEAR OLDS

TUESDAYS & WEDNESDAYS

JULY 17, 18, 31 & AUG. 1

UPPER MOENKOPI COMMUNITY CENTER 9:00 A.M. - 12:00 P.M.

LITTLE CAMP

AGES 5 - 10 YEAR OLDS

MONDAY & TUESDAY

JULY 30 & 31

BIG CAMP

AGES 11 - 18 YEAR OLDS

MONDAY & TUESDAY

AUGUST 6 & 7

PARENTS ARE RESPONSIBLE FOR SIGNING IN AND PICKING UP THEIR CHILD(REN).
CAMPERS MUST BRING A WATER BOTTLE AND WEAR COMFORTABLE WORKOUT
CLOTHES & ATHLETIC SHOES.
PLEASE NO CELLPHONES, IPODS/MP3 PLAYERS, OR GAME DEVICES.

FOR MORE INFORMATION PLEASE CALL
THE HOPI WELLNESS CENTER (928) 734-3432

HOPI YOUTH EMPOWERMENT DAY

DATE: FRIDAY, AUGUST 3, 2018

WHERE: HOPI VETERANS MEMORIAL CENTER

TIME: 8:30AM - 4 PM

AGE: 9 - 20 YEARS OLD

MUST REGISTER TO ATTEND

Lunch will be provided for all participants!!

The day will consists of motivational speakers
And Interactive activities regarding the following topics:

Bullying Awareness

Suicide Prevention

Substance Abuse Awareness

Life Challenges

Developing Coping Skills

PARENTS/GUARDIANS WILL BE RESPONSIBLE FOR
TRANSPORTING PARTICIPANTS TO AND FROM EVENT!

Sponsored by: Hopi Behavioral Health Services, Health Choice Integrated Care, &
Hopi Public Health Emergency Preparedness
Sponsors will not be responsible for lost or stolen items!

For any questions or to register please contact Hopi Behavioral Health Services -
Charmayne Hardy at
(928) 737-6300/Chardy@hopi.nsn.us

HealthCHOICE
INTEGRATED CARE

HOPI BEHAVIORAL HEALTH SERVICES
THE HOPI TRIBE

SAVE THE DATE

2018 3RD ANNUAL SPIRITUAL, PHYSICAL, EMOTIONAL,
& MENTAL HEALTH GATHERING

"SUN ITAA WUWNI, ITAA TUPTSIWNI, PU'ITA OOQALA
SUPHALAWTANI"

OCTOBER 4, 2018

SPONSORED BY HOPI BEHAVIORAL HEALTH SERVICES

REGISTRATION WILL BE AVAILABLE SOON!

5 Reasons Why You Need to Speak With Us...

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Educating Medicare
beneficiaries, elders,
caregivers, and people
with disabilities about
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forums or one-on-one
counseling

2
Providing up-to-date
information on Medicare
Fraud, Errors & Abuse

3
Health benefits
education and support
through the enrollment
process to determine the
best options

4
Public Benefits Outreach
Project is a no cost health
benefits education &
counseling service
designed to support elders
(65+) and people with
disabilities

5
Guidance through the
Social Security,
Medicare, and Medicaid
appeals process

For more information and assistance please contact:
Stephanie Barehand
Public Benefits / Independent Living Support Specialist
Arizona State Health Insurance Program
1-800-432-4040 Select Option #1

Finding New Ground

Qwa-Holo, a Shop Around Traditional Hopi
Jewelry

By: Carl Onsae
Assistant Editor

Second Mesa, Ariz. –

In a small shop within the Hopi Cultural Center Complex, a newly found arts and craft shop opened in late April of this year named Qwa-Holo Hopi Silvercraft. The shop’s owner, Gerald Lomaventema, had a goal to open a shop on the Hopi reservation and to teach his skills to fellow Hopis that wanted to learn the traditional silver craft.

With the support from his family, friends, his students and the community, Lomaventema found a place at the Hopi Cultural Center shops located on Second Mesa, Arizona which houses several other arts and craft shops. Lomaventema’s dream of opening a shop finally became a reality after years of constant challenges in finding available real estate to conduct his business on the Hopi reservation. In addition to the challenges, he struggled to function with limited resources, which he hoped he could use to either build or rent a building. Although, the location is fair and the space is limited, Lomaventema is making the best of his new shop and to further his dreams.

In addition to creating his artwork, Lomaventema also teaches several students his techniques in silver crafting. He encourages his mentees to express their freedom of art through their own creations. The learning opportunity is available to his students on a weekly basis. He also allows the students to display their creations at the Qwa-Holo Silver Craft Shop. The relationship is a demonstration of

the support and friendship, which creates a positive for the artists, admirers of their craft and for those wishing to purchase the artwork for themselves. Lomaventema states, “I wanted to make this shop for them so they can have a place to make their artwork, and so they can make a name for themselves, and to keep this tradition alive”.

With new techniques that the students bring, the determined Hopi artists are making their mark with the art community. One of Lomaventema’s apprentices, Delwyn Tawvaya, entered the Museum of Northern Arizona’s 2018 Annual Hopi Arts and Festival show, with his newfound technique of mixing overlay with traditional tufa casting, which resulted in him being awarded the “Best of Show” award.

Though the lack of steady economic development on the Hopi reservation might discourage some folks, Lomaventema and his students are finding a way to combine teaching and learning, and displaying their artwork and making an income through the business of determined artists.

Struggles of having a steady income and finding a good business location are something that many artists face on Hopi. This story is one to uplift those who know very well what Lomaventema and his students face while making the best of what the Hopi reservation has to offer.

To learn more about Lomaventema and his student’s work, travel to the “Center of the Universe” or contact him at 928-734-6688.

Area Agency on Aging, Region 8
Long Term Care Ombudsman
Program

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2
Providing up-to-date
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3
Health benefits
education and support
through the enrollment
process to determine the
best options

4
Public Benefits Outreach
Project is a no cost health
benefits education &
counseling service
designed to support elders
(65+) and people with
disabilities

5
Guidance through the
Social Security,
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**WERE YOU, OR ANYONE YOU KNOW, A PART OF THE CHR WORK FORCE?
WE'D LOVE TO HEAR FROM YOU!**



Culex Pipiens Mosquitoes and the West Nile Virus

By: Madeline Sahneyah
Public Health Compliance Officer

Although Hopi land hasn’t had much moisture thus far during the 2018 summer, there is still a possibility we may get more rain. Moisture, when combined with warm weather, creates an ideal breeding environment for mosquitoes. Standing water, e.g. livestock drinkers, flowerpot bases, and children’s wading pools are some examples of good breeding places for mosquitoes.

On the Hopi reservation, the genus called Culex Pipien, (known as the common house mosquito or northern house mosquito) is a species of blood-feeding mosquito of the family Culicidae, which are the main carriers of the West Nile Virus. These mosquitoes can become infected when they feed on infected birds. The virus has been reported in more than 280 bird species. Certain types of birds such as crows, ravens, and jays appear to be most susceptible to the West Nile Virus infection and will often die if infected. Horses are also susceptible to the virus infection, but a vaccine is available through veterinarians. The illness in dogs and cats, however, is rare.

The infected mosquitoes can then spread West Nile Virus to humans and other animals they bite. These mosquitoes tend to bite from dusk to dawn. Staying indoors from dusk to dawn when mosquitos are most active is recommended. The Culex Pipiens mosquitoes are common throughout Arizona, and the West Nile Virus is the most commonly occurring mosquito-borne disease in Arizona. The virus is most prominent through the summer and early fall seasons when there are the most mosquitoes out, although contagious through mosquitoes the virus cannot be spread from person to person.

People typically start to feel symptoms between 3 to 14 days after an infected mosquito has bitten them. About 1 in 150 people develop severe symptoms of the virus that include: high fever, headache,

neck stiffness, lethargy, disorientation, coma, tremors, convulsions, muscle weakness, vision loss, numbness, and paralysis. Up to 20 percent of people will develop the mild symptoms of the virus that include: fever, headaches, body aches, nausea, and vomiting. Approximately 80 percent of people infected with the virus will not develop any symptoms at all. There is no specific treatment for this virus. With the milder cases, the illness passes on its own with the help of antibiotics. With the severe cases, people may need to seek medical help for supportive treatment to help with breathing and nursing care.

The best protection from the West Nile Virus is to use mosquito repellent at all times and to wear long pants and long sleeves when outdoors. Make sure to have screens on windows and doors to keep the mosquitoes out. Remove any standing water in containers, tires, toys, etc. and empty livestock water and children’s pools every three days.

Mosquito surveillance involves trapping mosquitoes, counting them, identifying the species involved, and testing the appropriate species for viruses. These surveillance methods are used to identify areas where mosquito control efforts are needed. Detection and control of mosquito breeding sites depend upon integrated efforts among state, county, and tribal agencies as well as private citizens.

We recommend that community members empty any standing water around the home. If you are experiencing a high volume of mosquitoes around the home or place of work Sarah Snyder, District Environmental Health officer for Indian Health Service (IHS) at (928) 537-0578 Ext. 202 or Hopi Department of Health & Human Services (HDHHS) at (928) 734-3403 or (928) 734-3404 may be contacted for further assistance in testing the mosquitoes. Since many birds can get sick from the West Nile Virus, it is wise to contact IHS or HDHHS if you see a lot of dead birds in the area.

Hopi Economic Development..., Cont.

have been, for example, in the form of crops, animals, land, homes and/or tools however that list is not totally exhaustive. Priority for the use of those assets has been to further increase the volume by each Hopi person, also known as per capita, and as a means of increasing life expectancy as living a long life is also a priority for a Hopi person.

Having an understanding about what Hopi economic development looked like in the past and how it has changed over history is a first step towards determining which direction the Hopi people want to go in the future. As part of our goal towards informing and educating Tutuveni readers about what economic development is and was throughout Hopi history, we also sought out information from the Community Planning and Economic Development (CPED) Office of the Hopi Tribe. The staff was welcoming of our inquiry and open with sharing resources and information about economic data and details which can be seen as driving factor for how various programs and projects developed and being considered Hopi people and others, as well.

We have learned that the most current data available about Hopi which is being referenced is from the 2012-2016 U.S. Census American Community Survey and that Bureau of Labor Statistics Consumer Expenditure Surveys (CE) program provides data on expenditures, income, and demographic characteristics of consumers in the United States. CE has information updated monthly on unemployment and one way to access feasibility of economic development strategies is using population, household, per capita income, and household income data to estimate market sales. CPED also shares the information during work sessions to assist local entrepreneurs in understanding business basics. Combining population and income data with the Consumer Expenditure Survey provides quick estimates to aid in determining sales potential. The most current CE (2016) provides expenditures for food (12.6%) and gasoline and motor oil (3.3%), as well.

Other information shared includes data about the total population on Hopi being estimated at 8,782 which is led by the Females (4,609) and make up about .13% of the state’s estimated population. According to the CEDS the total Hopi enrolled population living on the Hopi Reservation is approximately 7,800 for 2015 through 2017. The Off Reservation enrollment totals show an increase of about 300 from near 6,300 to just below 6,600 members. The total households

on Hopi are estimated at 2,154. Using a per capita income estimate of \$12,203, a general total estimated area personal income would be about \$10.6 million and with household income of \$36,250, and a total area household income can be estimated at \$78 million.

While efforts have been made towards educating and informing local entrepreneurs, CPED has also provided information for the Hopi communities and Village Offices, as well. During informational sessions, it is apparent that some villages may not have a master plan for various reasons including clan holding issues, undefined boundaries, poor record keeping, and/or cultural responsibilities to name a few and which can prevent comprehensive planning. However, CPED still provides information to the groups in spite of limitations the groups are challenged with and regardless of being within village areas.

Because of the fact that Hopi people see cultural traditions as a priority in life, economic development strategies it seems will always be viewed through the “cultural tradition lens”. Some projects such as the Tawa’ovi Master Planned Community and Spider Mound Community project were slated to provide options for housing and business development however some of the critiques included considering the projects as not being “appropriate” or were simply challenged by various villages. Other factors impacting projects include limitations on infrastructure development which has never been financially supported by the Tribe resulting in reliance on the Indian Health Service for water and sewer facilities. The IHS program does not support improvements for future growth and economic development needs as a priority so any projects would most likely be dependent and rely on non-Hopi construction services (NECA) to complete installation of projects which could be very costly.

Besides the uncertain closure of Navajo Generating Station, economic conditions have not dramatically changed. The revenues to the Tribe as a result of mining as a major Hopi economic development strategy have been impacted since the closure of Mohave Generating Station in 2005. It will be interesting to see what the future holds for Hopi and whether the development of the planned communities will finally be accepted as positive economic development ventures through 2018 and beyond. With meetings planned for the near future, Hopi people might finally get a glimpse of how they as a whole can benefit sooner than later.

National Community Health Representative (CHR) Director Visits and Honors Hopi: 50 years of CHR Services

FOR IMMEDIATE RELEASE
Community Health Program-Hopi Tribe

Georgianna Old Elk, National Community Health (CHR) Director will be on the Hopi Reservation to help in honoring and celebrating the services offered by past and present CHR workforce located on Hopi. This year marks the 50th Anniversary of the National Community Health Representative (CHR) Program. The Hopi CHR Program will be hosting the celebratory event on Thursday, August 2, 2018 at the Hopi Veterans Memorial Center beginning at 6:00 p.m.

In 1968, Indian Health Services (IHS) funded the tribally contracted CHR Hopi Tribe program as a component of health care services of American Indian people. The CHR program was implemented to improve the health knowledge, attitudes and practices by promoting, supporting, and assisting the IHS in delivering comprehensive care at the community level and thereby meeting the most basic needs of the Hopi community. The goal of the CHR Program is to address health care needs through the provision of community-oriented primary care services, utilizing community-based, well-trained, medically-guided health care workers. CHRs have been shown to improve patient outcomes, reduce costs for healthcare and assist commu-

nity members in avoiding unnecessary hospitalization and other forms of more expensive care.

Currently, CHRs are estimated to represent 30% of the total community health worker workforce in Arizona. CHRs are the frontline of public health workers who are familiar with the strengths and weaknesses of our communities. The CHRs advocate, educate, inform and promote healthy holistic life styles, incorporating culturally appropriate values and health concepts within our community. This program is designed to provide participants with the skills and knowledge they need to effectively manage health care service, and act as a liaison between patients, families, the community and health care providers to ensure patients and families understand their conditions and treatment, and are receiving appropriate care.

The Hopi CHR program is inviting all former CHR staff and the public for an evening of celebration to honor the work of past and present CHR workforce. The evening event is planned as a time of reflection, food with incentives also being provided. To learn more about the Community Health Representative 50th Anniversary celebration please contact the program at (928)737-6342 or e-mail inquiries to Gdukepoo@hopi.nsn.us.

Larry’s Corner



“Dirty Hopi Words”

By Larry Watahamagee

I often wondered about how words are formed. If you take time to “paws” and think about it, we have individual letters of the alphabet that formed complex words like “supercalifragilisticexpialidocious” and somehow we still understand what the word means and actually use it when communicating with one another.

Sometimes the complex discussion results in miscommunication or having no outcome and results in having thoughts that certain words should be forbidden. Sometimes our own fears or lack of knowledge about what a particular word means results in us using the word in the wrong context. Sometimes it seems that some words might even be considered a “bad word” in certain societies versus others.

I’m not talking about sailor gobbledygook type of “bad word” but I’m talking about certain words, for example, that the Hopi people have become famous for saying in anything we do. I’m talking about words like, “Economic Development”, “Taxation”, “Public Information”, “Sovereignty”, and “Transparency.” It seems that Hopis love to use these words on a daily basis. It’s like we make these good standing words into bad forbidden words and have no clue that we are doing that and think nothing of it, but hey, these words look good on paper.

Hopis love to talk about economic development. We write love notes about the subject; we have posters everywhere that pertain to economic development. We talk about all these big plans about building more places on the Hopi reservation for young Hopis to work and to live and we talk about how we are going to become more self-governing and self-sufficient. We talk, and talk, and talk about how we need our young people to come back to the reservation to work and live the Hopi way, but when it comes time make the big plans happen, we get scared or we hinder the good parts about economic development. I always think, “Why do we do that?” and “Is that just how we are?”

I’m not too sure why we are like this, maybe we don’t want to further economic development for fear of becoming more like pahanas (white men) or maybe we just get scared of what other people might think if we start something

and not know how to finalize the idea. Its like we say we want and love the rain but when it finally rains, we run inside quickly cause we don’t want to ruin our cool tennis shoes or fancy hair/fur styles or maybe it’s because we are fearful of the unknown. I don’t know.

Another situation I have noticed around word usage has been the talk that revolves around “taxation” and the possibility of having taxes on the Hopi reservation. However, it seems to never fail that when someone brings that topic up, someone else will immediately say “I’m native, I don’t have to pay taxes, that’s the white man’s way” without considering the talk further and perhaps because they don’t have a idea how the whole deal works. I’m beginning to think we don’t want more money, but on the other hand we want more money. So that word seems to have become a “dirty Hopi word” to use on the Hopi reservation, too.

“Transparency” is another word that seems to fly everywhere on the reservation. People will say “We want our government to have transparency, we want to have transparency this, and transparency that. We want to have our government to be so see-through that we can see our reflection when we look at the government”. We should just change the building walls into glass walls so we can see what the government is doing 24-7 and then achieve being truly “transparent.” Iiiis uhti!

I say we should keep using these so called “dirty words” so they do not seem so forbidden or dirty and so we can become more comfortable perhaps even by breaking them down and trying to translate to Hopi. Perhaps if we just get comfortable and nurture and incorporate these words they might become strong “good words” and some which can help us in the long run.

My advice to you is to face these “dirty words” as just words, and know they can’t hurt you, unless someone puts the word “words” on a rock and throws it at you. My other piece of advice to you is to go out and make a difference in someone else’s life because we can’t live our lives by marking every word “dirty.” I say go out to so-oh’s (grandma’s) house and help her wash dishes plus, I think the older generation has it all figured out.

Want to ask Larry something? Email him: meowatlarry@gmail.com

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CIRCULATION

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Submission
Guidelines

The Hopi Tutuveni wants to hear from you! We welcome the submission of articles, press releases, letters to the editor, and Opinion Editorials (Op-Ed). Submission should be sent electronically as a Word doc or pasted as text into the body of an email message. Information on each of the submission types is provided below.

ARTICLES:

The Hopi Tutuveni welcomes original articles reporting on local, state and national news items on issues related to Hopi or of interest to Tutuveni readers. We are especially interested in articles reporting on issues impacting the Hopi community or on events and activities involving members of the Hopi Tribe. Submissions must include the and complete contact information of the author, including mailing address, telephone number and email address. Articles should not exceed 750 words and should follow Associated Press (AP) style and formatting. The Managing Editor reserves the right to edit articles for style, length and clarity. If significant editing is required, the Managing Editor will communicate with the author prior to publication.

PRESS RELEASES:

The Hopi Tutuveni welcomes press releases from local, state and national organizations, agencies, departments and programs. Press releases must be submitted on official letterhead and include the name of the organization, contact person, telephone number and email address. Press releases should not exceed 500 words and submissions may be edited for length and clarity at the discretion of the Managing Editor. The Hopi Tutuveni publishes press releases as a public service and does not guarantee that all submissions will be published.

LETTERS TO THE EDITOR:

Letters to the editor provide an opportunity for readers to respond to articles published by the Hopi Tutuveni or to share opinions about issues impacting the Hopi community. Letters should not exceed 250 words and must include the name of the author and complete contact information (address, phone number or email address) and the headline and date of the article on which you are commenting. Anonymous letters and letters written under pseudonyms will not be published. The Tutuveni Editorial Board reviews all submissions and reserves the right not to publish letters it considers to be highly sensitive or potentially offensive to readers, or that may be libelous or slanderous in nature.

OPINION EDITORIALS:

Do you have an interesting opinion or provocative idea you want to share? The Hopi Tutuveni invites fresh and timely opinion editorials (e.g. Op-Eds) on topics that are relevant to our readers. Opinion Editorials are a powerful way highlight issues and influence readers to take action. Submissions must be exclusive to us and should not exceed 1,000 words. Include with your submission your name and complete contact information, along with a short 2-3-sentence bio.

SUBMISSION INSTRUCTIONS:

Please submit all press releases, articles, letters to the editor and Opinion Editorials electronically as a Word document or as plain text in the body of an email to the Managing Editor, Romalita Laban, at RLaban@hopi.nsn.us. Articles, press releases and editorials that include photographs must be in high resolution, 300dpi or more and must be your own All photographs must include photo credit and a caption for each photo listing the names of all persons included in the photo and description of what the photo is about. All submissions must include the name of the organization and/or author, mailing address, phone number and email address. The Hopi Tutuveni is published on the 1st and 3rd Tuesday of the month and all submissions must be received the Tuesday prior to publication date (call 928-734-3282 for deadline schedule).

JOB OPENINGS

The Hopi Economic Development Corporation
Job Openings-Open until filled

Assistant General Manager

The Hopi Travel Plaza currently has an opening for an assistant general manager. This newly created position requires a minimum 2 years management experience. The successful candidate will be required to a high school diploma or equivalent. This is a fulltime position and interested parties can apply at either the Hopi Travel Plaza or sending their application to csmith@htedc.net.

Front Desk

The Days Inn Kokopelli in Sedona has an immediate opening for a part time front desk clerk. This position requires a minimum of 2 years' experience working with the public and handling cash transactions. A high school diploma or equivalent is required. The successful candidate must be able to work flexible hours. Interested parties can apply directly at the motel or by applying to csmith@htedc.net.

Housekeeping

The Days Inn Kokopelli in Sedona has immediate openings for full and part time housekeepers. Interested parties can pick up an application at the Cultural Center or the Sedona motel.

Maintenance

The Days Inn Kokopelli in Sedona has an immediate opening for a fulltime maintenance position. The successful candidate must have a background in general building maintenance. Applications can be picked up at the Cultural Center or the Sedona motel.

General Manager – Days Inn Kokopelli

The Days Inn Kokopelli in Sedona has an immediate opening for a motel General Manager. This position is a fulltime position with benefits and requires managerial experience. Ability to work with the public and understanding corporate budgeting is essential. Interested parties can send their resume to HTEDC, 5200 E Cortland Blvd, Ste E200-7, Flagstaff, AZ 86001 or email to csmith@htedc.net.

Marketing Manager

HTEDC has a newly created Marketing Manager position available at the Flagstaff Corporate office. This position is a fulltime position with benefits. The successful candidate needs to have a degree in marketing or equivalent business experience. The ability to see projects through from creation to finish is essential. Interested parties can send their resume to HTEDC, 5200 E Cortland Blvd, Ste E200-7, Flagstaff, AZ 86001 or email to csmith@htedc.net

First Mesa Elementary School

Job Openings-Open until filled SY 2018-2019

1. Hopi Lavayi & Cultural Teacher
2. Behavior Intervention Technician
3. K-6 Grade Teacher

Salary is based on education and experience

Employment requirements:

- Valid Arizona Driver's license.
- Suitability for employment must be established with an intensive
- background investigation - Local, State/County, Federal.
- Required certifications.

Employment package:

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- Retirement Plan.
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PHONE: (928) 734-3212 FAX: (928) 734-6611

E-MAIL: HumanResources@hopi.nsn.us

WEBSITE: www.hopi.nsn.gov

EMPLOYMENT OPPORTUNITIES - JULY 16, 2018

<u>JOB ANNOUNCEMENT NUMBER</u>	<u>POSITION</u>	<u>PROGRAM</u>	<u>SALARY</u>
Job #07-007	WINDMILL TECHNICIAN	Office of Range Management	\$13.70/HR
Job #07-006	EARLY CHILDHOOD PARENT EDUCATOR	Hopi Head Start Program	\$13.43/HR
Job #07-005	COOK	Hopi Head Start Program	\$11.25/HR
Job #07-004	MEDICAL TRANSPORTATION SUPERVISOR	Medical Transportation Program	\$18.00/HR
Job #07-003	SECRETARY II	Office of Revenue Commission	\$13.00/HR
Job #07-002	IT ASSOCIATE	Office of Information Technology	\$14.39/HR
Job #07-001	FOSTER CARE SOCIAL WORKER	Social Services Program	\$17.11/HR
Job #06-002	CUSTODIAN FACILITIES MAINTENANCE TECH	Hopi Wellness Center	\$11.25/HR

<u>JOB ANNOUNCEMENT NUMBER</u>	<u>OPEN UNTIL FILLED POSITIONS</u>	<u>PROGRAM</u>	<u>SALARY</u>
Job #05-008	DEPUTY EXECUTIVE DIRECTOR	Office of Executive Director	\$60,000.00
Job #05-003	CERTIFIED EMERGENCY PARAMEDIC	Hopi Emergency Medical Services	\$15.88/HR
Job #04-006	COMMUNITY SERVICE ADMINISTRATOR	Village of Mishongnovi	\$38,334.00
Job #03-012	CIVIL ENGINEER	Hopi Department Of Transportation	\$78,436.80
Job #02-003	BEHAVIORAL HEALTH THERAPIST II	Behavioral Health Services	\$56,908.80
Job #01-021	ASSISTANT FINANCE DIRECTOR	Office of Financial Management	\$72,820.80
Job #01-012	SENIOR ASSOCIATE JUDGE	Hopi Judicial Branch	\$97,926.40

It is important your application show all relevant education & experience you possess, to include Transcripts, Diplomas, Training Certificates, etc. Applications will not be considered if incomplete. HR will accept resumes however, the applicant understands that it is not in lieu of the application “see resume attached” on the application will not be accepted. Pre-employment background screening will be conducted. Full-time positions will receive full benefits to include Medical, Dental, Vision & 401(k) retirement Plan plus Annual and Sick Leave, 10 paid Holidays and 1 floating Cultural Holiday. Human Resources accepts Employment Applications on a continuous basis for the Clerical, Labor and Police / Officer Ranger Pool.

A complete & signed application must be submitted by 12:00 Noon on the closing date of Friday July 27, 2018

Hopi Credit Association
Job Opening

POSITION:Executive Director
OPENING DATE:June 11, 2018
CLOSING DATE:Open Until Filled
The Hopi Credit Association (HCA) is seeking an experienced non-profit Executive Director. The Executive Director directs the overall operations of HCA, assuring quality control over all aspects of operations, ensuring financial soundness of the organization, compliance with HCA policies and procedures, and professional delivery of products and services in line with its Mission.
To view full job description and to download the job application, log on to www.hopi-nsn.gov/hopi-credit-association.
Submit application, resume, including names of three (3) references to lisa@hopicredit.us or mail to:
Hopi Credit Association,
PO Box 1259, Keams Canyon, AZ 86034.

GRAND CANYON NORTH RIM
& BRYCE CANYON

Seeking Hopi Cultural Artisans

To show, demonstrate & sell their art to visitors at Grand Canyon North Rim and Bryce Canyon for summer 2019. Extremely interested in working with up & Coming emerging artists. Email your artist bio, email 6 images of your art & an image of yourself working on your art, your current contact information: name, address, telephone and email address to cbegay@gcnr.com or for further information call (505) 870.5847.

LEGALS

IN THE MATTER OF:

Teigon Lejynd Riley Poocha, minor child
Robert and Sandy Whitehair, petitioners
AND CONCERNING:

Tashina F. Pooch and John Doe, parents
Notice to Parents:

- 1.Notice is hereby given that a Petition for Permanent Legal Guardianship has been filed with the Hopi Tribal Court by the petitioners, Robert and Sandy Whitehair, whom are seeking permanent guardianship of minor child, Teigon Lejynd Riley Poocha.
- 2.An initial hearing was held on April 18, 2018 at the Hopi Tribal Court, Children's Court. The case has been postponed. The petitioners must complete Service of Process or a Notice for Publication. The parents may obtain a copy of the petition and court proceedings from the petitioners.
- 3.A response to the petition must be filed to the Hopi Tribal Court, Judge Leslie, P.O. Box 156, Keams Canyon, Arizona, 86034 within 20 days after this publication. Provide a copy of response to the petitioners to P.O. Box 326, Polacca, Arizona, 86042.
- 4.The petitioners will submit two publications, then request a hearing for judgment. The hearing may go forward in the absence of the parents or without a response and may result in permanent guardianship being granted upon the record and evidence presented.

Issued this # day of July 2018

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Perspectives of a Hopi Female

Running Beyond the Hopi Mesas



By: Romalita Laban
Managing Editor

In the July 3, 2018 publication of the Tutuveni, the first article of a two-part series, regarding running beyond the Hopi mesas was featured. The second part is being continued in this publication. It seemed fit to include a piece about Hopi female runners who are also known for running beyond the Hopi mesas so Tutuveni connected with Caroline Sekaquaptewa of Sipaulovi. Sekaquaptewa is known for her participation in the recent 2018 Boston Marathon which took place on April 16, 2018 in Boston, MA. Following are her perspectives on running beyond the Hopi mesas.

Q: Can you please provide an

introduction of yourself Caroline Sekaquaptewa, how you got introduced to running and how it has impacted your life?

A: My clan is Patki’wung-wa and I am Hopi/Chinese from Sipaulovi. My parents are Rosa Honani and the late Philip Sekaquaptewa and I am a 44 year old mother of 4 daughters, Jaime, Jelani, Jaya, and Makenna. I am also So-oh to my grandson Colten. I am an early childhood educator and am employed by the Family and Child Education program in the Salt River Pima Indian Community. I began running on a team when I was in 3rd grade at Second Mesa Day School. I had wait until 3rd grade to join sports so when I was old enough, I joined track.

I have been blessed to be a part of a great running program at Hopi Jr./Sr. High School (HJSHS). In junior high, we had a good supportive coach Vernon Sieweyumptewa, who prepared us for high school running. In high school we were thrown into another world of running with Harvey Honyouti, HJSHS Cross Country Girls coach. I still have fond memories from over 25 years ago, of the ways we pushed limits that we didn’t even know we could reach. Cross Country and Track at Hopi High was very challenging and yet so rewarding. Even to this day, I look back and wonder how I survived so many tough workouts. Har-

vey taught us that running is a reflection of life. The life challenges we face can be reached and surpassed just like running a race. We learned as a brand new high school team that some people overlooked our competitiveness and running ability. The first year we competed at the Arizona Interscholastic Association Cross Country competition, we won the State Cross Country title in a tie breaker. That was unexpected by many but our coach always believed we could do it and we did. I look back on that and when a task seems impossible, I know I can do it with hard work.

Q: There seems to be a lot of emphasis on the Hopi male runners, how does that impact you as a runner?

A: I know in our culture, traditional races are for males. I respect our traditions and understand I cannot participate in these runs. I know as a female, we have tremendous strength as life givers. We can continue to bring strength through running to others, as well. So in those aspects it does not impact me negatively.

Q: Some Tutuveni readers may be aware of your recent participation in the 2018 Boston Marathon which can be described as running beyond the Hopi mesas. Can you reflect on how you prepared for the race and any major challenges you

faced leading up to the event?

A: Training went well. I completed the training with my brother who also ran Boston, and another friend who was completing her first Boston. I took a few weeks off after completing Ironman Arizona in November 2017 and gradually began running a little in December 2017. My Boston training “officially” started in January 2018 and I added a couple races along the way to test race conditions, shoes, etc. I did experience a bit of plantar fasciitis and this impacted my mileage and my job was pretty stressful so completing the workouts well rested was sometimes an issue.

Q: What are the major differences in running a marathon in Boston versus running on Hopi and do you have any afterthoughts about competing in the race?

A: Boston weather has been unpredictable the 5 times I have completed the race. Elevation is low and was not an issue. The weather has been hot, rainy, windy, and perfect during the different times I have raced Boston so I knew I had to prepare my mind for anything. There are a lot of hard downhill pavement paths in the Boston Marathon course and this takes a toll on your legs around mile 18-20. Out home, we run primarily on dirt and trails, and so I think the pavement and constant pounding are a huge difference. I think anyone who trains out home would love the elevation in Boston.

This year the Boston Marathon was very memorable. The weather was very crazy - it was cold, windy and was raining hard most of the race and the day before, it was even snowing. As we drove to the start on race morning, it was pouring so much that we could barely see the road. All I could think of was “Oh man I am going to freeze!” We went to a Goodwill store the day before to buy layers of clothes to leave along the way during the run. I really did not know what to expect but I knew my 3:05 time goal I trained for was probably not happening, so my brother and I made a Plan B. We decided we would run together and maintain a pace we both knew we could handle in that weather. As we jogged to the start, my feet were already soaked and I knew it was going to be an adventure. It was probably one of the hardest races I have completed. I have never been so cold in my life. I think at the end we were low in body temperature because we were saying and doing funny things. Our muscles cramped, tightened up, and became numb.

The crowds at Boston were “crazy supportive” as always. Our family and friends were out there on the course. Seeing them along the way as soaked as we were, made me push and keep going. I am always extra happy when my girls are able to be at a race, and no matter how hard it gets I never want to quit when they are watching me. Another special memory of this year’s race was that there were so many Hopi and Native American runners present. As we made

our way around Boston leading up to the race, along the course, and afterwards, running into people we knew and talking to Native runners we didn’t know, was very special.

Q: Do you have plans for running the Boston Marathon in the future?

A: I do. I am running the Chicago Marathon in October 2018 with the intention of running a faster qualifying time to race Boston in 2019. Since this year’s weather was crazy, I think 2019 will be a “good weather” year. I love the city. I love the tremendous support the city of Boston gives, and the event itself is something I never thought I would run and I look forward to doing again.

Q: How long do you foresee yourself continuing with your running?

A: I am going to run as long as my body allows me to. I have goals for various distances and I will continue to work hard to reach them. I am always a fan of running and it is fun to volunteer at races. I like watching races and seeing Native kids running on higher levels of competition. I will continue to support running in as many ways as possible. I also hope to be racing with my grandson and daughters for years.

Q: Are there individuals/groups that helped to positively impact your choice to keep running?

A: There are so many people I am grateful for. First, my family support is huge. My girls know how important running is to me, not only physically, but also how much it means to me emotionally. So they often support at home by helping out, cheering for me, and just understanding “mom is training for a race”.

We are all physically active in our family in one way or another, so when we train for races we sometimes involve the whole family. I really value this. All of this makes it easier for me to keep racing. I have opportunities to speak at community events and hearing stories of people’s running journeys is very inspiring. I have friends who always raise the bar and we all challenge each other. These things impact me to continue to try new things even if they are scary.

I work with students ages 3-4 and their families and to see the struggles they endure makes me want to share running as much as I can. We run every morning to start our school day and it is as if all the worries go away after our laps around the school trail. Seeing this in the kids gives me encouragement to continue sharing running with others in hopes of sharing the happiness running brings me.

I am grateful for the encouragement people give to others pursuing goals. It makes me happy that our community comes together to support a cause through running. I am grateful to be a part of this aspect of our community and it makes me happy we can come together. Running really does bring strength. Askwali for considering me to be a part of this interview. I wish you all good health and happy thoughts.



A community event!

Keeping Families Together

August 9, 2018

9:00am to 4:00pm
6:00pm to 8:00pm

Keynote Speaker: **Albert M. Pooley**

Topics include:

Parent Involvement, Fatherhood Is Sacred,
Linking Generations By Strengthening Relationships
and Addressing Family Violence

**Parents, grandparents, aunts,
uncles, brothers, and sisters are
encouraged to attend!**

Hosted at:

Hopi Wellness Center
Kykotsmovi, Arizona

Limited Seating— Please RSVP with
Charmayne Hardy - (928) 737-6300

“Lead your family with kindness, love and gratitude.”



For more information contact:

Hopi Behavioral Health Services — Charmayne Hardy
(928) 737-6300

SUICIDE IS PREVENTABLE

Learn the warning signs:

- Talking about wanting to die
- Looking for a way to kill oneself
- Talking about feeling hopeless or having no purpose
- Talking about feeling trapped or in unbearable pain
- Talking about being a burden to others
- Increasing the use of alcohol or drugs
- Acting anxious, agitated or reckless
- Sleeping too little or too much
- Withdrawing or feeling isolated
- Showing rage or talking about seeking revenge
- Displaying extreme mood swings

The more of these signs a person shows, the greater the risk. Warning signs are associated with suicide but may not be what causes suicide.

WHAT TO DO

If someone you know exhibits warning signs of suicide:

- Do not leave the person alone.
- Remove any firearms, alcohol, drugs or other objects that could be used in a suicide attempt.
- **Call Hopi Law Enforcement 911 or (928) 738-2233**
 - Hopi Behavioral Health Services (928) 737-6300 from 8 AM - 5 PM/M-F excluding holidays
 - U.S. National Suicide Prevention Lifeline at 800-273-TALK (8255)
- Take the person to an emergency room to seek help from a medical or mental health professional.



