

Lexie Michael James, the Newly Crowned Miss Native American USA



Pictured is Lexie Michael James - Miss Native America USA with Hopi Tribal Council Members on September 3, 2019 in the Hopi Tribal Council Chambers during her self-introduction and explanation of her platform and future plans. (Photo by Romalita Laban/HT)

TUTUVENI STAFF

Kykotsmovi, Ariz. – During a self-introduction to the Hopi Tribal Council on September 3, 2019, Lexie Michael James, the newly crowned 2019-2020 Miss Native American USA, informed the Council that she will be serving as an ambassador of the Hopi Tribe, while carrying out her recently acquired reign. James is also a member of the Hopi Tribe from the Village of Tewa.

Before taking on the endeavor of competing for the title of Miss Native American USA, Lexie wanted to express to the Council about her plans for using the platform to bring awareness about an issue which impacts Native communities, as well as Hopi. Her plans included using the endeavor towards helping her people. The Council was quick to welcome her and addressed her in a manner of great respect while she shared about her plans.

Hearing her story and intentions, the Council determined to gift her with \$1,000.00 as a show of support, which was to be used for application fees and travel to the Miss Native American USA pageant. The support was to aid her during the journey but the gift of support was never received. Lexie stated “They had words of encouragement for me and wanted to gift me \$1,000.00 dollars but I have not received it just yet.” During her self-introduction, James expressed sincere appreciation to the Hopi Tribe for its support and was asked by Council about the gift.

James informed Council about the outcome and at that moment, follow up began and Council assured James, the matter would be looked into to ensure the support gift reached her.

Lexie also provided a self-introduction in the Hopi and Tewa languages, as well. She received many supportive messages and encouragement from Tim Nuvangyaoma Hopi Chairman, Clark Tenakhongva Hopi Vice Chairman and Hopi Tribal Council members, some of whom have witnessed

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HOPi TUTUVENi
PO BOX 123
Kykotsmovi, AZ 86039
1000-01600-7460
ADDRESS SERVICE REQUESTED

Hopi Tutuveni wants to know how we are doing.
Call or email us to tell us if we are doing a good job. We need your feedback
928-734-3283 or rlaban@hopi.nsn.us



Hopi Tutuveni Continues Coverage of LCR Adjudication and Negotiations Settlement

Hopi Tutuveni Staff

Due to continuous concerns and requests for information from the Hopi public about the longstanding LCR Adjudication, LCR Negotiation Settlement efforts and water resources, the Hopi Tutuveni has committed to cover the subject again. As part of efforts to inform and educate the Hopi public about session where more information can be found,

we are providing the following dates and information about LCR presentations to the public and in article format.

LCR Presentations to the Villages:
September 9, 2019 at Moenkopi (This presentation will be re-scheduled to a later date)
September 16, 2019 at Musungnovi at the Toreva office
Time: 6:00 p.m. - 8:00 p.m.
September 17, 2019 at Village of Tewa at

the Tewa Community Building
Time: 6:00 p.m. - 8:00 p.m.
September 25, 2019 at Sipaulovi Youth and Elderly Building, Lower Village
Time: 6:00 p.m. - 8:00 p.m.

We are also providing the “Frequently Asked Questions about the LCR Adjudication, LCR Negotiated Settlement Efforts and Water Resources” information authored by Thayne Lowe, which was published in the August 20, 2019 publi-

cation of Hopi Tutuveni, as well.

The Hopi Tutuveni has been made aware that Hopi Tribal Leadership was in attendance at the LCR Negotiation meetings, occurring during the week of September 8, 2019.

Questions regarding the Village presentations and LCR Negotiations can be directed to the Hopi Water and Energy Committee through the Hopi Secretary’s Office at 928-734-3132

Frequently Asked Questions About the LCR Adjudication

For media release

What is the LCR Adjudication?

The Little Colorado River Adjudication (LCR Adjudication) is a legal process in Arizona state court. The LCR Adjudication is a special kind of legal process called a general stream adjudication. A general stream adjudication determines who has what rights to water within a river basin.

A river basin is the area drained by a river and its tributaries. All of the Hopi Reservation, and all of the Tribe’s ranch lands in the 1-40 corridor and at the 26 Bar Ranch, lie within the Little Colorado River (LCR) Basin. A map of the LCR Basin is attached as Figure 1. The LCR

Adjudication will determine the water rights of all Indians and non-Indians within the LCR Basin.

THE LCR ADJUDICATION WILL ONCE AND FOR ALL DETERMINE HOPI’S RIGHTS TO THE UTILE COL-

ORADO RIVER AND ITS TRIBUTARIES, INCLUDING MOENKOPI, DINNEBITO, ORAIBI, POLACCA AND JEDDITO WASHES. THE LCR ADJUDICATION WILL ONCE AND FOR ALL DETERMINE HOPI’S RIGHTS TO THE GROUNDWATER UNDER THE HOPI RESERVATION AND HOPI NEW LANDS, INCLUDING THEN AQUIFER AND THE C AQUIFER.

The LCR Adjudication will not address claims to the mainstream Colorado River, because only the United States Supreme Court has jurisdiction to adjudicate claims to the Colorado River.

Regardless of how much water the LCR Adjudication reserves for Hopi’s Winters’ rights, at the end of the LCR Adjudication, all that Hopi will have will be a piece of paper-paper water rights. It takes money to turn paper water into wet water. THE LCR ADJUDICATION WILL NOT INCLUDE ANY AWARD OF MONEY. Moreover, because the LCR Adjudi-

cation will not restrict Navajo pumping from the N Aquifer outside the LCR Basin, it will be difficult, if not impossible, to protect whatever N Aquifer rights Hopi is awarded in the LCR Adjudication. IN SHORT, AT THE END OF THE LCR ADJUDICATION, EVEN A “WIN” MAY FEEL LIKE A “LOSS,” BECAUSE ALL HOPI WILL HAVE WILL BE PAPER WATER, NO ABILITY TO PREVENT DEPLETION OF THEN AQUIFER, AND DECADES OF FUTURE APPEALS.

Why is Hopi involved in the LCR Adjudication?

Hopi is involved in the LCR Adjudication to protect Hopi’s water from Navajo and non-Indians. In 1952, Congress passed the McCarren Amendment. The McCarren Amendment requires the United States (including in its capacity as trustee for the Winters’ rights of Indian tribes) to participate in State court general stream adjudications. Winters’ rights are the first priority reserved water rights

of an Indian tribe.

The McCarren Amendment requires the United States to participate in the LCR Adjudication on behalf of both Hopi and Navajo. Because of the United States’ conflict of interest in representing both Hopi and Navajo at the same time, Hopi and Navajo each represents its own interests in the LCR Adjudication. Hopi did not choose to participate in the LCR Adjudication; rather, it was forced to participate because of the need to protect Hopi’s water from Navajo and non-Indians.

Why doesn’t the Treaty of Guadalupe Hidalgo protect Hopi’s water?

The LCR Adjudication court has ruled that the Treaty of Guadalupe Hidalgo does not protect Hopi’s water.

In the Treaty of Guadalupe Hidalgo, Mexico ceded control of a huge portion of the southwest to the United States, and the U.S. promised Mexico that property rights under Mexican law from before the treaty would be “inviolably respected.”

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CURRENT INDIAN NEWS

Dior’s SAUVAGE ad is very questionable
Read more about how this ad is stirring up the Native community
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COLUMN

LARRY’S CORNER
“Technological Hopis...Tsnaa”
Read how Larry is Tech savvy
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COMMUNITY

CHAIRMAN’S CORNER
Read more about what chairman and his staff are doing in the NOW
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PUBLIC

HTHA has their annual Housing Fair
Read more about the Housing Fair
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Improving Transportation and Transit Infrastructure Meeting Held on Hopi



Donovan Gomez writes down reference points by the audience to improve the transit route (Photo by Carl Onsaer/HT)

HOPI TUTUVENI STAFF
Donovan Gomez/For Hopi Tutuveni

Hotevilla, Ariz. – The first of several transportation stakeholders’ meetings was held at the Hotevilla Youth and Elderly center on September 4, 2019. The meeting was to bring light to one of the most utilized services on the Hopi reservation, the Hopi Senom Transit.

The meeting incorporated the patrons’ voices and input to determine how the Hopi Senom Transit (HST) can improve and continue being sustainable for the stakeholder’s use and benefit. An advisory committee will be formed and the meetings will continue throughout 2019 and 2020.

The meetings are made possible by a grant from the USDA Rural Development Program and will be administered by the Community Transportation Association of America (CTAA). Charlie Rutkowski, Director of Technical Assistance Programs, CTAA, facilitated and led the way towards opening discussions and dialogue from the community about improvements for HST and to determine what areas of transportation can be utilized more. The purpose of the grant is for the further development of the Tribe’s public transit system and comes at a time when the Tribe stands to lose up to 85% of their annual revenue due to the closure of the Navajo Generating Station.

With declining Tribal revenue, Transit routes to Winslow and Flagstaff may become critical for employment, education and worker re-training.

The meeting began with Rutkowski explaining to the meeting attendees, many from local Hopi communities, about the needs of having transportation on the Hopi reservation and who the users of the services are. Most of the participants responded and explained to Rutkowski that the purpose for their use of the HST transit services are for daily transportation to the health care centers and to shop for groceries at the surrounding border towns. HST currently runs from Monday through Friday and transports its passengers to Winslow, Tuba City and Flagstaff with two routes running from Keams Canyon to Kykotsmovi.

Despite the future depleting funding issue, another challenge HST faces is that they lack the drivers for daily operations and to complete some routes. Donovan Gomez, HST Administrator answered the question about why there is a lack of drivers. Gomez stated, “We are still looking for people to work for Hopi Senom Transit, but drug testing is a must, and we drug test randomly, to insure the safety of all passengers that ride the transit.”

Shawn Silas, HST, explained to the community that in addition to recruiting drivers, other skills they look for in possible recruits are those that possess good customer service skills, as well. Silas stated, “It takes customer skills to drive the transit, because customer skills are a big deal to deal with our riders.”

Gomez also explained to the community members, the reasons behind having to stop services on random days. Gomez stated “It takes time to take buses that break down to Phoenix to be repaired, since we don’t have an appropriate maintenance crew to service our buses here at the Hopi tribe.” Gomez further explained that the breakdowns hinder the daily operations to provide reliable service to the Hopi people.

Another challenge that affects HST services is, the lack of bus stops with bus shelters to pick up and drop off riders. Silas stated, “The problem with consistent bus stops are dependent on the villages itself, we cannot put up proper bus signs because of what people say. They say that it is our land and you cannot put up anything here.” It was discussed that if patrons don’t have a clear indication of where the transit stops, this can lead to frustration and missed rides.

Both Rutkowski and Gomez answered most questions, from the inquiring meeting attendees. Both committed to continue working together to improve the services that the Hopi Senom Transit provides and to continue providing quality service to the daily riders of Hopi Senom Transit.

The next meeting will be in November, interested community members can call Donovan Gomez at 928-734-3231 for more information.

Lexie Michael James, CONT.

James grow as a young child in their villages, as a student in local Hopi schools, an active community member and throughout her current stages in life.

Lexie’s story starts in a small village, 100 miles northeast of the Grand Canyon, where she resides with her mother, Jacqueline James. She started her journey when she decided to run in a pageant during her high school years at Hopi Jr.,Sr. High School, located in Keams Canyon, Ariz. After competing and being selected as Miss Hopi High, it quickly became apparent that the pageant bug bit her.

Her first title was acquired at HJSHS Miss Hopi High pageant and after winning she soon wanted to run for a much bigger title in her community. After completing her reign as Miss Hopi High, she decided to run for Miss Hopi during the summer of 2014. She was crowned Miss Hopi and soon became a local celebrity to the Hopi and Tewa community.

After her reign, as Miss Hopi was completed in 2015, she decided she wanted to help other girls in the local Miss Hopi pageant. During the years of 2015 through 2018, she then decided to run for the title of Miss Indian Arizona, for which she earned the titles of First Attendant and Second Attendant to Miss Indian Arizona.

Although she did not acquire the title of Miss Indian Arizona, this did not hinder her from wanting to run for other titles in other pageants. Then, during the summer of 2019 she decided to run for the title of Miss Native American USA in Tempe, Ariz.

The competition was tough and included a grueling set of questions and presentations and through it all she successfully won the title of Miss Native American USA. Her mother and extended family were ecstatic to have someone; they view as a nationwide celebrity, living in their own community. With the crowing and acquisition of the title, Lexie seems to have become an overnight success as she comes from a local Hopi village with a

population of approximately 200, to now becoming someone that some believe is a nationwide celebrity.

The platform for which Lexie presented and competed on and which she titled is, “The journey isn’t over, suicide prevention and mental health wellness.” She chose this platform because in her past she struggled with suicide in her teen years. So she wanted to help others overcome the struggles with suicide and to help others in those times of need. Lexie stated, “I want to share my experiences with suicide and how I overcame that obstacle in my life, and if my story helps just one person than I will be happy.” Lexie expressed that she appreciates listening to people about the struggles in life and how they just open up to her. She feels that she is not the only one who is going through what she went through, so hearing those experiences really helps her and the people she listens to.

Lexie shared that although she holds a prestigious title, her traditions and culture comes first. Lexie stated, “When I won the title, there was no celebration when I got home since it was during the time when I was participating in a cultural dance, so when I won it was hooray! Then quickly [I went] into the kiva to do my ceremonies.” Lexie also expressed that it is a struggle balancing both worlds of a titleholder and being traditionally connected but she has had experience in juggling this type of schedule in the past.

Lexie also expressed that the hardest part of holding a prestigious title is that everyone is watching her; she feels that if she messes up in life it would affect her drastically. To help keep her on a good path, she has much support from her mother and her extended family and friends.

To learn more about Lexie or to follow her on the Miss Native American USA journey, follow her at: facebook.com/MSAUSA.pageant and on Instagram @missnativeusa and @lexie.mana45

PERSONAL FINANCE

How to Prepare Young Adults for Financial Independence

(StatePoint) As you prepare your young adult for college and beyond, it’s important to talk about the road to financial independence, which includes building healthy credit. This is vital for big life moments like getting a car, apartment, house or job, and your child’s credit report will be the financial resume necessary to help him or her achieve these goals.

Use these tips to talk to your student about how to build a financial resume to be proud of, so he or she can confidently take steps toward financial freedom and flexibility.

- Help build credit history early: It can be challenging to get started on your own without previous credit history. As a parent, you can help start building your child’s financial resume early by adding him or her as an authorized user on your credit card. Just be sure you always pay on time, because your child will inherit that part of your credit story. Set clear guidelines about card usage before adding anyone as an authorized user. Then, monitor your young adult’s card use and always pay on time, because all reported account activity, including negative information, will impact both your credit.
- Explain the importance of on-time payments: It’s essential to consistently pay all bills on time to build credit health and a story of trustworthiness on your child’s financial resume. If your young adult is renting, the landlord may report rental payments to the credit reporting agencies, so ensure he or she always pays on time. Talk about putting your student’s name on phone or utility accounts, and then maintaining good standing with on-time payments. Timely student loan payments can also help build credit health.

Explain that if accounts go into collec-

tions or delinquency, that information will hurt credit health.

- Monitor credit reports regularly: Those building credit for the first time should understand what financial story they’re telling creditors. Young adults who move often should confirm that their current address is on their report, along with accurate, up-to-date information for everything else on file. Inaccuracies can negatively impact credit health and ability to get credit. Everyone is eligible for one free credit report from each of the nationwide credit reporting agencies each year. Have your child take advantage of this opportunity at annualcreditreport.com.

- Carefully consider a credit card: When your young adult is ready for it, discuss opening one credit card in his or her name, to start building credit length -- another important credit score factor. A student credit card may be a good choice because they generally have lower limits. But be sure your young adult does some research to find the best fit for his or her situation. Opening a card, keeping the balance low and making on-time payments can help young adults build their financial resume’s story of responsibility, which could lead to more creditworthiness in the future.

For more tips on how to build credit health, follow @TransUnion on Instagram and download the TransUnion parent toolkit at transunion.com/path-to-credit.

The college years can be a critical time for young adults in many ways. Parents should encourage students to use these years to get started building the credit health they’ll need to achieve their financial goals.

SUBSCRIBE TO THE HOPI TUTUVENI

CALL, E-MAIL, OR CUT AND SEND YOUR INFORMATION ABOUT WANTING TO SUBSCRIBE

PLEASE JOIN US FOR HOPI VILLAGES AND SCHOOL STAFF/TEACHER SUMMITS

To Discuss
The Newly Enacted Hopi Education Code

Community/Village Members and Teacher/School Staff Summit

September 16, 2019 (6:00pm – 9:00pm)
Moenkopi Legacy Inn Hotel

Teacher/School Staff Summit

September 17, 2019 (1:00pm – 4:00pm)
First Mesa Elementary School

Community/Village Members Summit

September 17, 2019 (6:00pm – 9:00pm)
First Mesa Elementary School

Teacher/School Staff Summit

September 21, 2019 (9:00am – 4:00pm)
Hopi Junior Senior High School

Any Village members are welcome to attend the Community/Village Summits.
Any Schools’ teachers and staff are welcome to attend any of the Teacher/School Staff Summits.

If you have any questions, you may contact Dr. Noreen Sakiestewa, 928-734-3501.

Frequently Asked Questions About the LCR Adjudication

Unlike the pueblos of New Mexico, Hopi successfully resisted Spanish control. Because Hopi was never conquered, the Spanish legal rules that have been applied to land and water rights in New Mexico does not apply to Hopi land and water rights.

Hopi also successfully resisted Mexican control, and Mexico did not define Hopi land and water rights under Mexican law.

In 1946, the United States Congress created the Indian Claims Commission. The Indian Claims Commission had no authority to grant or restore lands to tribes; it could only award money for lands taken from tribes. Basically, the Indian Claims Commission was a way for the United States to "wipe its hands clean" have broken treaty promises and stolen Indian land. In 1976, in Docket 196, the Indian Claims Commission awarded \$5 million to compensate Hopi for Hopi's loss of Hopitutskwa. According to the LCR Adjudication court, Docket 196 paid Hopi for Hopitutskwa and for any right Hopi may have had by virtue of the Treaty of Guadalupe Hidalgo. Of course, Hopi disputes the effect of Docket 196 and has preserved its right to appeal rulings in the LCR Adjudication that rely on Docket 196.

Is there any alternative to the LCR Adjudication?

There is an alternative to the LCR Adjudication: a negotiated compromise and settlement. If Hopi, Navajo, the United States, the State of Arizona, and other key non-Indian interests reach a negotiated compromise and settlement, the LCR Adjudication will become unnecessary. The Hopi Tribal Council recently accepted an invitation from the United States to sit down with the United States and Navajo in order to explore a negotiated compromise and settlement of Hopi's, Navajo's, and the United States' competing claims and positions. Such a negotiated compromise and settlement would include not only paper water rights in the LCR Basin, but money from the United States for wet water development and infrastructure projects, importation to Hopi of Colorado River or other off-Reservation water, and water rights outside the LCR Basin (including Colorado River rights and N aquifer management outside the LCR Basin). Navajo's New Mexico water settlement provides an example of what an Indian water settlement looks like.

Congress approved Navajo's New Mexico water settlement in 2009. The settlement will:

- provide a reliable long-term municipal and industrial water supply to the eastern section of the Navajo Nation, southwestern portion of the Jicarilla Apache Nation, and the city of Gallup, New Mexico.
- divert 37,376 acre-feet of water annually from the San Juan River Basin and convey it via approximately 280 miles of pipeline, several pumping plants, and two water treatment plants, and
- support a future population of approximately 250,000 people by the year 2040.

Based on October 2011 prices, the total indexed construction cost estimate for the Navajo Gallup project is approximately \$995,000,000.

Why are we going back into settlement talks?

In Hopi Tribal Council Resolution H-033-2019, Council resolved to go back into settlement talks because wet water and infrastructure beats paper water any day. Wet water is life; paper water isn't.

Plus, if Hopi doesn't go back into settlement talks, the United States will settle with Navajo and leave Hopi out of the benefits of a negotiated settlement.

What are Hopi's goals in a negotiated settlement?

Hopi's goals in a negotiated compromise and settlement are several:

- Sufficient wet water to make the Hopi Reservation the permanent and economically prosperous homeland that Hopi is entitled to.
- Preservation and protection of the N Aquifer.
- Protection of culturally important springs.
- Prompt action to address Hopi's immediate water needs.
- A fair share of available Colorado River water for Hopi, including high priority Colorado River water made available by closure of NGS.
- A fair share of C aquifer water.
- The right for Hopi to cross Navajo land as necessary to bring off-Reservation water and infrastructure to Hopi, without the need for Hopi to pay Navajo.
- Enough money from the United States to:
- replace and upgrade Village water systems and infrastructure,
- develop N Aquifer wells and pipelines to assure Moenkopi, and First, Second and Third Mesa, of a high quality, reliable

water supply equivalent to that enjoyed by non-Indian Arizonans in metro areas,

- build a pipeline from the Colorado River or other off-Reservation source of water,
- develop new D Aquifer wells to increase water for livestock and other needs, and
- develop new water infrastructure for traditional and modern agriculture.

Completion of the State land acquisition promised Hopi in the 1996 Settlement Act.

Didn't we already try to negotiate a water settlement?

Yes, Hopi has tried to accomplish a negotiated compromise and settlement of water issues many times over the past 30 years. Each time, the effort has failed.

In the 1990s, the settlement framework concentrated on a pipeline from Lake Powell supplying the Peabody mine, Hopi communities and some Navajo communities. The pipeline would have been funded by Peabody and the United States. The effort collapsed when Navajo filed a fraud and racketeering lawsuit against Peabody in 1999. Beginning around 2001 and continuing through 2005, the settlement framework concentrated primarily on importing C Aquifer water for the Peabody mine and reservation communities.

Again, the pipeline would have been funded by Peabody and the United States. This effort collapsed when the Mohave plant closed in 2005 (and Peabody no longer needed water for the slurry pipeline). Beginning in 2005, the settlement framework refocused on a pipeline from Lake Powell supplying Hopi communities and some Navajo communities. This effort collapsed when Senator Kyl withdrew support for the Lake Powell pipeline in 2011. Most recently, in 2012, an attempt to settle failed for a host of reasons. The 2012 deal is dead, and Hopi has told the United States and Navajo that Hopi is not willing to revive that deal. Based on the benefits that a negotiated settlement would bring to Hopi, the Hopi Tribal Council has determined that Hopi must try the path of negotiated settlement once more. The Hopi Tribal Council is committed to moving forward in consultation with the Hopi villages and people, in a spirit of transparency.

What are the next steps of a negotiated compromise and settlement?

The next steps of a negotiated compromise and settlement are as follows:

- The Hopi negotiating team will meet with Navajo and the United States to try to agree on the principal terms of a negotiated compromise and settlement. As those talks progress, the Hopi Villages and people can expect regular updates and consultation with the Hopi negotiating team.
- If agreement with Navajo and the United States is achieved, then Hopi, Navajo and the United States will engage with the non-Indians, including the State of Arizona, SRP, and Flagstaff. There cannot be a negotiated settlement of Hopi and Navajo rights to the Colorado River and the C aquifer without dealing with non-Indian parties. We are hopeful that if Hopi and Navajo and the United States present a united front to the non-Indian interests, that our chances of success will be better than they have been in the past.

Why do we have to deal with the non-Indians?

We have to deal with the non-Indians (for example, the State of Arizona, the Arizona State Land Department, Flagstaff, Winslow, SRP, and non-Indian ranchers and farmers) because they share the water resources of the LCR Basin (in particular, the C Aquifer) with Hopi and Navajo. We also have to deal with the non-Indians because they largely control the Colorado River, and Hopi and Navajo will not be able to secure Colorado River water without their consent. A negotiated compromise and settlement that provides money for wet water will require an Act of Congress. Without the support of key non-Indians, Congress will not act.

Who is on the Hopi Negotiating Team?

Chairman Nuvangyaoma
Vice Chairman Tenakhongva
Water Energy Committee Chair Rosa Honanie (Sipaulavi)
Water Energy Committee Vice Chair Phillip Quoohytewa, Sr. (Kyakotsmovi)
Craig Andrews (Mishongnovi)
Clifford Qotsaquahu (Bakabi)
Dale Siquah (First Mesa Consolidated Villages)
LeRoy Shingoitewa (Upper Moenkopi)

What is groundwater?

Groundwater is an underground reservoir that emerges from springs, seeps and wells. There are several different groundwater reservoirs under Hopi. They are separated from each other by layers of rock, like a layer cake. Each layer that contains water is an aquifer. A depiction of the aquifers under Hopi is attached as Figure 2.

What aquifers are under Hopi?

The primary aquifers under Hopi are the T Aquifer, the D Aquifer, the N Aquifer, and the C Aquifer. The T Aquifer is the source of many springs at Hopi. Hopi's water experts tell us that T Aquifer springs are the springs most impacted by drought conditions. The D Aquifer is the source of much livestock water at Hopi. The quality of the D Aquifer is good enough for livestock, but marginal for human consumption. The N Aquifer is the most important aquifer under Hopi. The N Aquifer is the source of most of the drinking water at Hopi (including Monekopi), and also at Tuba City and Navajo communities in the NPL. The portion of the N Aquifer that is "under pressure" is called the confined N Aquifer. Wells is the confined N Aquifer often produces abundant, high quality water. Hopi's water experts tell us that the confined N Aquifer is the most important on-Reservation source of water for Hopi. A depiction of the N Aquifer is attached as Figure 3. The C Aquifer is the deepest aquifer under Hopi to which wells have been drilled. Unfortunately, with just a few exceptions, water from the C Aquifer is not fit for human consumption without very expensive treatment to remove salts and other solids. One area where the C Aquifer produces abundant, good quality water, is south of Leupp, east of Twin Arrows. Hopi's Hart Ranch includes a portion of this "sweet spot." Next door to Hopi's Hart Ranch is the Red Gap Ranch, where Flagstaff plans to pump large amounts from the C Aquifer to meet Flagstaff's long term water

HOPI VILLAGES AND SCHOOL STAFF/TEACHER SUMMITS

Held on Hopi Regarding the Hopi Education Code

The meetings are being held to discuss the new EDUCATION CODE, that was passed on August 7, 2019 and will be facilitated by Dr. Noreen Sakiestewa.

Meetings will be held on:

Monday, September 16, 2019 from 6:00 p.m. - 9:00 p.m.
At Moenkopi Legacy Inn located in Moenkopi, Ariz.

Tuesday, September 17, 2019 from 1:00 p.m. - 4:00 p.m.
AND from 6:00 p.m. -9:00 p.m. on the same date.

At First Mesa Elementary School located in First Mesa, Ariz.
September 21, 2019 from 9:00 a.m. – 4:00 p.m.

At Hopi Junior Senior High School in Keams Canyon, Ariz.
Second Mesa Day School and First Mesa Elementary School received notification about the meetings on Thursday, September 12, 2019.

All stakeholders who have a vested interest in the future of Hopi education including students, parents, guardians, staff members and concerned community members are encouraged to attend the meetings.

Please be prepared to ask questions and provide input as active community members and for the sake of all Hopi school students.

To ensure all stakeholders have been informed about these important meetings concerning the Hopi Education Code, this advertisement has been co-sponsored by Second Mesa Day School, First Mesa Elementary School and Hotevilla Bacavi Community School.



H.O.P.I. Cancer Support Holds 2019 Men’s and Women’s Health Conference



Participants eating dinner and listening to their keynote speakers (Photo by Carl Onsae/HT)



One of the groups speakers presenting to the community. (Photo by Carl Onsae/HT)

CARL ONSAE
HOPI TUTUVENI

Kykotsmovi, Ariz. - The Hopi Veterans Memorial Center located in Kykotsmovi, Ariz. was filled with interest, excitement and joy on September 5, 2019 as the venue was host to the H.O.P.I. Cancer Support Service program’s annual Health Conference event.

The 2019 Men’s and Woman’s Health Conference could be seen as a success, as attendees were provided free information about Hopi health and the wellbeing of the Hopi people. The conference, sponsored by the H.O.P.I. Cancer Support Services program, is held every year to help educate the Hopi people with their health while also providing a good dinner complete with added incentives in the form of door prizes.

Dana Russell, HCSS Manager welcomed participants and encouraged them to help themselves to dinner and to go to a “session class” which were provided throughout the evening event. Russell stated, “I thank you for coming down to this event we hold every year and I thank you for taking a step toward your health and your wellbeing.”

Keynote speakers for the event were: Lloyd Joshweseoma, Patient Navigator and Sonja Banyacya, Health Educator for HCSS both staff member of the HCSS. Both explained to the participants that we live in a time where we need to be educated more about “modern” health and that the local health care services are

available to answer any questions related to Hopi health.

The conference had mini breakout sessions, designed to help smaller groups of people get familiar and engage in more one-to-one conversations with the different presenters. Conference facilitators determined this would allow for attendees to ask the presenters questions which might seem more intimate and which some individuals might be less motivated to ask in a larger group.

The different sessions included: Fitness and Nutrition by Deborah Baker, Breast/ Cervical Cancer and STI’s by Amber Perry and Gary Leslie, Health Educators, Stress Management and Communication by Shawn and Carey Onsae-Namoki, and Men’s health Project by Lloyd Joshweseoma and Dana Russell.

The sessions provided important information via the theme “A Healthy Outside Starts from the Inside” and for the Hopi community members in attendance. The theme was incorporated to demonstrate to the Hopi community, that it’s never too late to ask questions about your health. And asking question is one of the first steps to becoming healthy.

With questions answered and door prizes won, the HCSS team promised the attendees that it would be at it again next year. The same goal will be to provide health and wellness information to the Hopi community and only time will tell what theme the community members can look forward to while becoming healthy and well.

Hopi Tribal Housing Authority Hosts Annual Housing Fair



Patrons gather information at informational booths (Photo by Carl Onsae/HT)



Participants gather at the dinner table waiting for lunch (Photo by Carl Onsae/HT)

HOPI TUTUVENI STAFF

First Mesa, Ariz. - The Hopi Tribal Housing Authority Annual (HTHA) hosted the Annual Housing Fair by kicking off the fair with a goal of providing an informative and enjoyable gathering for the public. The fair began without any major challenges on September 6, 2019.

The annual fair was designed as a means to provide information to the Hopi public about the application process for obtaining a new home through HTHA, getting on the waiting list for home repairs and improvements and to provide additional information about how to complete home repairs.

Participants at the fair not only received new home ownership information and home care maintenance information; they were also provided food and entertainment. Local caterers, Spider Grill, served a free meal provided by HTHA. Housing fair participants were encouraged to walk up and down the HTHA parking lot, located south of the HTHA administrative building, to get little trinkets from personnel tending to the booths set up in the parking lot. Participants were also encouraged to gather more information about how to “winterize” a home. Entertainment during the event included traditional dances performed by groups from the local Hopi villages.

Here on the Hopi reservation, homes that were built in the pre-1930’s are still being lived in today, and most of those homes are in need of repair, that is where

the HTHA comes in.

According to Bretta Sekayumtewa, HTHA staff member, within the past 3 years HTHA has completed and rehabilitated more than 40 homes throughout the reservation, with plans to complete more houses by the end of this year. Also shared was that applicants are added to a particular waiting list, based on eligibility at the time of their application intake. Applicants are also required to participate in the Housing fair as part of their agreement to getting a new home or a renovation to their home.

The HTHA staff were being hopeful and in particular about the HTHA building crew’s initiatives towards completing ongoing projects and projects which been added to the list of projects for the years to come. According to HTHA Resident Services staff, the building crew turns over projects with a 2-3 month completion time frame, per project. Each crew will finish anywhere from 3-4 projects per year, per crew. Some of the HTHA workers expressed that they were proud of working at a place where helping the community rebuild is a rewarding job. Those particular individuals expressed that the HTHA is always there to help everyone who wants to rebuild or refurbish their homes.

When prompted for information about the recent appointment of the Interim HTHA Board of Commissioners and latest developments surrounding the HTHA administration, staff declined to provide comments or any further information.

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3rd Annual

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Franklin D. Roosevelt

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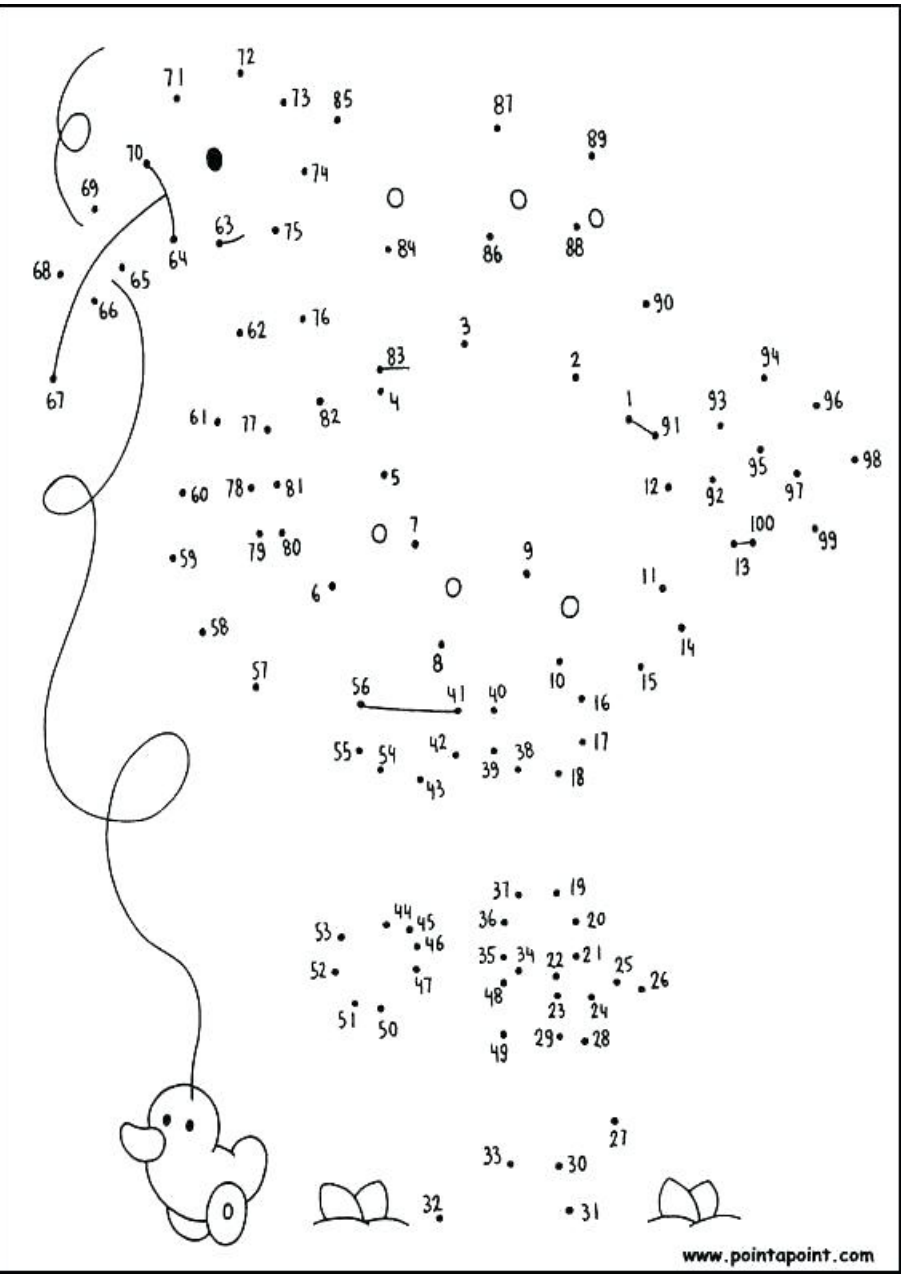


Photo by: <https://www.ecorazzi.com>

Technological Hopis...Tsnaa

By LARRY WATAHAMAGEE
The Hopi Tutuveni

Family time is very important. Well at least that’s what I’m always told and I’m sure you hear that everywhere from other people to seeing it on a Folgers coffee commercial. See...I never really knew my parents, since they left me when I was a very young kitten. My grandparents raised me and they always have told me that family time is very important. And because they raised me, I became a statistic, a number. And what I mean by a statistic is that it seems that everyone here on the Hopi reservation lives in a single parent home, or better yet; their grandparents are raising the children here on the Hopi reservation. But it’s ok, because I kind of turned out OKAY... I think.

When I was growing up, some of my friends never knew their dad or some never met their parents at all, but we didn’t care. Well, because we were too busy making forts to keep girls out of and too busy throwing rocks at each other. Yes, Native children and their weird ways of playing games.

But in today’s society, its way different, I don’t really see kids playing outside and instead I see them on their iPad or their phones; technology has taken over the Hopi reservation.

See, technology is very new to Native Americans and especially us Hopis; we are very new to this technology, heck, the Hopi tribal offices just upgraded to the new typewriter with a screen! And that was just a few years ago. But all in all, we cannot quite grasp the form of technology just yet; we need to have technology work for us rather than we working for it.

I remember the very first time I got a phone was when I was going to college, and it was a flip phone, with all the cool features like a mass storage of 15 phone numbers and I could get free minutes after 9pm on the weekdays. It was the best, and it only cost me an arm and a leg!

But now, you can get a free smart phone from a cereal box or anywhere you go and you don’t even have to give your arm for that. But with all this free technology, it comes at a price. You can’t have something free without giving something in return, and that return nowadays is family time and very valuable family time.

When I was a young kitten, we always use to eat breakfast, lunch, and dinner together as a family, I remember my grandma would bake and cook for hours to have the entire family eat together. We would talk about the day and what we saw or experienced. There were no phones, iPads, or any type of technology at the dinner table; it was just the family and our stories.

Sometimes when I get invited to eat at a person’s house, I sometimes see that everyone who is at the dinner table has his or her phone with him or her. Now don’t get me wrong, I sometimes bring my phone to the dinner table or eat in the living room, but you can’t blame me...I’m a cool cat and I do cool things, too. I say it’s not hard to put your phones away for an hour or two just to spend time with your family while conversing about the day. Heck you can make a game of it, too. Try putting all of

your phones in a pile at the edge of the table and when the first person that is urged to grab and look at their phone, looses. Then the loser will have to wash all the dishes after dinner.

Back to my thought that we as Hopis are very new to technology, and although we are new to it, it’s already ruling us, rather than us ruling the technology. Whoa, that means that some form of “artificial intelligence” is actually our ruler.

Sometimes technology can be a tyrant when you abuse it and it can be a blessing to have in dire situations, kind of like a double-edged sword that we barely balance on. But in my opinion, that does not mean we should shun our family away because we have technology to fill our time.

The Hopi people are a very social kind of people where we do a lot of ceremonies together and as a whole. So, we need to have that social interaction in our lives. So in turn, the entire village is just one big family, complete with the weirdo’s, drunken uncles and aunties, the ka-Hopi cousins and rez dawgs and moosas, like me.

Of course local schools around here have “modernized” their way of teaching where technology is “HELPING” the teachers teach, and is helping the students learn, but technology is just a tool to do so. But so far, this modern technology is only in the classrooms, it seems and not in all the Hopi homes. So, in this instance, technologies in the classrooms are counter productive, because it only teaches children to only learn in the classrooms because it’s fun and easy to do there. But when they go home to do their homework, that type of technology is nowhere to be found, they don’t know how to learn without school technology. Of course they can still learn from books, but children today grew up with technology. As for my generation, we grew into technology, so it is a very different way of learning.

Of course there is a group of Hopi individuals trying to make technology work for the Hopi people, like having a website dedicated to learning Hopi words and phrases, we have videos, CD’s, books, audio tapes, etc. to help children learn the Hopi language and the ways of Hopi life. But all in all, it’s just a simple tool to guide the children. The best teachers in life are anyone who is willing to teach “Hopi” and we don’t need a curriculum to learn our own ways of life; we just need to listen more to those who are willing to share the Hopi knowledge. But if that’s what it comes down to, learning from an audiotope, then technology may have taken over that as well.

So how does that help with family time? The answer is totally up to you; I don’t have a straight answer for that, only to guide you to have more family time. My advice to you is that even though we come from single-family homes or from one where our grandparents raised us, we still have family all around. Our clanship, our heritage, and our unique way of life are our family. Children learn in different ways and YES technology can help us, but just 100 years ago, the Hopi culture never needed a videotape to learn how to speak Hopi. But that’s just my professional cat opinion...

Cross Word Puzzle

Find the English words for the Hopi words.

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

Across

2. Mamqasi
5. Sipala
7. Töövü
9. Tuutsama
10. Kiihu
11. Soohu
12. Sawya
13. Aahu
15. Pono
16. Moosa

Down

1. Mooho
3. Wipala
4. Sungwa
5. Tumna
6. Maqto
8. Mana
12. Muki
12. Tiyo
14. Sikwi
15. Tukpu

Answers in next issue

Answers for September 3rd edition	
Across	
5. Apple, 6. Arrow, 7. Tomorrow, 11. Tobacco, 13. Badger, 16. Language, 17. Drink, 20. Think, 21. Ladder, 23. Feed, 24. Turtle, 25. Nice	
Down	
1. Snow, 2. All, 3. Parrot, 4. Cattail, 8. Mustardseed, 9. Work, 10. Tea, 12. Bow, 14. Rained, 15. Breeze, 18. Ground, 19. Listen, 22. Drum	Call 928-734-3283 for hints or answers

HOPILAVYIT - FALL RELATED

J H F A W S O Y A K N A Z O H O O M
S O X D I R O M I W B N F J A Z K A
I H M J I H U M I S I F E T M B I M
K O S O Q N A N H A Q S I P A X T Q
Y M A K O M O K T O M R U D N S A A
A T W F H Y F J T S U O Q U I I H S
T O Y V I O A S I M S I O I W V K I
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V L Z C G U T K N C P I T O B C V A
K I X D P K O A B K U W R H T K A S
A J S A I D P A V U T W E S I W A N
L F A W D K J B Z X Z H O K N A Y A
I P Z J U B X D F N A A N A H O Y M
S I I N G Y A N T A X W E E Y U S T

HOPi WORDS	Wiiqöhi - Candle	ity (Corn)
Niiti - Acquire	Moosa - Cat	Hatiko - Lima Beans
Màmqasi - Afraid	Wishövi - Cob Web	Kasaava - Melon (Cassaba)
Tsuye'ew - Annoying	Humisi - Corn Blossom	Siingyanta - Peeling Husk
Mansàla - Apples	Silakvu - Corn Husk	Tuva - Pine Nuts
Haman'iwta - Ashamed	Wikto - Corn (Purple)	Pàapu - Purple String Beans
(Be)	Nanha - Corn Smut	Sivàapi - Rabbit Brush
Qötsvi - Ashes	Qötsaqa'ö - Corn (White)	Murita - Threshing Beans
Tsovàlti - Assemble	Mööya - Dry - Corn & Peaches	(Cleaning)
Nawis'ew - At Last	Tuphena - Dye (Basketweaving)	Sikyatko - Watermelon
Yuusi - Attire	Wimori - Fat Beans	(Yellow Meat)
Naanahoy - Back & Forth	Kòmokto - Gather Wood	Hohoyisi - Wild Tea/Yellow Dye
Nukpana - Bad	Hohomto - Grabbing @	Siita - Wild Tea/Yellow Dye
Siwi - Basketry Shrub	Basket Dance	Mooho - Yucca
Sawya - Bat	Nepni - Greens (Wild Edible Plants)	
Tungla'yta - Beg	Höknaya - Harvest Activ-	
Awsöyakna - Bewitch		
Qöomvi - Black		
Wüusi - Broom		

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Dior's SAUVAGE campaign is deeply offensive, racist, and cultural appropriation at its worst



Screenshot of one of the closing frames of the “Dior SAUVAGE | The New Parfum (2019)” YouTube video.(Screenshot: YouTube video “Dior SAUVAGE | The New Parfum (2019), Lisa J. Ellwood, Indian Country Today)

IllumiNative
For Indian Country Today

The SAUVAGE advertising campaign is an example how a ‘well-intentioned’ collaboration can be done in an exploitative and racist manner says IllumiNative. Luxury brands have a long history of exploiting and appropriating Native imagery. Brands invite consumers to try on Native identities while making a profit, with little regard for the impact of their actions.

The “Sauvage” advertising campaign released by Dior is deeply offensive, racist, and cultural appropriation at its worst. The promise of Dior’s campaign, “An authentic journey deep into the Native American soul in a sacred, founding and secular territory” is instead an example of how a “well-intentioned” collaboration can be done in an exploitative and racist manner.

There are many ways in which Dior erred, including their choice to cast Johnny Depp as the face of the campaign, an actor who portrayed a Native character in a film so offensive that Native actors and crew walked off the set. Their choice of language is the most telling — while claiming to “honor” Native people, the company used “sauvage,” a racist slur used to describe Native peoples through-

out history. This word was used as justification for genocide, forced relocation and assimilation, and violence and discrimination against Native peoples. Their “good intention” is outweighed by their impact.

Instead of “honoring” Native people, Dior entrenched offensive and racist tropes of Native people- including a Native “maiden” and language that portrays Native people as “wild and untamed.” “Savage” is explicitly tied to the name of the campaign — a word that was used to classify Native Americans as violent and cruel. These stereotypes have been used by those in power to exploit Native peoples. The videos released with the campaign made no attempt to understand our history or the derogatory myths they reinforce.

IllumiNative’s research found that the stereotypes and portrayals used by Dior fuels bias and racism against Native peoples. It also addresses a lingering question many have about Native participation in the campaign. We live in a time when Native Americans are rendered invisible in mainstream culture and we must consider how this invisibility impacts our own community. When offered so few opportunities to see ourselves

Cont. On Page 8

The university experience wasn’t ‘made for Native students like me’



Picture provided by original poster

Aliyah Chavez
Indian Country Today

At least 79 colleges and universities in the U.S. and Canada offer orientation programs for their first-year Native students

Lane Yazzie, Diné, is a fifth-year student at San Diego State University concentrating on interdisciplinary studies. Yazzie found the transition from high school to college as difficult.

Yazzie uses gender neutral pronouns, they/them, to match their identity.

“How did I, a high-achieving rez kid, get kicked out of college?” they asked themselves. “Then I realized this university wasn’t made for Native students like me and that’s why I failed.”

Yazzie almost quit. Instead Yazzie’s lived experience is a way to validate other Native students. They have since worked to become a mentor to peers and even to help develop the first Native American resource center at San Diego State.

They ultimately hope to go to graduate school to work with recruitment and retention of Native students in post-secondary education. “This work is very rewarding and I think that’s where I found my niche of a career,” Yazzie said.

Fall marks the beginning of a new school year. For many first-time college students, it means familiarizing themselves with a new campus, learning how to read a syllabus and buying textbooks. This time of transition is a big step for any college student.

For Indigenous scholars, in particular, however, it means that and a lot more.

Research published in February by the National Center for Education Statistics show that Native students make up less than 1 percent of all college students in the United States. It also shows that of all Native students seeking a bachelor’s

degree, only 23 percent of them finish in four years.

Other researchers have found that the first year in a college student’s career is the most important. Scholars, like Amanda R. Tachine, Diné, say that students who have a sense of belonging at their school have an increased chance of returning for their second year.

For many years college students have expressed a lack of support in their higher-education goals. Now, programming through universities like Arizona State and San Diego State, as well as college-success programs like College Horizons are playing a part in changing that.

Indian Country Today found at least 79 colleges and universities have college orientation programs geared specifically towards their Native students. And at least 10 others provide orientation programs for their students of color.

An example of this includes the Student Preparedness Initiative: Readiness Inspired by Tradition, nicknamed “SPIRIT,” at Arizona State University. The program began in 2014 and helps first year students acclimate to the ASU community by connecting them with resources, scholarship, internships and other events.

All incoming first-year Indigenous students at ASU are able to attend the two-week event, free of charge. They also have the option of living in an ASU dormitory before school begins.

SPIRIT is staffed through the American Indian Student Support Services team at ASU. Their interim director, Laura Gonzales-Macias, Tarahumara Tribe of Mexico, says the program is a highlight of her job.

“We are very lucky to have the students come to SPIRIT and to ASU,” Gonzales-Macias said. “I try to remind them that they are needed here and that they add value to this university.”

Cont. On Page 8

Alexandria Ocasio-Cortez: ‘Electoral College is a scam, reservations should get a vote’



Rep. Alexandria Ocasio-Cortez, D-N.Y., responds to base remarks by President Donald Trump after his call for four Democratic congresswomen of color to go back to their “broken” countries, as he exploited the nation’s glaring racial divisions once again for political gain, during a news conference at the Capitol in Washington, Monday, July 15, 2019. AP Photo/J. Scott Applewhite

Vincent Schillin
Indian Country Today

Rep. Alexandria Ocasio-Cortez, D-New York, is known for her direct and unflinching calling out of her political views across the spectrum of politics. Last week she said the Electoral College is a “bogus, scam” and that Native American reservations should be given a vote.

Cortez called out the Electoral College in an Instagram story post that was picked up internationally by media organizations. The Electoral College awards presidential candidates votes by state instead of via the popular vote. There have been five presidential contenders who won the election even though they did not receive the majority of votes.

President Donald Trump is the most current example. He won the presidency against Hillary Clinton with 304 electoral votes to Clinton’s 227 votes. Yet she earned the most popular votes of 65,853,514 to Trump’s 62,984,828 votes, approximately 2.87 million fewer than Clinton.

After her initial Instagram story post, Cortez then stated she would not back down.

“I’m not taking it back. It’s bogus. It’s a scam. I talked about how bogus the Electoral College is and Fox News got really mad. It’s not even about rural voters vs. urban voters ... If you cared about the voices of rural voters you would allow all of the rural voters to come together and have their votes counted,” said Cortez.

Cortez also explained that Republican voters in blue states have votes that are essentially erased, but in a popular vote, “everyone’s vote would count equally.”

“Why don’t we give Indian reservations an electoral vote? Why don’t we

give Puerto Rico and US territories — hundreds of thousands of U.S. citizens, If not millions of U.S. citizens have zero representation,” she said.

Indian Country Today found that the American Indian and Alaska voters are underrepresented across the political system.

“The mechanics of the Electoral College and the idea of counting every vote ought to be front and center in every election. The United States version of democracy is structured to make sure that we are not equal,” wrote Mark Trahan in What kind of democracy? One where Native votes are counted.

“But it’s not just the Electoral College. It’s the Senate. It’s the districting system in the U.S. House of Representatives (and for that matter, in most state legislatures). The fact, yes, the fact is the structure of this democracy does not ensure a reflection of the country. So every vote does not count the same.”

CNN’s opinion writer Robert M. Alexander said in a recent op-ed, Alexandria Ocasio-Cortez has a point about the Electoral College with the following statement:

‘Winning the electoral vote but losing the popular vote can complicate claims to legitimacy. Legitimacy is a key factor in any government. The belief that one has a right to their position is a deeply rooted feature for political stability. While it is established that the Electoral College is the process we use to determine who wins the presidency, how a president wins in the Electoral College matters in what they are able to accomplish.’

Then, as Trahan wrote, “President Donald J. Trump was a longtime critic of the Electoral College until he won because of that very structural imbalance.”

Recall leader: 'Alaskans are firing the governor'



Screen shot of a video from Governor Mike Dunleavy making a statement on Alaska’s economy at the Port of Anchorage Sept. 5, 2019.

Joaqlin Estus
Indian Country Today

The Recall Dunleavy campaign blew past the number of signatures needed in the first phase of ousting Alaska’s governor. Thursday Sept. 5, the campaign submitted more than half again as many to the Division of Elections for certification. Their goal was to collect signatures of registered voters equal to ten percent of the number of people who voted in the last election, or 28,501 signatures. Their application included 17 percent or 49,006 signatures collected by more than a thousand volunteers in 20 communities across Alaska.

Organizers collected more signatures than required because they expect some will be disqualified and want to be sure to meet the requirement. And, they wanted to give Alaskans a chance to express their

disapproval of the governor.

The Recall Dunleavy campaign was launched on Aug. 1 and gathered more than 10,000 signatures on the first day. The campaign was fueled in large part by public outrage over Dunleavy’s line item vetoes to the state budget in June that totaled \$400 million. The biggest cuts were to the University of Alaska, Medicaid, early childhood education, and low-income seniors.

State budget cuts will affect every part of the state. But tribes, regional non-profits, and regional for-profit Alaska Native organizations said the cuts will cause more harm to rural Alaska, which is mostly Native, than to urban areas. Richard Peterson, president and CEO of the Central Council of Tlingit and Haida Indian Tribes of Alaska, said it felt like the governor was declaring war on Alaska Natives.

Cont. On Page 8

Recall leader, Cont.

Economists warned the size of the cuts could slow the economy and set off another recession. Critics called the cuts sudden and severe and accused the governor of creating an unnecessary crisis.

The board of directors of the for-profit Native corporation Cook Inlet Region, Inc. took the unprecedented step of voting to recall a governor, saying it would be “irresponsible to sit idly by while Alaska is plunged into an avoidable fiscal and social crisis.”

After the launch of the recall campaign, Dunleavy pulled back on some of the cuts but still vetoed some \$200 million.

After leaders of the recall submitted their seven boxes of signatures, they spoke to about a hundred supporters outside the Division of Elections offices. KTVB showed Recall Dunleavy campaign chair and spokesperson Meda DeWitt, Tlingit, saying, “We know who he is. He’s the wrong man for the job,” she said. “Alaskans are firing the governor.”

Dunleavy didn’t address the recall campaign directly, but later that day made a statement at the Port of Anchorage. He said, “You may hear some negative things but we have good news on the economy.

“Unemployment is down, our GDP is up, and investors are looking at Alaska. We have tremendous opportunities,” said Dunleavy, a Republican. He said billions of dollars are being invested in the North Slope to put new oil in the Trans-Alaska Pipeline, which would boost state revenues.

The university experience, Cont.

This year’s cohort of participants included 84 first-year students, many who are 17 or 18 years old and are first-generation college students. One of those participants is Taylor Tahbo, who says he is already benefiting from building community through the program.

Tahbo says he grew up with parents in the military, which meant he rarely had the opportunity to contemplate his native identity. Participating in the program changed that.

“Coming here, where I can be around Native people, and be myself, has been like nothing else I’ve ever experienced in life,” Tahbo said.

Students participated in presentations on financial responsibility, how to pick a major, time management and ice cream social, amongst other things.

Other schools like San Diego State University have similar goals in supporting their students.

The Elymash Yuuchaap (which is the Kumeyaay way to say, “youth think”): Indigenous Scholars and Leaders Program has a vision to retain and graduate their Indigenous students. They do so by providing their students with culturally-sensitive support to their students.

In New Mexico, programs like College Horizons, aim to support scholars starting in high school and see them through graduate school. The nonprofit organization has three programs: College Horizons, the Scholars Program, and Gradu-

Dunleavy said his administration is talking with investors about extending a rail line from Alberta to Alaska. The governor said that would cut the cost of shipping Alaska resources out of state, and could bring Canadian goods through Alaska for shipping to Asia. He said Anchorage is already the second busiest cargo hub in the United States and fifth in the world.

“We are the center of the world,” said Dunleavy. “We are nine to 10 hours by air to anywhere in the northern hemisphere. We’re the closest state to Asia by thousands of miles. So we have some real opportunities here.”

The Division of Elections will check the validity of the signatures while the Department of Law reviews the grounds for recall. The application cites neglect of duties, incompetence, and lack of fitness as the grounds for recall. It states Dunleavy missed a statutory deadline for appointment of a judge; authorized the spending of state money for political advertising; and violated separation of powers by cutting the court system’s budget in retaliation for a ruling he opposed.

If the Division of Elections certifies the recall application’s signatures, and the Department of Law validates the grounds for the recall, the next step for the Recall Dunleavy campaign is to collect 71,000 signatures, or 25 percent of the 2018 voter turnout. If the campaign reaches that benchmark, the Division of Elections would hold an election on whether to recall the governor.

ate Horizons.

The Horizon Scholars Program acts as an orientation, “bridge” program for students transitioning from high school to college. It is a three-weeks, all-expense paid summer program hosted at Lawrence University in Appleton, Wisconsin.

College Horizons’ self-reports that 55 percent of their scholars experience some form of racism at their college campuses. A key part of the scholars programs aims to “holistically” prepare their students by having them participate in a lecture-based course taught by Adrienne Keene, Cherokee, who is an assistant professor of American Studies and Ethnic Studies at Brown University.

The course, Settler Colonialism, Resistance and Resilience, teaches students about what they might face in college. By the end of the course, students walk away with an understanding of what settler colonialism is, an understanding of its role in contemporary Native communities, how to resist it through activism, law, policy and research and how to understand Indigenous scholarship.

During their time in this program, students are encouraged to be “unapologetically Indigenous,” said Mikaela Crank, Diné, and director of the College Horizons Scholars Program. And “to uphold western and Indigenous ways of knowing without compromise at their higher educational institutions.”

Dior's SAUVAGE, Cont.

represented in mainstream culture, we sometimes look to, and are proud of, representations that are actually offensive. Invisibility is, as Dr. Stephanie Fryberg says, the modern form of racism against Native people.

Invisibility negatively impacts Native communities and non-Natives alike. This is why it is important that Native and non-Native allies push for opportunities for Native people to be completely in charge of their story — that their perspectives and experiences are welcomed. This campaign claimed to have collaborated with Native peoples, but the fundamental issue is that Native people were used to tell a pre-established narrative, one that the company wanted because they saw this narrative as being profitable. This isn’t collaboration, this isn’t ally ship.

Instead, we need authentic, accurate, and contemporary representations of Native Americans.

There are excellent examples in Indian Country of Native-led brands and companies, like B.Yellowtail, that Dior should look to understand how Native people exist in a modern context.

When the campaign was released August 30, swift condemnation came from Native and non-Native allies. The company started deleting negative comments, then as of 5 p.m. Eastern Time, they

pulled the campaign off of social media. But our work is not done. What is Dior going to do to make this right? Will they pull the entire national campaign? Will they apologize? There is more that will and should unfold here. We cannot allow Dior to bury this issue. Native peoples and allies stood up and made their voices heard.

We will no longer stand for or accept cultural appropriation, toxic stereotypes, bias or racism against Native peoples. We need better allies, and we hope Dior can learn to be one.

#BoycottDior #NativeTruth #IllumiNative #BeIllumiNative

Crystal Echo Hawk is the Founder and Executive Director of IllumiNative.

About IllumiNative

IllumiNative, is a Native-led nonprofit, launched to increase the visibility of Native peoples in American society by changing the national narrative. IllumiNative challenges negative narratives, stories, and stereotypes about Native peoples. We provide tools for Native advocates and allies including youth, community and tribal leaders, activists, and professionals across critical sectors — to develop and advocate for accurate and contemporary representations and voices of Native peoples.



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Local Quilters are Semifinalist in International Quilt Show



Photo was taken by Linda Visnaw and provided by sender

FOR IMMEDIATE RELEASE

Paducah, Ky – The Hopi School Quilters from Kykotsmobi, Ariz. are a semifinalist for the 2019 AQS QuiltWeek® – Fall Paducah, Kentucky September 11 – 14, 2019, at the Schroeder Expo & Car-roll Convention Center in Paducah, Ky.

AQS has chosen to display the quilt, LOMA NAT WATNI—BOUNTIFUL HARVEST, in this 3rd Annual contest. Three quilting authorities will judge this elite group in Paducah, awarding first, second, and third place prizes in 15 categories, along with Judges’ Recognition. Seven overall awards will be decided by public vote from among the fifteen 1st Place quilts. Winners will be announced at The Quilter’s Gala, which takes place at Walker Hall in Paducah at 6:00 p.m. on Wednesday, September 11, 2019. Cash awards totaling \$121,250 will be granted, including \$20,000 for the Best of Show; \$11,000 for the Best Wall Quilt; \$10,000 for 1st Place Overall; \$9,000 for 2nd Place Overall; \$8,000 for 3rd Place Overall; \$7,000 for 4th Place Overall; and \$6,000 for 5th Place Overall. Regardless of how LOMA NAT WATNI—BOUNTIFUL HARVEST places in the final judging, all semi-finalists’ quilts will be displayed at the show, which is expected to draw more than 30,000 people.

AQS Founder and President Meredith Schroeder says, “Creativity and color are themes that run through the contest quilts this year. Regardless of whether the attendees enjoy traditional bed quilts or innovative art quilts, there will be quilts for everyone to enjoy.”

Quilts were entered in this international contest from 38 U.S. states and 15 other countries. Come see a wide range of special exhibit quilts including: New Quilts From an Old Favorite: Oak Leaf and Reel; Bold by Design: Kaffe Fassett; The Dirty Dozen: Provence to Paris; SAQA: Metamorphosis; From Hands Alone: Selected Quilts from the Collection of Chris Moline; Cherrywood Challenge 2018: Prince Tribute, sponsored by Innova; Quilts of Valor: A 50 State Salute; Innovative Pieced Quilts by Cynthia England; International Miniature Quilt Exchange; AQS Best of Show Winners Through the Years; and the AQS Authors’ Showcase.

The American Quilter’s Society hosts several shows annually, each with its own quilt contest. Besides the Paducah, KY show, AQS hosts other prestigious shows in Daytona Beach, Fla.; Lancaster, Pa.; Grand Rapids, Mich.; and Charleston, S.C.

For further information, please contact: The Hopi School at 928-401-6451 or Bonnie Browning, AQS Executive Show Director at 270-898-7903.

Navajo, Hopi Nations Have High Rates Of "Plumbing Poverty"



This map shows the proportion of households that lack running water, a shower, and/or a toilet, referred to as “plumbing poverty” Credit Courtesy of Shiloh Deitz

Melissa Sevigny
KNAU.org

Researchers at the University of Oregon used Census data to make the first nationwide map of what they call “plumbing poverty”—households that lack running water, a shower, or a toilet. KNAU’s Melissa Sevigny reports the Navajo and Hopi Nations stand out dramatically.

The study found nationwide Native American households are nearly 4 times as likely to lack complete plumbing. In Arizona’s Navajo and Apache counties, those odds jump to 13 times as likely.

Lead author Shiloh Deitz says plumbing poverty affects nearly half a million U.S. households. Race and ethnicity remain a factor even after income and type of house are considered.

She says, "Looking at the map, we hope that policymakers and water managers can see, OK, this is an area of high need, and investigate what’s going on and why it’s been going on, and what might be done to ameliorate that inequality."

Its estimated 40 percent of Navajo households lack running water. The study did not measure related factors like water quality or cost.

This map shows the proportion of households that lack running water, a shower, and/or a toilet, referred to as "plumbing poverty"

Annual Rabies Vaccination Clinic More Than Doubles the Number of Dogs and Cats Vaccinated from Last Year



Vaccination Clinic Team: Indian Health Service Office of Environmental Health & Engineering, Hopi Public Health Compliance Program, Hopi Small Animal Control Program, and Midwestern University Photo by George Chung

LT George Chung, IHS
For Media Release

Hopi, Ariz. - The annual rabies vaccination clinic took place on August 13-15, 2019 at seventeen locations across the Hopi Reservation where 439 dogs and cats were vaccinated against the rabies virus. This count is two-and-a-half times higher than the number of animals vaccinated in the previous year. We thank all the pets and pet owners who were patient with us as we dealt with the unexpected, but greatly appreciated, high turnout.

This year, the free vaccination clinic was a collaborative effort by the Indian Health Service Office of Environmental Health and Engineering, Hopi Public Health Compliance Program, Hopi Small Animal Control Program, and Midwestern University. The veterinary crew from Midwestern University consisted of 11 members who traveled all the way from Glendale, Ariz. to provide much needed vaccination services to the dogs and cats on the Hopi reservation. In addition to the rabies vaccine, vaccines for parvovirus and distemper were also offered if requested by pet owners. Ongoing prevention of rabies is an important public health measure. Rabies is a zoonotic disease that can be transmitted from animals to humans. Any warm-blooded animal can contract, carry, and transmit rabies. Recorded human deaths in the United States have dropped significantly to one or two per year. This is because of active campaigns to vaccinate dogs and cats and improved vaccines for humans.

While the veterinary crew was busy vaccinating dogs and cats, the Hopi Public Health Compliance Program was busy collaring 244 dogs with tick collars. The prevention of ticks is another important public health measure. Ticks are carriers of Rocky Mountain spotted fever (RMSF), a potentially fatal disease if left untreated. By preventing ticks from latching onto dogs, it will prevent ticks that have RMSF from being brought into or around your home.

So thank you again to everyone who brought their dogs and cats out for the vaccination clinic.

If you have any questions regarding the rabies virus, please contact the Office of Environmental Health and Engineering at 737-6281 or Hopi Public Health Compliance Program at 734-3403.

The 2019

Barbara Chester Award Ceremony

Saturday, October 5th

at Moenkopi Legacy Inn

The Barbara Chester Award is given every three years to one outstanding clinician/practitioner who treats victims of torture, their families, and communities.

Dr. Sana Hamzeh has been selected as the eighth recipient of the Barbara Chester Award for her life-empowering work which has helped nearly 20,000 survivors of torture, refugees, individuals with PTSD, anxiety and depression, and other vulnerable populations.

- **Welcome Reception** - Friday, October 4th, 5:30-6:30 pm
- **Breakout Sessions on Healing from Trauma** - October 5th, 9:00 am-12:00 pm
- **Award Ceremony Lunch** - October 5th, 1:00-2:00 pm
- **Award Ceremony Reception** - October 5th, 2:00-4:00 pm

***This is an open event, but PLEASE RSVP to ensure meals and seating!**

To RSVP or For More Info ► BarbaraChesterAward.org | bcaward@hopifoundation.org | 928-734-2380

The Barbara Chester Award is a project of

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New Parents?

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The Hopi CHR's proudly present the FAMILY SPIRIT Program, an in-home visitation service for expectant mothers, first-time parents, and toddlers up to three years of age.

Family Spirit is a NO COST, Confidential, Family Strengthening curriculum designed to help create healthier pregnancies, provide encouragement & guidance, and implement health education on topics such as:

- ~Prenatal/Infant Care
- ~Healthy Child Development
- ~Life Skills ~Goal Setting

FOR ENROLLMENT INFORMATION PLEASE CONTACT US AT: (928) 737-6342

