

Hopi Education Endowment Fund Holds Annual Student Donor Recognition Event

HOPI TUTUVENI
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Crowd of participants at the Student Event (Photo by Carl Onsae/HT)

CARL ONSAE
HOPI TUTUVENI

Tempe, Ariz. - The Hopi Education Endowment Fund (HEEF) held their Annual Student Donor Recognition event on Wednesday, August 21, 2019 at the Double Tree Hotel in Tempe, Ariz.

The event was held to honor the newly funded students who were awarded scholarships funneled through the Hopi Tribe Grants and Scholarship Program with funding coming from the HEEF.

Approximately 26 Hopi students attending various colleges and universities were awarded scholarships from various scholarship categories, such as the Peabody Navajo Generating Station Scholarship, Hopi Academic Achievement Award, Fall 2019 Scholarship Award, and the Dianne Humetwa Scholarship, to name a few.

In addition to honoring newly awarded Hopi students the event was also utilized to recognize the donors who made the event and scholarships possible via their generous donations and support and for the one night

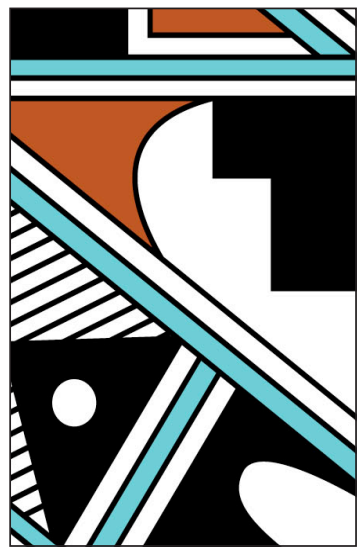
banquet event.

Donors which were acknowledged included Peabody, Salt River Project (SRP), Arizona State University, Osborn Maledon, Walker & Armstrong, Patricia Ryan & Terri Hall, University of Arizona, Clause Law P.L.L.C., Northern Arizona University, Freport-McMoran, Terraform Development, LLC, and The Bott Group - Merrill Lynch.

The theme of this year's event, "Imagine", was to inspire the newly funded students to imagine a world of possibilities and to help the students imagine a world of

More on Page 4

Hopi Tribal Council Duly Adopts Resolution H-064-2019 to Execute Lease Agreement with Public Health Service – I. H. S. for Existing Hopi Health Care Center



Romalita Laban, Managing Editor
Hopi Tutuveni

Kykotsmovi, Ariz. - August 26, 2019, with a quorum present Hopi Tribal Council Members voted, 18 in favor, 0 opposed and 1 abstaining, to adopt Resolution H-064-2019 which authorized the Chairman of the Hopi Tribe, or his duly authorized designee, to execute a Lease Agreement with Public Health Service – I.H.S., retroactive to January 1, 2018 and for a term of twenty (20) years ending on December 31, 2037 with no renewal options.

Further language in the approved resolution included that "pursuant to Hopi Tribal Council Resolution H-075-2015, the Hopi Tribal Council authorized the Chairman or his designee to enter into negotiations on behalf of the Hopi Tribe towards a new lease with the United States Public Health Service for the existing Hopi Health Care Center; and...the Hopi Health Care Center provides health care and emergency services to the Hopi Community on and near the Hopi Indian Reservation, and it would be in the best interest to continue to waive compensation and Rental Bond for the purpose and term of this lease."

According to public information documents acquired from the Hopi Tribal Secretary's Office, the action required Village input from "Two (2) Prior Village Land Assignments (Mishongnovi & First Mesa Consolidated Villages)" In comparing the final Resolution to a previous DRAFT Resolution included in the packet, edits to the language occurred, which may have aided in getting the final Resolution H-064-2019 approved.



Hopi Health Care Center, Front (Photo by Carl Onsae/HT)

CURRENT INDIAN NEWS

Amazon rainforest burns...
Read more about how this will impact the entire world and cultures

More on Page 5

COLUMN

LARRY'S CORNER
"Like a Hurricane on the Reservation"
Read how Larry is preparing for a storm

More on Page 7

COMMUNITY

Kanesha Quanimptewa...
Read more about her award and her work with the CHR.

More on Page 3

PUBLIC



HEEF's annual Student Recognition...A success
Read more about how the event was a success.

More on Page 4

die Wangen, die was auch immer schmeckt. Es handelt sich um die hochranzige Bespiegelung des Privatlebens der Kunststifter Bibi, die vielleicht in Wahrheit gar keine Kunststifter, sondern nur so ist, wie sie sich darstellt, aber was weiß das schon.

Ihre Visions begreifen wir immer mit der gleichen Weisheit. Wie sie es spieglein, nimm, nimm! Liebes spieglein, zeig mir, was ich nicht sehe! Und die Kunststifterin hat bisher noch keine Visionen gehabt. Die Kinder dann stets sofort und sehr deutlich aufforderte: „Bitte hört den Schwachsinn in euren Zimmern.“

Letzte Woche kam dann Bibis Song heraus, seitdem interessieren sich auch Menschen jenseits der elf für Bibi. Der vollständige Titel ihres Liedes lautet: „How it is (Wap-ub)“ Er brach mehrere Rekorde.

Und nennt steht Bibi da, und sofort tut es mir leid, dass ich ihr zuvorgebereits das Wort Schwachsinn in den Mund genommen habe. Bibi trägt etwas sehr enges Schwarzes und sieht total hübsch aus. Sie sagt: „Hallo, ich bin Bibi“, und ich erkenne den Sound in ihrer Stimme, und es fällt mir die Ordnung auf. Auf dem Fußboden hockt Julian, Bibis Freund, der ab und zu lächelt und ansonsten mit seinem Handy beschäftigt ist. Wir gehen rüber zum Sofa und setzen uns nebeneinander, und trotz der „good vibrations“-kriege ich kurz einen heftigen Gehirnanfall, weil ich mich nicht entsinne, was ich in den Willen 20 Minuten lang mit Bianca Heinicke reden sollte! Über Schminkeklipps vielleicht oder über die lustigsten Franks (für die älteren unter

(Fees may be subject to apply)

We sincerely apologize for any confusion and/or misspellings. Askwali/Kwa kwa.

Two-day Native Artist Professional Development Training Being Hosted by the Hopi Tribe

Tosa Two Heart
FOR IMMEDIATE RELEASE

Moenkopi, Ariz. - A two-day Native Artist Professional Development training will be hosted by the Hopi Tribe at the Moenkopi Legacy Inn & Suites in Moenkopi, Ariz. on Tuesday, October 15th and Wednesday, October 16, 2019.

Native artists from the area will have the chance to develop their business skills through a culturally-relevant training program that will be taking place in October. At the two-day training, artists will learn how to market their art, set budgets and pricing structures, develop a business plan, and more. Native artists at any level of their arts business, including those with little to no experience, are encouraged to attend.

The workshop is a project of the First Peoples Fund in partnership with the Hopi Tribe. The training curriculum was developed by First Peoples Fund, a national Native organization committed to supporting and honoring Native American, Native Hawaiian and Alaska Native artists. The Surdna Foundation is providing funding for this training, and is

at no cost for participants to register and attend.

The training will be held from 9:00 a.m. to 4:30 p.m. on Tuesday, October 15 and Wednesday, October 16 2019 at the Moenkopi Legacy Inn & Suite. Registration is limited to 20 artists, with sponsoring tribal members to receive preference.

Advanced registration is encouraged, visit <http://www.firstpeoplesfund.org/napd-registration>.

“The Native Artist Professional Development training is a great opportunity for Native artists to learn how to expand or plan their own entrepreneurial endeavors,” said Tosa Two Heart, Program Manager of Community Development at First Peoples Fund. “The instructors carry great experience in the field and our training curriculum is founded in indigenous values and guided by Native artists and culture bearers”.

For more information on the Native Artists Professional Development, please visit www.firstpeoplesfund.org or contact Tosa Two Heart at 605-348-0324. Register online at www.firstpeoplesfund.org/napd-registration.

HEALTHY LIVING

Low Blood Sugar Can Be Treated

Ryan Carl, Diabetes Prevention Educator
For Hopi Tutuveni

Low blood sugar

People who are taking medicine or insulin for diabetes need to know the signs and treatment for low blood sugar. Sometimes the medicine or insulin can make your blood sugar go too low. Missing meals, taking too much insulin, or other medications, or increasing your physical activity, are some other reasons, which cause low blood sugar.

Low blood sugar signs:

- Blood sugar is too low if it falls below 70. Test your sugar when you feel any of these signs:
- Shaky or light-headedness
- Cannot think clearly
- Nervous or sweaty
- Angry or confused
- Tired
- Hungry

If your blood sugar is below 70, you need to get something to eat or drink.

How Can You Treat Low Blood Sugar?

Testing your blood sugar will help you

keep your blood sugar in good control. Most people test their blood sugar at least twice a day. They also test when they feel signs of low or high blood sugar.

Treating low blood sugar

Treat low blood sugar quickly. If your test shows your blood sugar is below 70, you need to get something to eat or drink. Have any of these foods or drinks:

- ½ cup of fruit juice
- 1 glass of milk
- 4 teaspoons sugar
- 3 pieces of hard candy
- 1 tablespoon of honey

Wait for 15 minutes and test your blood sugar again. If it is still low, eat or drink one of the items above. If you are not scheduled to eat or have a snack in an hour or so, you may need to eat earlier. Many people over-treat when they have low blood sugar. It is best to eat the recommended amounts.

Remember, your health care provider needs to know about your low blood sugar reactions. You may need a change in our medicine, insulin, or diet. If you would like more information about diabetes education, please call the Special Diabetes Program at (928) 734-3432.

GREEN LIVING

How You Can Eliminate Food Waste

(StatePoint) A large amount of food in the U.S. is never eaten. However, there are many easy ways families and communities can eliminate food waste in their daily lives, while also protecting the environment.

Each year, more than 66 trillion gallons of water is used to produce food that is estimated to be lost or wasted. Wasted food represents about 8 percent of all global greenhouse gas emissions, according to Food and Agriculture Organization of the United Nations (FAO).

More importantly, according to World Wildlife Fund (WWF), food production is the primary contributor to deforestation, forest degradation, and grassland conversion, harming wildlife and the habitats they call home.

“Finding harmony between agriculture and nature may be the most important social, economic, and ecological issue of this century,” says Pete Pearson, WWF’s senior director of Food Loss and Waste.

Bringing people together from the hotel and kitchen sectors, retail and food service sectors, as well as schools and farms, a report from WWF called “No Food Left Behind,” explores how to measure and reduce waste, from field to table. Food waste and loss is a huge environmental issue that everyone can do something about, in their homes and their communities. Use these tips from WWF to get started:

Shop Smart

The choices you make at the supermarket matter. Monitor what goes in and out of your fridge. Are you buying more than needed and chucking the rest into the garbage? Though great sources of nutrition, about 45 percent of all fruits, vegetables, roots and tubers are wasted, according to the FAO. Use the freezer! Consider making a weekly meal plan that includes frozen meat, seafood, produce and canned

products (especially in the off-season) so that you can shop with a realistic sense of what you actually need and not feel pressure from items spoiling. Still left with excess? Compost, but work to reduce what goes in the compost bin!

It’s also important to shop for foods grown and raised sustainably. Look for eco-labels on packaging. For example, sustainably caught seafood means the fishery is taking steps to reduce by-catch (fish caught unintentionally) which allows marine wildlife populations to thrive long-term. When it comes to coffee, an eco-label might mean the product was sourced in an environmentally responsible way. Not seeing eco-labels at your store? Ask your grocer to consider stocking shelves with brands working to eliminate wasteful production practices.

Get Schools Involved

Schools can do their part to teach kids the value of food by introducing strategies for reducing waste. WWF is working with students and teachers, grades 5-12 in cities nationwide, to conduct food waste audits, and build a connection between food, wildlife and habitat conservation. The WWF Food Waste Warrior Toolkit is a free resource offering lesson plans integrating math, science and language arts that can be adjusted by grade level.

“Turning the cafeteria into a classroom allows students to immediately understand the impact the food system has on the environment, empowering them to make changes and to be tomorrow’s leaders on food waste reduction,” says Pearson.

For resources and information about food waste, visit worldwildlife.org/food-waste.

By doing our part and eliminating food waste, we can help save the land, water and energy upon which people and wildlife depend on to survive.

Kanesha Quanimptewa Attains Award for Exemplary Work at the 2019 Community Health Representative Summit



Kim Russell, Executive Director - Arizona Advisory Council on Indian Health Care, Kanesha Quanimptewa, CHR and Loretta Haven, Consultant - Phoenix Area Indian Health Services PHN/CHR Consultant. Photo by: Joyce Hamilton

By: Joyce Hamilton, CHR
For Media Release

Tucson, Ariz. - August 21, 2019 Kanesha Quanimptewa received an award for exemplary work at the 2019 Community Health Representative (CHR) Summit in Tucson, Ariz.

Nominations were submitted by peers, colleagues, and the community for the CHR Summit held on August 21, 2019 in Tucson, Arizona. Quanimptewa was nominated by Dr. Johnson, MD at the Hopi Health Care Center for her work with the Chronic Pain Management program.

“Kanesha has been working in partnership with the Hopi Health Care Center Chronic Pain Management committee for the last year for community outreach for opioid abuse prevention. She has been a very active and helpful contributor to the outreach program, hosting booths and developing programming for multiple events and sharing opioid information in an effective, fun manner. She also completed a training to become a facilitator for a "Chronic Pain Self-Management Program" and is doing a fantastic job as

one of the ongoing facilitators for this program which provided non-pharmacological treatment modalities to patients with chronic pain. In addition, Kanesha has been partnering with the Hopi Health Care Center PHN program and the Palliative Care committee to provide supportive home visits to patients with complex illnesses and at the end of life. She is dedicated, enthusiastic, and a real asset to the CHR program and to the Pain and Palliative care programs at the Hopi Health Care Center. On behalf of these programs and the Hopi Health Care Center Medical staff, I would like to nominate her for the outstanding CHR award” stated Dr. Johnson, Hopi Health Care Center.

Several CHRs were also nominated for the award; those being Lori Monongye-Russell, Elyse Monroe, Rose Namoki and former CHR Manager Beatrice Norton. Nominations were carefully reviewed by Loretta Haven, Consultant - Indian Health Services PHN/CHR, and Kim Russell, Executive Director - Arizona Advisory Council on Indian Health Care, and Yanitza Soto - Arizona Department of Health Services CHW Manager.

Hopi Community Health Representative Program Staff Attain Certification



Elyse Monroe and Cindi Polingyumptewa, Central Arizona College Graduates - Community Health Worker Certificate Recipients Photo by: Joyce Hamilton

By: Joyce Hamilton CHR
For Media Release

Coolidge, Ariz. - August 19, 2019 was a sweltering hot day in the valley which was overshadowed by a joyous occasion as Ms. Elyse Monroe, Community Health Representative (CHR) and Cindi Polingyumptewa CHR, received certificates in the Community Health Worker Certificate Program.

CHR’s Monroe and Polingyumptewa enrolled in the year long course through Central Arizona College to earn a certificate in the Community Health Worker (CHW) program. Both CHR staff members worked a full-time job in addition to full-time student work to earn their certification.

The 32 week program provides stu-

dents with skills in various areas such as Epidemiology, Communicable disease, School Health, Maternal & Infant Health, adolescent and adult health, case studies along with a variety of topics. The CHW certificate program provided them with the skills necessary to carry out the job duties for the Hopi CHR program.

A graduation ceremony was held on Saturday, August 19, 2019 at Central Arizona College to honor the graduates and present them with certificates. Cindi Polingyumptewa stated, “The classwork was challenging, I was forced to balance my daily job, class work and home life throughout the year, but taking the classes helped me to learn a variety of skills to apply in my job as a CHR.” She further shared, “I am proud to wear my badge as a Community Health Worker!”

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Hopitutuqaiki Completes 2019 Preschool Language Immersion Program



Marilyn Para, Hopitutuqaiki teacher and Tressa Saufkie, teacher-aide with Hopi language immersion preschool students. The photo was taken in the Preschool classroom at the Peace Academic Center in June, 2019. (Photo by Bob Rhodes)

**Hopi Tututuqaiki
For Immediate Release**

Kykotsmovi, Ariz. - August 23, 2019, The 2019 Hopitutuqaiki Hopi language immersion program is now complete for 2019. Pre-school students have learned to listen and speak in Hopi. This program is an introduction so that families can continue to encourage Hopi language at home.

Hopitutuqaiki, with the support of the Hopi Education Endowment Fund (HEEF), has completed 12 years of Hopi Language Immersion Arts-Based Preschool for 3-5 year-old children. The class is held in June with a celebration of the summer and arts display in August. The annual art show and potluck attracted about 45 people and impressive art projects in sewing, crochet, weaving and stained glass were on display. This year, the artwork of the preschool was displayed and the class instructor, Marilyn Parra, described the program in Hopi. This year's program started with 8 students. The students entered the class with very little Hopi language ability and after four weeks were able to sing songs and follow directions in Hopi. They learned their Hopi names and were able understand their instructors. By the end of the four-week program, students spoke in both English and Hopi but the instructors spoke only Hopi to the children. At the potluck, one of the parents spoke of her child who now requires the family to do proper Hopi etiquette at mealtime, offering before the meal and thanking

after. She reminds her brothers if they forget. After only four weeks of class, the students have picked up a lot of Hopi language, according to the parents. The parents only wish the program could go longer and for older children.

HEEF has been a long-time contributor to Hopitutuqaiki, having given Imagine Grants to the program 9 times, with three of those supporting the Hopi language immersion preschool. Both HEEF and Hopitutuqaiki realize that language loss is a major concern on Hopi and are doing what they can to try to reverse it. Hopitutuqaiki continues to support Hopi language and culture as it provides classes in various arts and crafts. The school is now actively looking for funding to move its language immersion program into a year-round activity. Fortunately, HEEF continues to raise funds to support college scholarships for Hopi students and also has given Imagine Grants to local programs like Hopitutuqaiki on Hopi each summer for the past several years to support their non-profit activities.

Hopitutuqaiki has been providing arts/crafts classes using Hopi language and culture as a basis for learning since 2005. The school is working to develop a program derived from Hopi strengths and values and wants to have a year-round program as an arts-magnet school on Hopi.

More information about Hopitutuqaiki can be found at the school website: www.hopischool.net or by calling the school at 928-401-6451. The mailing address is P.O. Box 583, Kykotsmovi, Ariz., 86039.

Hopi Education Endowment Fund Holds, Cont.



Students get their certificate from the Hopi tribe dignitaries (Photo by Carl Onsae/HT)



Special performance by renowned artists (Photo by Carl Onsae/HT)

understanding of peace throughout their lives.

Shon Quannie, a member of the HEEF Board, was the Master of Ceremonies and he held his own by introducing several speakers and performers. As a member of the HEEF Board, he expressed gratitude for all the hard work that was put into the event.

Wane Taylor, Jr. former Chairman of the Hopi Tribe, opened the eventful evening by expressing a prayer. Taylor also thanked all those in attendance and paid special gratitude to every student who had been awarded as well, as wishing them all the best of luck in their endeavors.

In addition to being provided a very pleasant dinner and the prayers for a good future, Derrick Davis, from the Village of Oraibi, Ariz. performed his award winning Hoop Dance performance for the audience. Davis was accompanied by renowned Hopi artist, Ryon Polequaptewa, who performed songs, which Davis kept perfect, beat and step to.

The expression on the audience member's face was evidence that the performance was awe inspiring to them. To add to the awe-inspiring performance the night's agenda segued into the evening Keynote Speech provided by local Hopi

woman, Deborah Secakuku-Baker.

Deborah Secakuku-Baker, from the Village of Sipaulovi, Ariz. gave a profound speech about where she came from and how each and everyone of the students can become a success story. Her speech was based around the theme "Imagine" and she expressed a desire towards imaging a world of a healthy living Hopis. She expressed

to the students in attendance that each of them could make that happen and one of the first steps to take was to simply imagine that occurring for the hope and desire to be fulfilled. The audience was very attentive and it seemed that Secakuku-Baker's speech touched each of them in a unique way.

The event ended with the raffling of 4 gift baskets valued at over \$1,000 to four lucky ticket holders. The night ended with joy, laughter and supportive excitement for the newly awarded students with the future at their doorstep. At the completion of this event the HEEF will already start preparing for the next event in 2020. Time will tell what type of recognition event the HEEF has in store for the next batch of awarded students during its twentieth anniversary year of 2020.

2019 4TH Annual Spiritual, Physical, Emotional, & Mental Health Gathering

Friday, October 4, 2019

Breakfast will be served at 7:30 AM

Twin Arrows Casino & Resort
Flagstaff, Arizona

Registration is available at
Hopi Behavioral Health Services or Eventbrite.com
(Search for 2019 4th Annual Spiritual, Physical, Emotional, & Mental Health Gathering)
LIMITED REGISTRATION!

Transportation will be provided by Hopi Senon Transit
LIMITED SEATING
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FREE EVENT

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Hopi CHRs Proudly Present

3rd Annual Youth Conference

NOVEMBER 29, 2019

We cannot always build the future for our youth,
BUT WE CAN BUILD OUR YOUTH FOR THE FUTURE.
Franklin D. Roosevelt

Ages 11 – 18

@ the Peace Academy
(formerly Hopi Mission)

in Kykotsmovi

from 10 am – 3 pm

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BREAK THE SILENCE
SPEAK YOUR TRUTH

For more information, please call us at (928) 737-6342.

As Amazon rainforest burns, Indigenous women call on world for support



Picture by original poster

By **Brian Oaster**
Indian Country Today

Scientists say the fires in the Amazon are human-made, and many claim fires were ultimately spawned by Brazilian President Bolsonaro’s anti-Indigenous agenda

Indigenous Amazonian chieftains warned the world about Bolsonaro. The right-wing authoritarian known as the ‘Trump of the Tropics’ took Brazil’s presidential office in July. And now the Amazon is on fire.

Scientists count 72,843 fires in the Amazon this year, the highest number in recorded history. Roughly 10,000 of these have erupted since Thursday last week. And no, it’s not climate change at work.

In the midst of the fires, Indigenous women leaders are calling out to the world in need of support. Many claim Bolsonaro’s ideologies are spawning race-based retaliations, and the Amazon is suffering.

Scientists find ‘nothing abnormal in

the climate,’ citing humans as firestarters

Scientists at Brazil’s national space research institute say they find no meteorological abnormality that could encourage the forest fires. During the month of June, however, the Brazilian Amazon suffered an 88 percent increase in deforestation, and the current number of wildfires is 83 percent higher than the same time last year.

“There is nothing abnormal about the climate this year or the rainfall in the Amazon region, which is just a little below average,” says national space researcher Alberto Setzer. “The dry season creates favorable conditions for the use and spread of fire, but starting a fire is the work of humans, either deliberately or by accident.”

No accident, say Indigenous communities. Their reports point to cattle ranchers and profit-motivated companies — emboldened by Bolsonaro’s anti-Indigenous hostility — who have been starting the fires with petrol bombs.

I used to be called Captain

Cont. On Page 8

Native Americans living in rural America are being left behind in today’s digital age



(Photo: Markus Spiske)

Joseph RedCloud
For **Indian Country Today**

Chief RedCloud’s descendant Joseph RedCloud visits the nation’s capital to bridge the digital divide for rural Native Americans

My direct ancestor, Chief RedCloud, went to Washington, D.C. after signing the Fort Laramie Treaty of 1868 that settled RedCloud’s War and established the Great Sioux Nation. Over the years, my other ancestors (Chief Jack RedCloud, Chief James RedCloud, Chief Edgar RedCloud and Chief Oliver RedCloud) also traveled to the Nation’s capital to fight for the rights of Native Americans. Last week, I followed in the footsteps of my ancestors and met with federal government officials.

My ancestors fought for our sacred land, which remains an issue today, notwithstanding the 1868 Treaty. Yes, it may come as a surprise to most Americans that 150 years ago, after years of battles, the U.S. government settled the land disputes with the Lakota, Nakota, and Dakota Sioux Tribes to ensure Tribal ownership of the Black Hills. No sooner was the ink dry on the Treaty, the Black Hills were taken from us and given to gold prospectors. Sorry for the digression, but our history with the United States government continues to haunt us.

In my meetings last week in Washington, D.C., I was struck by how welcoming and attentive people were to me. While I came in peace, my message was direct and forceful. Native Americans living in rural America are being left behind in today’s digital age.

In the 1800s, my ancestors fought for land rights. Today, our battle is for the basic necessities of housing, food, edu-

cation, communications and Internet access. It may surprise you to learn that the Pine Ridge Indian Reservation is larger than the state of Rhode Island. Yet we have only a few cell towers to serve the entire reservation whereas Rhode Island has more than 1,000 cell towers.

Back home, Tribal residents suffer with no or spotty coverage on roads and homes and huddle around an Internet Library for the only free Wi-Fi service on our Reservation. As I walked around Congress, the Federal Communications Commission (FCC) and other areas of Washington, D.C. last week, I witnessed the digital age — people glued to their phones and computers, presumably conducting business and communicating with loved ones. I thought, if only our people had the same access to information and communications, then maybe we would be able to realize the American dream and not suffer from chronic unemployment, devastating poverty and other third world living conditions. Surely, my message of inclusion and access to essential broadband services would be well received and supported by our Nation’s leaders, right?

My first stop was the office of Federal Communications Commission Chairman Pai, who is the Nation’s top communications leader. On the Federal Communications Commission web page, it prominently states “Bridging The Digital Divide For All Americans,” which surely includes the Nation’s first Americans, e.g., Native Americans. In fact, Chairman Pai himself states, “My number one priority has been closing the digital divide and bringing the benefits of the Internet age for all Americans.” I applaud Chairman Pai’s message of inclusion and closing the digital divide, which is

Cont. On Page 8

Kayenta Mine layoffs hit, as Navajo Generating Station closure looms



A bulldozer crawls over a pile of coal at Peabody’s Kayenta mine on the Navajo Nation in this 2012 photo. The mine is closing this month, ahead of the December closure of its only customer, the Navajo Generating Station. (Photo courtesy Peabody Energy)

Harrison Mantas
Cronkite News

The last 265 workers at Kayenta Coal Mine are being laid off this month, another step toward the looming closure of the Navajo Generating Station that will bring the loss of hundreds more jobs this winter.

The mine was already down from about 350 workers last year and will likely retain only a token force of workers to help with cleanup after the mine ships its

last trainload of coal to the power plant, its only customer.

“It’s a travesty,” said Phil Smith, a spokesman for the United Mine Workers of America, which represents mineworkers at Kayenta. Union officials said they are in talks with the mine owner, Peabody Energy, on the size of the remaining workforce.

The power plant is set to close at the end of this year after its owner, the Salt River Project, said it was no longer cost-effective to run the coal-fired

Cont. On Page 8

Elizabeth Warren says US has a ‘moral obligation’ to Indian Country

By **Jourdan Bennett-Begaye**
Indian Country Today

Presidential candidate Sen. Elizabeth Warren, D-Massachusetts, rolls out her 19-page policy plan for Indian Country less than three days away from a historic Native presidential forum in Iowa.

Her new plan is a comprehensive legislative proposal called the “Honoring Promises to Native Nations Act” that she and Rep. Debra Haaland, Laguna Pueblo and D-New Mexico, worked on together. Haaland publicly endorsed the senator late last month.

Warren’s policy plan came three weeks after Julián Castro released his “People First Indigenous Communities” policy. But Warren’s is a little more thorough.

Along with the 19-page proposal, there are the 20 pages of legislative appendices, and a 1-page summary.

(ICYMI: Haaland calls Warren ‘a great friend ... and a great partner for Indian Country’)

Haaland said it’s time for the government to live up to its responsibility.

“Native American communities have endured a long history of oppression and broken promises — from blankets laced in disease to times when my grandparents and others in their communities were taken away from their families and put into boarding schools — the federal government has failed to live up to it responsibility to Native Nations to provide support for basic necessities in exchange for land and mass extermination of Native people,” Haaland said. “Congress will have an opportunity to address the longstanding failures of the federal government. This legislative proposal is the vehicle to further the conversation about what Indian Country needs for these promises to be adequately fulfilled, and to empower tribal governments to serve their people. The federal government must honor its promises.”

Besides having the help from Laguna Pueblo leader who has actively been fighting for Native communities at the federal level since inauguration day, Warren’s proposal “Honoring Promises” stems from two reports released by the United States Commission on Civil Rights.

The first report came out in 2003 revealing the “unmet needs” in Indian Country. A follow-up report “Broken Promises: Continuing Federal Funding Shortfall for Native Americans” was released last December. It looked at how far the needle was moved in Indian Country -- it barely moved.

The chair of the commission, Catherine E. Lhamon released a statement addressing Warren’s policy plan.

“With the release of our report, the U.S. Commission on Civil Rights called for immediate Congressional action to ensure Native Americans and Native Hawaiians live, work, and learn with the same expectations for opportunity and equality to which all other Americans have access,” Lhamon said. “We are grateful that Senator Warren and Representative Haaland

heard that urgent call, and we look forward to working with them on legislation to address the Commission’s recommendations.”

Warren said the government must “end the neglect” and “as a nation, we are failing in our legal, political, and moral obligations toward tribal governments and Indigenous peoples.”

Part of ending the neglecting for the senator is acknowledging the history of Native people. “Native history is American history,” she says and supports it being part of the curriculum in public schools across the country.

If anything, the 19 pages exemplify that the senator understands the needs of tribal nations and sees them as political entities and sovereign nations, not a race. But she’s also realistic.

“This legislation will not address every major policy issue of concern to tribal nations and Indigenous communities,” she said in the policy. “But it will represent an urgently needed and long-overdue step toward ensuring that the United States finally, and for the first time, fully meets its resource obligations to Indian Country.”

Within each policy area Warren reinforces the nation-to-nation relationship, tribal sovereignty and self-determination. Keeping that in mind, she wants to receive input from tribal citizens, tribal leaders, stakeholders, the public, and experts before Congress looks at the final product.

The entire plan can be broken down into five areas: Native history, treaty and trust obligations, resources for Indian Country, structural changes, and policy areas.

The policy areas of Warren’s plan focus on:

- Economic development (physical infrastructure, digital infrastructure, financial infrastructure, business development, small businesses)
- Economic opportunity (marijuana)
- Climate change
- Housing
- Health care (guaranteed funding, adequate providers, chronic disease, behavioral health, Medicaid, transition to Medicare for All, public health, urban Indian health)
- Education (universal child care, Bureau of Indian Education schools, K-12 support, curriculum inclusion, Generation Indigenous, free public college, funding for tribal colleges and universities)
- Native Veterans
- Public Safety and Criminal Justice (crimes on Native land, tribal courts)
- Missing and murdered Indigenous women
- Tribal lands and tribal sovereignty (tribal land interests)
- Voting rights

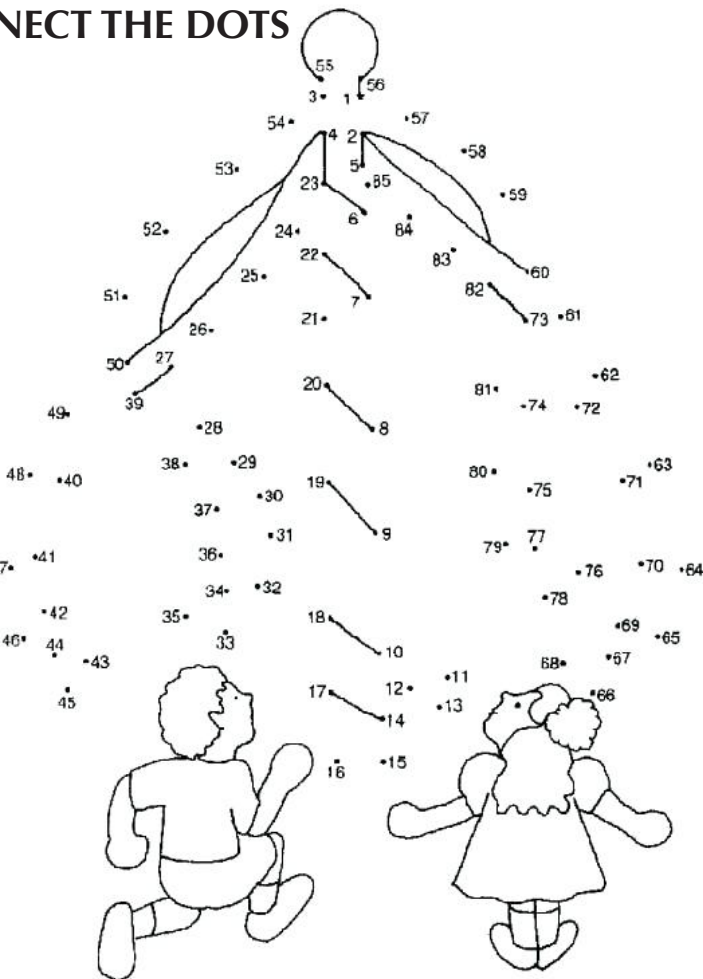
What different from hers and others?

While Warren, like others who have rolled out plans, hers stands out in several ways: length, a change in funding stream, proposal of cabinet-level position, a policy for suicide, address land loss via allotment, tackling child

Cont. On Page 8

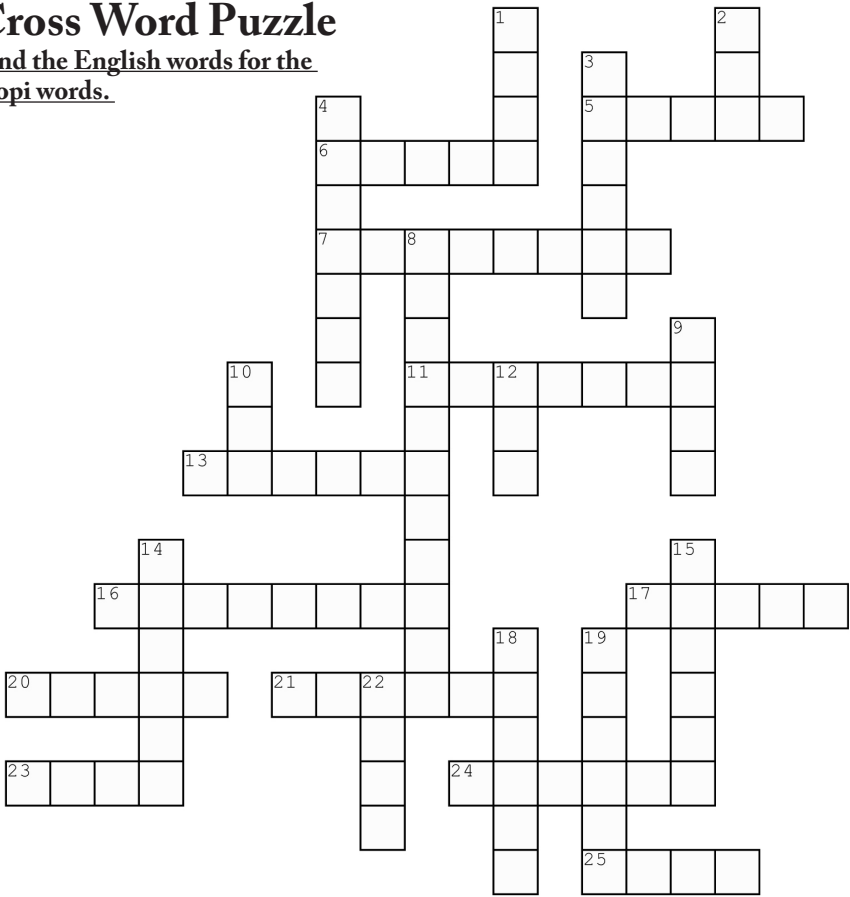
PUZZLES & GAMES

CONNECT THE DOTS



Cross Word Puzzle

Find the English words for the Hopi words.



Across

- 5. Mansaana
- 6. Hoohu
- 7. Qaavo
- 11. Piiva
- 13. Honani
- 16. Lavayi
- 17. Hiiiko
- 20. Wuuwa
- 21. Sáaqa
- 23. Nopna
- 24. Yöngösona
- 25. Lolma

Down

- 1. Nuva
- 2. Sóosoy
- 3. Kyaaro
- 4. Wipho
- 8. Ishö
- 9. Tumala
- 10. Hohoysi
- 12. Awta
- 14. Yokva
- 15. Súmala
- 18. Tutskwa
- 19. Navota
- 22. Pusukinpi

Answers in next issue

Answers for August 20th edition

Across
3. Perhaps, 6. Cold, 7. Pity, 9. Mouth, 11. Arrive, 12. Chin, 14. Look, 15. Neck, 16. Face, 17. Try, 18. When, 19. Ear

Down
1. Hip, 2. Definitely, 4. Stomach, 5. Foot, 8. Back, 10. Who, 13. Nose, 14. Leg, 17. Toe 18.Wait, 20. Ribs
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
K G A Y T I V I T L A V O S T A A W
O Y V N I I T I L M N O M Y A A S I
T U N G L A Y T A K E H V O C P A A
U O A Q A S T O Q A H S I H K I A L
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

- Niiti - Acquire
- Màmqasi - Afraid
- Tsuye’ew - Annoying
- Mansàla - Apples
- Haman’iwta - Ashamed (Be)
- Qötsvi - Ashes
- Tsovàlti - Assemble
- Nawis’ew - At Last
- Yuwsì - Attire
- Naanahoy - Back & Forth
- Nukpana - Bad
- Siwi - Basketry Shrub
- Sawya - Bat
- Tungla’yta - Beg
- Awsöyakna - Bewitch
- Qöomvi - Black

- Wüusi - Broom
- Wiiqöhi - Candle
- Moosa - Cat
- Wishövi - Cob Web
- Humisi - Corn Blossom
- Silakvu - Corn Husk
- Wikto - Corn (Purple)
- Nanha - Corn Smut
- Qötsaqa’ö - Corn (White)
- Mööya - Dry - Corn & Peaches
- Tuphena - Dye (Basketweaving)
- Wimori - Fat Beans
- Kömokto - Gather Wood
- Hohomto - Grabbing @ Basket Dance
- Nepni - Greens (Wild Ed-

- ible Plants)
- Höknaya - Harvest Activity (Corn)
- Hatiko - Lima Beans
- Kasaava - Melon (Cassaba)
- Siingyanta - Peeling Husk
- Tuva - Pine Nuts
- Päapu - Purple String Beans
- Sivàapi - Rabbit Brush
- Murita - Threshing Beans (Cleaning)
- Sikyatko - Watermelon (Yellow Meat)
- Hohoysi - Wild Tea
- Siita - Wild Tea
- Mooho - Yucca



Photo by: <https://cheezburger.com>

Like a Hurricane on the Hopi Reservation

By LARRY WATAHAMAGEE
The Hopi Tutuveni

Growing up on the reservation has taught me that everything out here is very hard to accomplish. And by that I mean actually living on the reservation...life is hard.

You would have to work for everything from food to education and everything in between. But when I was growing up I don’t think I ever paid attention to how life was for me at that moment in time. When you’re a mush head kitten, it seems you really don’t pay attention to the bad things in your childhood. Of course we all have scars in a way, but look at us now, we’re completely “NORMAL” whatever that means.

When you’re a mush head kitten you don’t think about the bad things in the “now” REZ life, like drugs and alcohol. Back then, life, as a simple kitten was easy. All you had to do was just wait till your parents called you into the house. Or, you just simply could eat at someone’s house and they would take you home afterwards...simple.

As kittens we knew that there were drugs and alcohol in the village, but it was never a bother, because it was frowned upon. We would make fun of the village drunks and they would cower in shame for what they did. But nowadays the entire village seems to be one big drunk person. And it’s so easy to be one big drunk person because you can buy alcohol and drugs on the reservation. All you have to do is go next door and simply ask. It seems even the “grandma” next-door will say “\$20 for a bottle”...it’s that easy.

It’s kind of strange, because in a short amount of time drugs and alcohol has shaped the Hopi community drastically, kind of like how a hurricane would impact Arizona, if we had ocean front property. The drunks we use to make fun of that cowered in shame seem to have no shame at all. When did that change? Now we don’t make fun of them anymore we just simply say, “Daha is drunk again”...and we go back to our daily business. Younger kids already know what a drunken person looks like even before their first birthday.

It’s like we have engrained drugs and alcohol into our Hopi culture now and we simply accept that its part of our everyday tradition. With drugs and alcohol now seeming to be part of our culture, killing and stealing acts seem to also be followed closely.

See when I was growing up, I thought that killing and stealing were only on TV or in the big city. I would have never thought that those types of words would ever be used on the Hopi reservation because it was never part of our vocabulary when I was growing up. But now we hear that everyday in the community and in Facebook.

Of course we have a legal system that tries to improve our “problem” but when you have the entire reservation full of drugs and alcohol, the problem will simply just grow from generation to generation. So how can we solve this reservation wide problem? That is one question I don’t have a solution to. It’s like trying to solve our no-rain problem. We cannot solve it, but that doesn’t mean there isn’t a solution. It just means that this problem is something that the entire reservation has to come up with and not just a single person or group, but as a whole.

Of course in schools we teach our

children about the dangers of drugs and alcohol by showing them what could happen to them if they do “go down that path.” And it seems somewhere down the road, they will eventually try drugs and alcohol and some will become addicted and others will not, but I guess it’s how we are all raised.

Do we accept that drugs and alcohol are part of Hopi culture now? Or do we simply put a “WALL” at our borders to not allow any drugs or alcohol in our community.

When I think of the word “STEAL” it seems that it is always being used on Facebook. Every time I read it, it will say something like, “Someone stole my Hopi belt” or “Someone stole my grandma’s walker”. We are getting to the point where “BIG CITY” problems are become our problems. Why don’t we do anything about it? Well I say it’s because we know that person’s grandmother or grandfather or relative and they are good people. To accuse someone of stealing is something we are all scared of, because of the “thought” of what might happen if we accuse someone of stealing.

I’m pretty sure that a long time ago when a Hopi person was caught stealing it was dealt in a village setting where the person who stole something would do something to work off their debt to the community. Or that person would be shamed into not stealing anymore by having their behavior corrected by the village and not just an individual. But it’s not like that anymore; we are a close community but yet we are miles apart from one another because it is like we don’t know who our neighbors are anymore.

Of course we have several groups who educate the community about the dangers about drugs and alcohol, and I applaud them for that. At least they are trying to make a change for our Hopi people. But when you have just a simple group trying to make a change it is not enough to actually make a dent, but they try, and they will continue to educate the Hopi community about the dangers of drugs and alcohol.

Every Hopi family here on the Hopi reservation has a person who drinks that lives with them and it seems that we are forced to accept them, as they are. So let me ask, is it ok to do that? Is it ok to treat them like this is part of our culture now? So what can we do? I guess that’s something we have to “individually” come up with as a solution.

Sometimes we will try to come up with solutions like rehab centers, or more P.S.A about the “DANGERS OF DRUGS AND ALCOHOL”... but are they working? How can we keep the dangers of drugs and alcohol away from kids?

My advice to you is that drugs and alcohol are touchy subjects on the Hopi reservation. Some will simply not want to look at the truth of this epidemic and some will try to improve the problem. Educating our younger generation about these problems is one thing. Eventually they will not be mush heads anymore so they will have to be the ones to come up with their own solution to this problem. All we can do is just try to make sure we are all adults and show our younger generation that there is still hope in this Hopi world of ours and one without so much of an impact from drugs and alcohol, if we could just choose to not use either one, even for one day at a time.

Want a FREE Larry sticker? - Email me and I will send one your way

Write a Letter to Larry: PO BOX 123 Kykotsmovi AZ, 86039

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

As Amazon rainforest burns, Cont.

Chainsaw. Now I am Nero, setting the Amazon aflame,” Bolsonaro told reporters. He recently fired the INPE’s director after criticizing their findings of the increase in deforestation.

Indigenous women mobilize as the voice of the Amazon

The Amazon rainforest, the world’s largest, provides us all with one-fifth of the oxygen we breathe, as well as one-fifth of our fresh water. It’s one of Earth’s biggest carbon sinks. It’s home to 6,000 animal species and 40,000 plant species. Although they’re responsible for two-thirds of cancer-combatting medicines, 99 percent of these rainforest plant species have still never been studied by western scientists for their healing power.

The Amazon is cared for by over a million Indigenous people and at least 100 “uncontacted” tribes, more than anywhere else in the world.

Last week, thousands of Indigenous women in leadership mobilized to march in protest in Brasília.

“We came to denounce the president’s hateful discourse, which has increased violence and destruction in our territories, which directly impacts us, women,” said Sônia Guajajara, former vice-presidential candidate and current leader of Indigenous rights group the Articulação dos Povos Indígenas do Brasil (Brazil’s Indigenous People Articulation) or APIB.

“For the first time in history, the Indig-

enous women’s march convenes more than 100 different peoples in Brasília with more than 2,000 women present,” says the Articulação dos Povos Indígenas do Brasi’s Célia Xacriabá. “This is a movement that is not only symbolically important but also historically and politically significant. When they try to take away our rights, it’s not enough to only defend our territories. We also need to occupy spaces beyond our villages, such as institutional spaces and political representativity.”

Indigenous women leaders call for international support

Xacriabá is asking people outside of the Amazon to support their voices in opposition to Bolsonaro’s campaign of terror and destruction. “We call on the international community to support us, to amplify our voices and our struggle against today’s legislative genocide, where our own government is authorizing the slaughter and ethnocide of indigenous peoples. This is also an opportunity to join our voices to denounce this government’s ecocide, where the killing of mother nature is our collective concern.”

“We are counting on international solidarity to advance this movement for our future,” said Guajajara.

As of now, smoke from the burning Amazon can be seen from space and is blacking out the sun in cities over a thousand miles away.

Native Americans living in rural America, Cont.

“wide” on many Tribal lands.

Chairman Pai has pursued an open market approach with regulatory incentives to broadband deployment. This approach has largely worked resulting in 93.5 percent of the population of the U.S. having access to fixed broadband service and 99.8 percent population of the U.S. having access to mobile broadband service. (See Federal Communications Commission 2019 Broadband Deployment Report.) At the same time, the Federal Communications Commission has recognized broadband service deployment “on certain Tribal lands lags deployment in other geographic areas.” In fact, the data shows that only 45.4% of the population in rural Tribal lands have access to fixed and mobile broadband service. Can you imagine if that was the case in urban America? It would be a national crisis and likely result in the country spiraling into an economic crisis. Welcome to everyday life for many people in Indian country.

I am encouraged, however, by Chairman Pai’s focus on the digital divide. I am also encouraged by the work being done on many Reservations to bridge the digital divide. My Pine Ridge Indian Reservation has an Internet Library and Technology Center that provides Tribal residents with free access to computers, the Internet and digital literacy training. This would not be possible but for the broadband regulatory policies of Chairman Pai and the Federal Communications Commission, which has allowed a company, like Native American Telecom — Pine Ridge, LLC, to serve the broadband and digital literacy needs of residents of the Pine Ridge Indian reservation.

I am committed to working with the Federal Communications Commission to ensure that “no Indian is left behind.” I urge regulators and legislators to consult with each Tribe and implement the necessary laws, rules, and policies to bridge the digital divide in Indian Country. I

also urge federal and state authorities to recognize that access is only one component of solving the digital divide. Equally important is affordability and the Lifeline program, which makes telephone and Internet service affordable for many residents of Tribal lands.

Recently, Tribal interested parties challenged an Federal Communications Commission Order in court that would have limited the availability of Lifeline service. We won this legal challenge, but our work is not done and we need to continue to work cooperatively to establish a Lifeline program that works for everyone. For example, I completely agree with Chairman Pai’s efforts to eliminate fraud, waste and abuse within the Lifeline program and establish a National Verifier to ensure that only eligible consumers obtain valuable Lifeline discounts. But, I do not agree with implementing new rules, processes and procedures without regard for the impact on low-income consumers. A National Verifier that cannot verify because of lack of access to eligibility databases may eliminate fraud, waste and abuse but it does so at the expense of eligible residents of Tribal lands not having access to Lifeline service. Minimum standards for Lifeline service are important, but if the standards are too high or too burdensome, then the result may be less Lifeline service not better Lifeline service. Let’s temporarily halt some of these Lifeline reforms and make sure we get everything right before blindly making changes that could harm the beneficiaries of the Lifeline program — low income consumers.

We can solve all of these problems — access to broadband service and affordability of service — by working together. Like my ancestors, I am willing to take the road less traveled to ensure that Native Americans have access to the same services available to all Americans and realize the American dream.

Kayenta Mine layoffs hit, Cont.

plant when it could buy energy cheaper from natural gas plants. On its website, SRP said the Navajo Generating Station employs 500 workers.

They have been good-paying jobs: A report from Coconino County said the average annual salary at the Navajo Generating Station is between \$70,000 and \$74,000. Many of the workers in the complex were members of the Navajo Nation and Hopi tribe.

The Bureau of Labor Statistics said Navajo County had an unemployment rate of 8.1% in June and neighboring Apache County had a jobless rate of 11.1% that month, when the national unemployment rate was 3.7%.

A spokesman for Navajo Nation President Jonathan Nez and Vice President Myron Lizer said in an email that the economic impact of the mine and plant closure is estimated to be roughly \$20 million to \$30 million for the nation alone. The spokesman, Jared Touchin, said that estimate does not include the impact for surrounding communities.

“The Nez-Lizer administration has established a work group known as the Hayookkaal (Sunrise) Work Group that is tasked with creating a new economic vision for the Navajo Nation,” Touchin wrote.

He said the administration is looking at establishing a call center in Kayenta, and exploring opportunities to build wind and solar plants to replace jobs lost at the coal mine and plant.

But efforts to save the plant or replace

its jobs have been futile so far.

The Navajo Nation Council in March voted 11-9 to end a bid to buy the power plant and keep it operating. Discussions over ways to replace the mine with renewable sources of energy stalled this summer when legislation to do so was sent back to committee in July.

The Navajo Transitional Energy Company, NTEC, that would have run the NGS had the nation acquired it is instead in talks to buy three coal mines in Wyoming and Montana from the now bankrupt Cloud Peak Energy. That proposal was criticized as risky in an Institute of Energy Economics and Financial Analysis report by Karl Cates, who said the Navajo government would have to assume \$200 million worth of debt from the outset in such a deal.

SRP has already relocated some workers from the power plant to jobs near Phoenix, and Peabody Energy in an emailed statement Friday expressed a willingness to do the same. In that statement, a Peabody Energy spokesperson said the company is still determining the size of the force needed to handle the cleanup and reclamation after the mine’s closure.

Smith said several laid-off workers will be eligible for retirement benefits, but he predicts that the mine’s younger workers will be forced to move hundreds of miles from their families in order to find work that offers comparable levels of compensation.

Elizabeth Warren says, Cont.

addressing mental health, a proposal for how to fund law enforcement programs and give more tribal courts jurisdiction, the inclusion of Native youth, establishing an alert program for missing Indigenous women, making sure Native veterans receive services, and fighting the Religious Freedom Restoration Act that counters the American Indian Religious Freedom Act from 1978.

The Massachusetts senator says structural change is needed because “I know that when it comes to government decisions, it matters who’s in the room -- and what authority they have.”

That’s why she proposes “a permanent, cabinet-level White House Council on Native American Affairs.” The chairperson would make sure the administration would “meet their obligations to Indian Country regardless of who is President” and establish the annual White House Tribal Nations conference that former President Barack Obama started.

The annual conference and position within the cabinet may be the answer for tribal leaders who have been asking to speak with the president.

Structural changes

The senator’s plan would address the severe inadequate funding Indian Country has known for decades. Besides wanting to fully fund the Indian Health Service, she wants to lift the budget out of the appropriations process.

“Honoring Promises will seek to end the problem of inadequate funding by removing these programs from the traditional appropriations process and instead ensuring predictable, guaranteed funding for all of these vital initiatives – no matter the circumstances in Washington,” she said. “Trust and treaty obligations do not vanish because of political games in Washington; federal funding must no longer vanish for these reasons, either.”

This could avoid future government shutdowns that affected IHS and its contractors earlier this year. An example was Native American Lifelines, which is an urban health clinic located in Baltimore and Boston contracted through IHS. The clinic had to suspend some of its services and dip into its reserve funds to continue operating during the shutdown.

Warren wants to establish a new White House Budgetary Office that would “help consult with tribes, and track and advance government-wide progress toward meeting the federal government’s trust and treaty responsibilities” in funding for Native programs.

Another structural change is adding a deputy secretary to the Department of Interior who reports to the Secretary and “has cross-cutting authority across departments, a special envoy on Indigenous peoples issues within the State Department, and the establishment of additional Deputy Secretaries for tribal nations in other federal departments.” This is important because it allows Native people to be at the seat of the table and more involved in the federal decision-making process.

Listen out for tribal governments input on this next structural change. The policy

plan calls for “ensuring timely consultation with tribal nations on federal policy.” Timely is an interesting word choice as many tribal leaders know that with the way things operate now, it’s slow. But Warren’s new RESPECT Act wants to set processes in place or maybe make the processes more clear cut so tasks can get done.

Supporters of the policy play are rallying behind her. Supporters who released comments of support include President Jefferson Keel of the National Congress of American Indians, Board Chairman Gary Cooper of the National American Indian Housing Council, the National Indian Education Association, the National Indigenous Women’s Resource Center, President Gil Vigil of the National Indian Child Welfare Association Board of Directors, the National Indian Gaming Association, Chairman Pete Upton of the Native CDFI Network, Seattle Indian Health Board’s Government Affairs Officer Aren Sparck, Chairman Robert Miguel of the Ak-Chin Indian Community, E. Paul Torres of the All Pueblo Council of Governors, Tribal Chairman Bob Peters of the Gun Lake Tribe, Tribal Chairman and CEO W. Ron Allen of the Jamestown S’Klallam Tribe, Chairman Rodney Butler of the Mashantucket Pequot Tribal Nation, Navajo Nation President Jonathan Nez, President Julian Bear Runner of the Oglala Sioux Tribe, Tribal Chairman Mark Macarro of the Pechanga Band of Luiseño Indians, Rosebud Sioux Tribe President Rodney Bordeaux, Chairman Terry Rambler of the San Carlos Apache Tribe, Chairman Arnold Cooper of the Squaxin Island Tribe, Chairwoman Cheryl Andrews-Maltais of the Wampanoag Tribe of Gay Head (Aquinnah), Chairman Anthony Roberts of the Yocha Dehe Wintun Nation, CEO Wizipan Little Elk of the Rosebud Economic Development Corporation, and the Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians of Oregon.

When you compare Warren’s policy plan with Castro, Sanders, and Williamson, it’s carefully created for Native people. Again, it’s 19 pages long with attention to detail in laws that have worked and not worked for Indian Country. That includes changing up the way those laws were made: non-Natives making laws for Natives who do not understand or barely understand Native issues. She even threw “living up to the principles” of the United Nations Declaration on the Rights of Indigenous Peoples, international law created by the United Nations, that Obama supported but didn’t make it legally binding. We’ll see what Warren does.

“Structural change means truly integrating Indigenous voices and values into our policy decisions,” she said. “We must ensure that America’s sacred trust and treaty obligations are the law of the land - binding legal and moral principles that are not merely slogans, but instead reinforce the solemn nation-to-nation relationships with Tribal Nations.

Expecting?

Don't Worry!

New Parents?

You'll love your baby and you'll be the best parent you can be...

We are here for you.

Let us join you on this sacred journey.

The Hopi CHRs 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

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