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Hopi Tutuveni

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EXECUTIVE ORDER #005-2020 Hopi Phase One Re-Opening Itam soosoyam qale 'ykini



Employees in line to enter the building, employees get their temperature taken and asked several questions about their state of health (photo by COnsae/HT)

HOPI TUTUVENI
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EXECUTIVE ORDER #005-2020 Hopi Phase One Re-Opening Itam soosoyam qale 'ykini

WHEREAS, The Constitution and By-laws of the Hopi Tribe, ARTICLE VI POWERS OF THE

TRIBAL COUNCIL, SECTION I (a) and (b) respectively, authorizes the Hopi Tribal

Council to represent and speak for the Hopi Tribe in all matters for the welfare of the tribe; and

WHEREAS, the Hopi Tribe is a sovereign tribal nation, responsible to its villages, citizens and members and charged with providing direction for the health and safety of all during a public health emergency; and

WHEREAS, on March 23, 2020, in response to COVID-19, the Hopi Tribe implemented a Stay at Home

Executive Order, which was extended by subsequent Executive Orders to be effective through September 30, 2020; and

WHEREAS, as recently as September 9, 2020, data reflects a downward trajectory or near zero percent

(2. 7%) of positive tests as a percentage of total tests over a 14-day period; and

WHEREAS, based on an analysis of available data, benchmarks have been reached in all thirteen Hopi

Villages and Communities that meet the gating criteria recommended by the Centers for

Disease Control (CDC) for Phase One Re-Opening; and

WHEREAS, the Hopi Tribe is continuing to face the COVID-19 pandemic with limited resources to respond to the public health emergency and is fully aware of the danger of prematurely opening the community; and

WHEREAS, while significant progress has been made to achieve a flattening of the curve, there is still

a need for vigilance moving forward with the Phase One Re-Opening, including the continuation of certain restrictions.

NOW, THEREFORE BE IT RESOLVED that the Chairman of the Hopi Tribe authorizes the Phase One

Re-Opening of Hopi, subject to the following:

1. The use of face coverings is required inside all public facilities and buildings, common areas, and outdoor locations where physical distancing is not possible.

2. A Nightly Curfew shall remain in effect across the entire Hopi Reservation from 8:00 p.m. to

5:00 a.m. MST until otherwise ordered.

3. Pursuant to Hopi Tribal Resolution H-47-2020, the Hopi Law Enforcement Services, in coordination with village leaders and village security officers, shall enforce the curfew hours herein, including the establishment of checkpoints to make reasonable inquiries of occupants about their safety while traveling during reservation-wide curfew hours.

4. The Hopi Law Enforcement Services will coordinate with village leaders and village security officers to allow for welfare checks.

5. Exceptions to the curfew shall include travel to obtain food and other essential supplies, access medical care, or for purposes of work.

6. Hopi villages and regions that satisfy baseline CDC gating criteria can begin Phase One.

7. It is recommended that the Hopi business sector adhere to the following guidelines, in addition to those listed above for Phase One Re-opening:

■ Reduced hours.

- Limit capacity with adherence to the maximum capacity restrictions for COVID-19 and social distancing protocols.

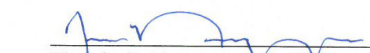
- Implement screening, and temperature checks for customers, clients and staff.


- Implement strict Intervention, Prevention, and Control (IPC), cleaning and disinfecting protocols.

- Implement mechanisms to control flow of traffic within the facility to the extent feasible.

INDIVIDUALS	EMPLOYEES	SPECIFIC TYPE OF EMPLOYEE
<p>ALL VULNERABLE INDIVIDUALS* should continue to shelter in place. Households members with vulnerable residents should be aware that by returning to work or other environments where social distancing is not practical, they could carry the virus back home. Isolate from vulnerable residents when necessary.</p> <p>All individuals, WHEN IN PUBLIC (e.g., outdoor recreation areas, shopping), should maximize physical distance from others and wear cloth face masks. Social settings of more than 10 people should be avoided unless precautionary measures are observed.</p> <p>AVOID SOCIALIZING in groups of more than 10 people in circumstances that do not allow for appropriate physical distancing (e.g., receptions, gatherings).</p> <p>ONLY ESSENTIAL TRAVEL IS PERMITTED and adhere to CDC guidelines regarding symptom monitoring and isolation following travel is expected.</p>	<p>Continue to ENCOURAGE TELEWORK, whenever possible and feasible with business operations.</p> <p>If possible, RETURN TO WORK IN PHASES prioritizing government offices, childcare (formal and informal).</p> <p>Close COMMON AREAS (include, but are not limited to breakrooms, group work, food dining, and open floor plan work areas) where personnel are likely to congregate and interact or enforce strict social distancing protocols.</p> <p>Minimize NON-ESSENTIAL TRAVEL and adhere to CDC guidelines regarding isolation following travel.</p> <p>Strongly consider SPECIAL ACCOMMODATIONS (telework, flexible leave utilization, removal of incentives for unmissed attendance) for personnel who are members of a VULNERABLE POPULATION* and those that are directly caring for them.</p>	<p>SCHOOLS AND ORGANIZED YOUTH ACTIVITIES (e.g., daycare, after school type activities) that are currently closed should remain closed. Childcare programs can be opened to children of essential workers if social distancing and infection control practices can be maintained.</p> <p>VISITS TO SENIOR LIVING FACILITIES AND HOSPITALS Visitations should be restricted except for certain compassionate care reasons, such as end-of-life situations. Protocols should be in place to include careful screening of visitors for fever or symptoms consistent with COVID-19.</p> <p>LARGE GATHERINGS (e.g. eating out, sports, celebrations and performances) may operate under strict physical distancing and sanitation protocols. If possible, perform outside, and if inside, ensure adequate ventilation. Keep elders and high-risk individuals away from the crowds and have them join when safer. Ensure masks are worn by everyone. For</p>
<p>*Vulnerable Individuals:</p> <ol style="list-style-type: none"> 1. Elderly individuals. 2. Individuals with serious underlying health conditions, including high blood pressure, chronic lung disease, diabetes, obesity, asthma, or those whose immune system is compromised such as by chemotherapy for cancer, HIV, or other immunosuppressive conditions 		<p>ceremonies and dances, villages should follow the same guidance and adhere to village orders and directives.</p> <p>WELLNESS CENTER GYM that are currently closed should remain closed</p>

SO ORDERED this 11th day of September 2020.


Timothy L. Nuvangyaoma, Chairman
The Hopi Tribe


Clark W. Tenakhongva, Vice Chairman
The Hopi Tribe



Little Colorado River Adjudication Public Service Announcement – UPDATE



In 2018 the above members of the Hopi Tribe and Litigation Team were present at the LCR Adjudication to support the Hopi Tribe's LCR Water rights. (Photo credit: RLaban/Hopi Tutuveni)

FOR IMMEDIATE RELEASE Water & Energy Committee – Hopi Tribe

Kykotsmovi, Ariz. – September 11, 2020, The Little Colorado River Adjudication “Virtual Trial” of the Hopi Tribe’s water rights claims will begin Monday September 14, 2020, at 9:00 a.m., with Opening Statements by the Tribe and the parties opposing the Tribe’s water rights claims. Opening Statements summarize legal positions and evidence that will be presented at trial to support those positions. The trial is expected to last into January 2021.

September 2020 LCR Trial Calendar

September 14, 9:00 a.m. – 4:45 p.m. Opening Statements

September 15, 9:00 a.m. – 4:45 p.m. US Expert Witness John Ward (Overall Hydrology) Direct and Cross Examination, Time Estimate - 6 hours

September 16, 9:00 a.m. – 4:45 p.m. US Expert Witness Gretchen Greene (Population) Direct and Cross Examination, Time Estimate - 8 hours

September 17, 9:00 a.m. – 4:45 p.m. US Expert Witness Paul Hamai (DCMI) Direct and Cross Examination, Time Estimate - 7 hours

September 21, 9:00 a.m. – 4:45 p.m. US Expert Witness

Edward Lucero (Livestock Carrying Capacity) Direct and Cross Examination, Time Estimate - 6 hours
September 22, 9:00 a.m. – 4:45 p.m. US Expert Witness John Ward (Power Plant Hydrology) Direct and Cross Examination, Time Estimate - 5 hours
September 23, 9:00 a.m. – 4:45 p.m. US Expert Witness Paul Hamai (Power Plant Design) Direct and Cross Examination, Time Estimate - 4 hours
September 24, 9:00 a.m. – 4:45 p.m. US Expert Witness Jacob Bass (Power Plant Economic Feasibility) Direct and Cross Examination, Time Estimate - 6 hours
September 29, 9:00 a.m. – 4:45 p.m. Hopi Expert Witness Neil Blandford (Overall Hydrology) Direct and Cross Examination, Time Estimate - 8 hours
September 30, 9:00 a.m. – 4:45 p.m. Hopi Expert Witness Craig Kunkel (Infrastructure Costs) Direct and Cross Examination, Time Estimate - 8 hours

Hopi witness testimony will continue through October and into November, 2020. 16 members of the Hopi tribe are scheduled to testify between Tuesday October 27, 2020 and Tuesday November 10, 2020. Trial calendars for future months will be published at a later date.

Hopi-Tewa community members are encouraged to call in and listen to the proceedings.

You will not need to say anything while on the phone.

You may simply call in and listen.

For public access to the court proceedings, on Monday, September 14 or any subsequent trial day, at 9:00 a.m.

Public access for the trial on the Hopi Reservation HSR will be available using the following contact information:

Telephone number: 224-501-3412

Access Code: 374-401-397

If disconnected for any reason, repeat instructions above.

The Court is aware of problems that were experienced with the call-in line during the August 28, 2020 pre-trial hearing. We expect that the problems will be corrected. Please provide feedback about your experience using the Court’s public line, or questions you have about the LCR Adjudication, by emailing Thayne Lowe at tlowe@om-law.com. Thank you.

For questions of more information, please call the Hopi Tribe; Office of the Chairman at (928) 734-3102 or Office of the Vice Chairman (928) 734-3113.

Schedule of Hopi Non-Commercial & Commercial Wood Permits

Wildlife & Ecosystems Management Program - Department of Natural Resources

Kykotsmovi, Ariz. – September 8, 2020, the Hopi Wildlife & Ecosystems Management Program (WEMP) recognizes the need to provide Non-Commercial and Commercial Hopi Wood Permits to Tribal members and residents of the Hopi Reservation, including Navajo AA residents and Non-Native individuals. As we near the winter season Hopi WEMP has identified the need to continue to provide these essential services on a limited basis, due to the current COVID-19 Pandemic on the Hopi Reservation.

The Hopi WEMP has set the schedule below to issue and renew both Non-Commercial (Personal Use) and Commercial (Business/For Sale) Hopi Wood Permits for September, due to the ongoing closure of Hopi Tribal Offices. The schedule will require all individuals to wear a mask, follow social distancing guidelines and other pertinent safety requirements.

WEMP administrative staff; Priscilla Nutumya, Secretary II and Caralene Harvey, Receptionist will be stationed outside of the Honahni Building to provide Hopi Wood Permits. To ensure we expedite the process, please have your Hopi Tribal Enrollment number, the location you plan to harvest wood from, and your old/expired permit. WEMP will only issue permits to those who will actually be harvesting the wood and we will not issue a permit to anyone to harvest wood, on your behalf. This ensures the permitted individual complies with all laws, ordinance and regulations.

This schedule will be for September and may adjust for the coming months, in the event the Hopi Tribal Shutdown is extended. Any questions, please feel free to call WEMP staff at (928) 497-1012 or (928) 497-1014.

September Schedule:

September Dates	Hours of Operation	Location
Wednesday, September 9, 2020	9 am to 4 pm	Outside the Honahni Building
Wednesday, September 16, 2020	9 am to 4 pm	Outside the Honahni Building
Wednesday, September 23, 2020	9 am to 4 pm	Outside the Honahni Building
Wednesday, September 30, 2020	9 am to 4 pm	Outside the Honahni Building

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PROPOSED Statement of Priorities & Objectives October 1, 2020 – September 30, 2021 REQUEST FOR PUBLIC COMMENT

FOR IMMEDIATE RELEASE

The Native American Disability Law Center (Law Center) is a non-profit organization that provides free legal services to Native Americans with disabilities. Every year the Law Center reviews its Statement of Objectives and Priorities to ensure that we are best serving the needs of our client community. We are seeking public comment before or by September 30, 2020 . You can comment by calling us at 1-800-862-7271 or by emailing us at info@natedisabilitylaw.org . Thank you for your interest and support for the Law Center.

Intake & Outreach

Goal: Efficiently provide timely services to new clients & increase awareness of the Law Center’s services through community & media-based outreach, providing training & information.

Objective 1: Utilization of Available Benefits. Assist seniors and individuals with disabilities receive appropriate services by helping them access programs that help pay for healthcare, food and energy, for which they are eligible.

Objective 2: Promoting Vocational Rehabilitation Services. Increase awareness of vocational rehabilitation services through:

- a. producing outreach materials; and
- b. training on employment opportunities and supports for 50 people with disabilities wanting to return to work.

Objective 3: Promote Self-Advocacy & Understanding of Rights. The Law Center will participate in local, regional & national conferences & training events to increase:

- a. the understanding of Native Americans with disabilities & their families of their rights to services, supports, & employment;
- b. the ability of Native Americans with disabilities & their families to advocate for their needs & services; &
- c. the understanding of the issues facing Native Americans with disabilities;

Children’s Education & Safety
Goal: All Native American children in the Four Corners region will have access to appropriate education & services designed to keep them safe & meet their unique needs in the least restrictive environment.

Objective 1: Represent Abused and Neglected children. Represent Native American children as Guardian Ad Litem or Youth Attorney in child abuse & neglect cases in New Mexico and the Navajo Nation through court appointments.

Objective 2: Promote Self-Advocacy.

Provide technical assistance to families of twenty-five (25) students with disabilities to empower them to advocate for their children to obtain appropriate education and related services in the least restrictive environment in their community.

Objective 3: Direct Representation.
Provide direct representation in meetings, informal settings, and/or administrative proceedings to thirty (30) children with disabilities who are not receiving a free appropriate public education in the least restrictive environment, with priority given to students who are excluded from school and/or referred to the juvenile justice system.

Objective 4: Systemic Advocacy.
Ensure that the federal & state education systems meet the educational needs of Native American students with disabilities enrolled in their schools by addressing the general education, special education, mental health, and wellness needs of students, including those impacted by trauma and adversity.

Community Integration
Goal: Individuals with disabilities will be free from abuse and neglect, whether they live in the community, residential facilities or correctional institutions, and receive appropriate supports & services to enable them to live in the most inte-

grated, least restrictive settings appropriate to their choices and needs.

Objective 1: Monitoring Facilities and Services. Monitor facilities and institutions at least quarterly for instances of abuse and neglect, distributing educational materials, and providing advocacy services for individuals who are allegedly being abused or neglected.

Objective 2: Protection for Beneficiaries of Social Security: Monitor benefit use by those with Representative Payees to ensure that benefits are used to support beneficiaries.

Objective 3: Promote Community Access. Provide direct assistance to individuals with disabilities in their efforts to obtain appropriate housing, vocational rehabilitation services or address employment discrimination.

Objective 4: Champion Right to Autonomy. Work with other disability advocacy organizations to address systemic discrimination by transforming attitudes of paternalism, recognizing the right to autonomy in individuals with disabilities, especially those with intellectual and developmental disabilities, and to increase the awareness of their needs and services, including community supports, training or education opportunities.

If you have a story to submit or want a story to be featured in the Hopi Tutuveni

Call or email us and tell us your story.
If you have a question on submitting content or pictures
call: 928-734-3283 or consac@hopi.nsn.us

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



FINANCE

Tips to Ease the Financial Recovery Process After a Disaster

(StatePoint) While the COVID-19 crisis continues to be top of mind for many Americans, it's important to remember that other disasters can still occur with little or no warning, making it vital to prepare.

This September, which is National Preparedness Month, get started by checking out Ready.gov and the American Red Cross, two great resources for creating a plan to protect you and your family's immediate safety. As for your financial preparedness, consider these tips from Wells Fargo:

- A natural disaster could potentially destroy paper copies of documents needed for tax and insurance purposes. While you should protect these documents in a fireproof, waterproof box that locks, you should also possess electronic copies. Save birth and marriage certificates, wills, deeds, tax returns, insurance policies and stock and bond certificates on a thumb drive or in a secure location in the cloud.

- Keep an up-to-date inventory of your possessions. One easy way to do so is to use your smartphone to take photographs or videos of everything valuable and store this in the cloud. Your documentation should include cars, vehicles and electronics, as well as any interior and exterior home improvements you've made which could increase your property value and help with insurance claims.

- Review what your insurance policy covers and determine if additional insurance or coverage is needed. Be sure to

take into account how life has changed in the COVID-19 era. For example, emergency shelters may not be an option for your family given social distancing guidelines, so you may want to consider adding coverage for temporary housing to your policy.

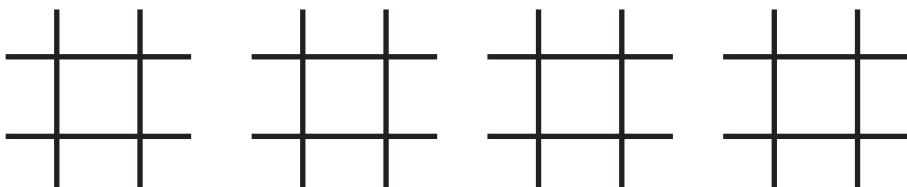
- If you haven't already done so, consider setting up online banking, mobile banking, automatic bill pay and electronic account alerts. Should you be displaced from your home, these measures will make it easier to stay on top of your accounts and bills. Take this opportunity to ensure your online profiles are up-to-date in case your bank or lender need to contact you post-disaster.

- Note that a disaster can shut down local ATMs and banks for days or even weeks. Include easily accessible cash in your emergency supply kit.

- Know in advance if and what resources your financial institutions provide. For example Wells Fargo customers, including those with home mortgages, home equity, small business, and auto loans, can contact 800-TO-WELLS or visit wellsfargo.com/recovery to learn more.

"If COVID-19 has taught us anything it's that disasters come in all shapes and sizes," says Rullah Price, senior vice president, head of Wells Fargo Enterprise Incident Communications. "However, developing a plan this National Preparedness Month could save you countless hours of work and make the financial recovery process a lot less stressful."

TICK-TACK-TOE



EDUCATION

5 Back-to-School Projects to Spruce Up Classrooms and Workspaces

(StatePoint) Back-to-school season is upon us once again, but this year's circumstances are far from normal. Many parents and educators alike are still unsure what the coming months will look like, and their district plans and policies could change overnight, even after classes are underway.

Whether you're a parent preparing your kids to resume learning virtually at home or a teacher working to create a safe and welcoming environment for those returning to the classroom, there is a cost-effective secret weapon that can be used for countless projects: shelf liner. Here are five fun and useful ways to use shelf liner this back-to-school season:

1. Dress up classrooms or workspaces. From sprucing up a classroom's desks and shelves to personalizing storage areas in a home learning space, shelf liner can help you add fun pops of pattern to your décor while protecting surfaces from damage and messes. Use coordinating colors to tie the whole room together.

2. Laminate with liner. Don't have a laminating machine handy? Protect name tags, emergency contact cards, health information and other classroom resources by applying Duck Brand clear adhesive laminate liner to the front and back of the item. This simple DIY laminating process creates a water-resistant barrier and helps prevent damage in little ones' backpacks and desks.

3. Contain dirt and grime in high-traffic areas. Prepare for back-to-school messes with a shelf liner featuring antimicrobial protection, which prevents the growth of odor-causing mold and mildew on the liner. Line a small section of the floor near your entryway to create a designated "drop zone" for dirty backpacks, shoes and sports equipment.

4. Protect desks and workstations. Students taking part in virtual learning are bound to take their studying into new places around the home. Use clear liner to catch rings or condensation from drinks, as well as other spills or messes in your home office and other living spaces. Similarly, use liner to protect desks, shelves and other classroom surfaces at school.

5. Label supplies. It's more important than ever before that students keep their personal items separate from the rest of their classmates. Clear liner can help organize each child's items around the classroom or home learning space with fun, colorful labels. Simply draw their name or cut out letters from construction paper, then use liner to easily adhere the DIY labels.

For more information about all of the ways you can use clear adhesive liner during back-to-school season, visit www.duckbrand.com.

As you do your back-to-school shopping, consider versatile supplies that can simplify the task of preparing for the year.



How Hopi do you want to be?

When I was growing up, I always respected older people. I respected them because they were knowledgeable beyond my years, and with that, I respected and I admired some elderly folks in the village. Well of course, when you are a kitten you want to look up to someone so you can become like them or close to like them.

When older people talked, they talked with passion and understanding about Hopi knowledge, and with that I learned a lot of Hopi culture and Hopi passion.

When I grew up, I wanted to help the Hopi people so bad, that I left the reservation to seek help in order to help the Hopi people. I went to school to get an education to help my idols and to help the Hopi people with whatever they needed.

Once I got an education and came back to the reservation, I was expecting a big welcome, a homecoming parade in my honor of learning the white man's culture so the Hopi people can benefit from it, kind of party.

But...nothing, no one knew I went to school to further my education in order to help the people I idolize and loved. There were no parties, or parades. But that didn't stop me from wanting to help them anyway.

I soon gathered the people of my village and had a meeting with them, I told them of all the wonders of what the white man has, and how it could help further the future generation of Hopis. I told them that education in the western society is not bad, but could help the Hopis further on with their living situations and help with medical care and advancements.

Some of the Hopi people understood, and wanted it too, they wanted help themselves by giving themselves advancements like running water, bathrooms, electricity for their homes. They saw the understanding that this could help and not hinder Hopi culture.

But then there were others, the "radicals" as we called them. They wanted nothing to do with western society, they wanted to live like a true Hopi. They did not see the advancements that the Hopi people could have with these amenities, all they wanted was to live like a true Hopi.

At first, I was understanding that they wanted to continue the religion of Hopi, but when all was clear, I saw that these people already had running water, bathrooms in their homes, electricity and they pay for it with white man's money. They did not live like a true Hopi; they

wore white man's clothes, and even talked like a white man. So, I asked myself, "How Hopi did they want to be?" and "Did they want to be a "looky-loo?" You know, someone who is trying to look a certain way so they dress, talk and act like a person that they want to resemble. I didn't get it, I thought they wanted to live like a true Hopi. But all they wanted was to be someone that people respected.

I lost respect for those who wanted to be a true Hopi. My grandparents told me that we will never survive one day if we lived like a true Hopi, and I believed them. Living like a true Hopi is hard, there is no supermarkets, or cars or Wal-Mart. A true Hopi lives in a home he or she has built out of natural material, grows cotton and makes his or her own clothes, travels miles for water just so they will understand the true nature how precious life sources are.

But the "looky-loos" just wanted a name for themselves. They wanted to be looked at like "still living like a true Hopi" kind of title.

The people who wanted to help and further the generation of Hopi wanted to mix white man's living with Hopi living. They saw the future; they saw that if we don't start to help ourselves with white people

things then Hopi will be no more.

Although, some people wanting to keep the Hopi culture alive still have all the amenities of the western society, but in turn, still protects and participates in the Hopi religion. They looked at it, as a Ying and Yang, kind of deal. The balance between two worlds and it seems to work.

So, you are probably asking yourself, and probably asking me, if I want a true Hopi life or balance of Hopi and western culture. I say, if you want to live like a true Hopi, throw away anything that has to do with western culture, and start living like a true Hopi from "back in the day" but if you want the balance of living, then balance yourself with western influences and Hopi cultures. But how Hopi do you want to be?

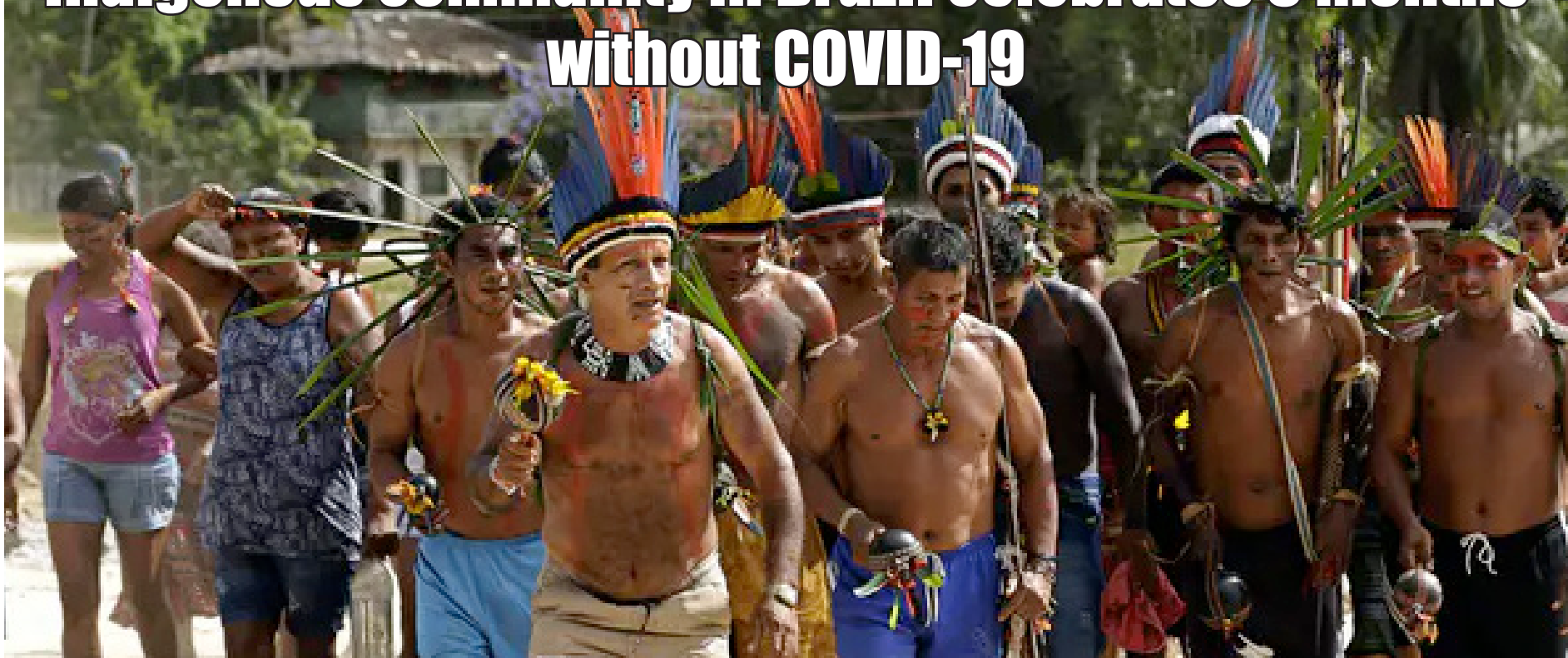
My advice to you is that, the times are changing and we have to change with it, do we move forward with how we are living? Or do we move forward with improvements in our lives? You can decide for yourself, do we do it for ourself or do we do it for the future of Hopi living?

Although there are two sides to the story, I only observe and tell my opinion but you be the judge on how Hopi you want to be.

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

Want to ask Larry something? Email him: meowatlarry@gmail.com • Write a Letter to Larry: PO BOX 123 Kykotsmovi AZ, 86039

Indigenous community in Brazil celebrates 6 months without COVID-19



Picture from original poster.

Eraldo Peres
Associated Press

ALTO RIO GUAMA INDIGENOUS TERRITORY, Brazil — A group of Tembê men armed with bows and shotguns arrived on motorcycles at the wooden gate blocking access to their villages in Brazil's Amazon. One of them removed the padlock and slipped the chain off the gate.

"You are invited," 33-year-old Regis Tufo Moreira Tembê said to a visitor. "What we are doing is for everyone, and for our good."

The gate has seldom swung open since March, which helps to explain why the Tembê have gone six months without a single confirmed coronavirus infection. To celebrate that milestone, they were preparing a festival and invited an Associated Press photographer to observe.

The Tembê are the western branch of the Tenetehara ethnicity, located in the Alto Rio Guama Indigenous territory on the western edge of Para state. The virus has infiltrated the lands of dozens of Indigenous groups after they came to nearby cities to trade, buy staples and collect

emergency welfare payments from the government.

The hundreds of Tembê people of the Cajueiro, Tekohaw and Canindé villages locked their gate and allowed people out only in case of emergency, while restricting entry to agents from the federal Indigenous health care provider, SESAI. Now, after the number of daily COVID-19 cases and deaths in Para has finally plunged, the Tembê have begun believing they will emerge from the pandemic unscathed.

"We didn't go to the city, we didn't go to other villages. We remained in quarantine. We got through, we are still getting through," said Sérgio Muxi Tembê, the leader of the Tekohaw village. "We are doing a small commemoration because of that, and it's because of that we are happy that today we do not have any cases."

Late afternoon on Sept. 9, the women of Tekohaw gathered inside the communal kitchen to prepare a feast with giant pots of manioc and rice, plus roasted tucunare fish wrapped in banana leaves. At the very start of the epidemic, women from the three villages formed councils and visited residents at their board-and-batten

homes to educate them about the peril of COVID-19 and how it is transmitted.

"We decided to create the group to give more orientation to the families because, even with the speech from the health technicians, people continued leaving," Sandra Tembê, a 48-year-old teacher of the Native language, said in an interview. "At the start, it was very difficult for us because there were families who we arrived to orient who didn't want to agree, and said, 'Why are you saying that? Why stay in isolation?' That moment was very critical."

She is thankful they listened, and that her people haven't suffered like other ethnicities. The tally from Indigenous organization APIB, which includes health ministry figures and information from local leaders, shows there have been 31,306 confirmed coronavirus infections and 793 deaths among Indigenous people. It has infected members from 158 ethnicities, 60 percent of those found in Brazil, according to the Socio-Environmental Institute, an Indigenous advocacy group.

The Tembê also relied on a traditional herbal brew to shore up the health of

the weak and elderly, according to Paulo Sergio Tembê, 50. Inside his home, he withdrew from a handmade basket the ingredients for the concoction and displayed them one by one.

As the sun went down, Tekohaw's leader, Sérgio Muxi, stood speaking with an elder by two bonfires in front of the thatched-roofed meeting house; they cheered the Tembê resilience in the face of COVID-19 and offered their thanks in the Native language, Sérgio Muxi explained later. Eventually, other members of the village joined in the singing, with others dancing. A line of children paraded with their hands on each others' shoulders.

The next morning, the people awoke and began donning traditional feather headdresses and painting their bodies. Two marching groups converged at the site of the prior night's bonfire, where they danced to the rhythm of traditional maracas played by the village's leader and elders. The celebration continued for two hours before finally quieting, and the villagers returned to their homes, fields and forest to resume their daily lives.

FAMILY LIVING

Keeping Kids Safe Online This School Year

(StatePoint) Between schoolwork, socialization and gaming, kids will likely be online more than ever this year, especially with many students continuing to learn remotely. Families are yet again facing the challenge of ensuring children's online usage is balanced, healthy, and safe. Here are a few of the issues around increased screen time:

- **Disrupted sleep:** According to the National Sleep Foundation, blue light emitted from electronic devices disrupts quality shuteye, as it can delay the release of melatonin, a natural sleep hormone. Over time, compromised sleep can create a number of physical and mental health concerns.

- **Safety threats:** With kids online more hours a day and less supervised than they would be during a typical school day, online predators have taken advantage of the situation. Since the start of the COVID-19 pandemic, the National Center for Missing and Exploited Children's Cyber Tipline reported a notable surge in complaints.

- **Mental health issues:** The physical separation from friends, teachers and the classroom has created new mental health challenges for students, not all of which remote learning can completely address. With many adults and kids alike experiencing "Zoom fatigue," maintaining motivation throughout the school year will be even more challenging than in a typical year. Excessive online usage can also increase exposure to cyberbullying, and ultimately lead to other mental health issues,

like anxiety and depression.

Despite these new challenges, there are many steps parents can take to help kids strike a healthy balance with their screen time for a happier, more successful school year:

- **Set a schedule:** A typical school day includes natural breaks. Families can recreate this at home with scheduled time for kids to walk around, stretch, and get fresh air between assignments.

- **Monitor online usage:** With parents themselves busy during the day, monitoring what children are doing online is a challenge in many cases, and impossible in others. However, screen time management solutions for parents, such as OurPact from Eturi Corp., can prove a valuable tool in keeping kids productive and safe. Using the app, parents can set schedules, grant access to needed sites, create daily screen time allowances, block inappropriate content and apps and monitor internet use. To learn more or download, visit OurPact.com.

- **Have a conversation:** Families should have an open dialogue about healthy digital habits. Parents can back up these conversations by setting a good example with their own device usage.

With the boost in online usage come new health and wellness challenges. At the same time, parents can help their children navigate the remote-learning environment by taking steps to promote healthy digital habits.



"During the COVID-19 pandemic, the Hopi Medical Transportation Program continues to provide safe, timely, respectful and personalized non-emergent transportation services to all Hopi/Tewa community members both on and off the Hopi reservation, including transports for COVID-19 positive and suspected COVID-19 positive individuals. This team is truly dedicated to providing transportation services and go over and beyond their duties as client transporters. Please call us at (928) 737-6351 to request for a ride.

Simple Reminders from the CDC to Keep Safe

Please if you are sick, stay home, except to get medical care. Even if you are not sick please remember to:

- **Keep at least six feet between you and other people and don't go to--or host--parties or other group events.**
- **Cover your mouth and nose with a cloth face cover when you are around others or when you go out in public.**
- **Wash your hands often with soap and water for at least 20 seconds, or hand sanitizer with at least 60% alcohol if you can't use soap and water.**
- **Cover your cough or sneeze with a tissue, then throw the tissue in the trash and wash your hands.**



COVID-19 Emergency Response – September 14, 2020 Report

Hopi Tribe – Department of Health and Human Services

Kykotsmovi, Ariz. – September 14, 2020, as recently as mid-July, the entire state of Arizona was in the midst of a wide scale coronavirus outbreak. Arizona repeatedly logged more than 3,000 cases a day, putting it in a category alongside more populous states such as Texas, Florida and California as the hottest of the nation's hot spots. Two months later, Arizona is telling a different story overall. However, locally on the Hopi reservation any number of outbreaks has the potential for dire consequences.

In proportion to the entire state's population, a small amount of the Hopi population hit by the virus is too many when impacted by the pandemic. As we have learned, rural areas including Hopi villages are more susceptible to COVID-19 as the population tends to fall in the most vulnerable category. That is, a larger proportion of the population is over the age of 55, a group that is at higher risk. In addition, the most immuno-compromised people tend to be weaker and are also more likely to be in a high-risk group as well. Long-standing systemic health and social inequities have put some Hopi residents at increased risk of getting COVID-19 or having severe illness. In general, the Hopi community tends to have higher rates of high blood pressure, and obesity as well as less access to healthy food options and wellness models which can negatively affect individual health outcomes. COVID-19 is not going to discriminate, so it is the responsibility of each individual to help protect and mitigate the virus in the community. Please help protect our Hopi elders and families, follow all guidelines.

Here is a quick overview of the COVID-19 statistics on a national, state, and local level:

As of this date – September 14, 2020

The United States now has over 6.5 million confirmed positive cases with 122,017 new cases and over 193,705 deaths reported over this weekend.

Over 208,725 confirmed positive cases now exist in Arizona. Of those, close to 5,694 are in Navajo County alone.

The Hopi Health Care Center has tested over 4,172 patients to this date. Over 441 of those tests at Hopi Health Care Center came back positive with 320 from Hopi Tribal members. Tuba City Regional Health Care Corporation reported 48 positives for Hopi Villages with a combined number of 368 positive Hopi Tribal members.

The information below provides a glimpse of the current numbers in those respective villages.

* The information by villages presented above is released by the Hopi Department of Health & Human Services, and the data shown reflects patients tested at the Hopi Health Care Center and at the Tuba City Regional Health Care Corporation specifically on Hopi tribal members. The data from Lower and Upper Munqapi is consolidated until specific data can be re-verified. (+) number decreased due to individual being identified from another village. The community of residence for one Hopi Tribal member who tested positive at HHCC is in the Phoenix metropolitan area. The community of residence for four Hopi Tribal members who tested positive at HHCC is in Winslow. The data here does not in-

clude all state-wide data from other facilities such as Flagstaff, Winslow, Phoenix or other hospitals.

** A total of 368 individuals who tested positive are members of the Hopi Tribe.

+ Includes Village member(s) retested positive Prevention:

Watch for symptoms. People with COVID-19 have had a wide range of symptoms reported – ranging from mild symptoms to severe illness.

Symptoms may appear 2-14 days after exposure to the virus. People with these symptoms or combinations of symptoms may have COVID-19:

- Cough
- Shortness of breath or difficulty breathing
- Or at least two of these symptoms:
- Fever
- Chills
- Repeated shaking with chills
- Muscle pain
- Headache
- Sore throat
- Congestion or runny nose
- Nausea or vomiting
- Diarrhea
- New loss of taste or smell

Children have similar symptoms to adults and generally have mild illness.

This list is not all inclusive. Please consult your medical provider for any other symptoms that are severe or concerning to you.



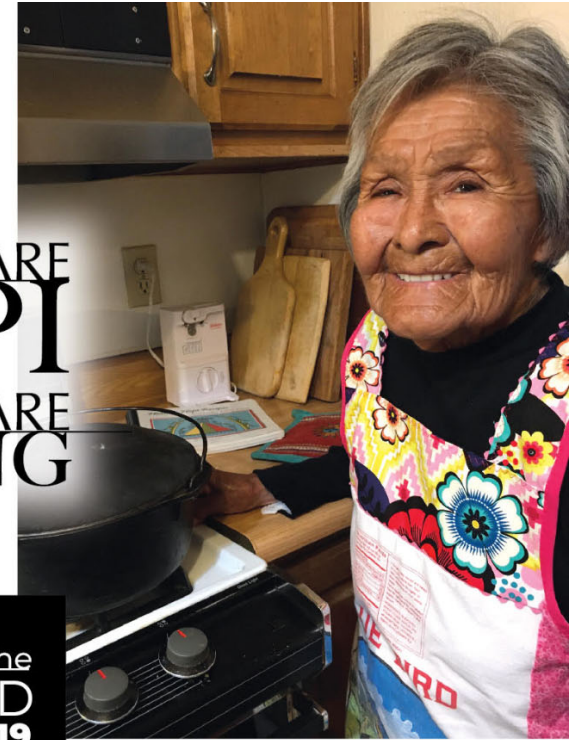
COVID-19 Emergency Response – September 14, 2020 Report Hopi Tribe – Department of Health and Human Services, Cont.

Hopi COVID-19 Reported Cases by Hopi Health Care Center Cases* September 14, 2020					
	Number Tested Today	Cumulative Number Positive	Cumulative Number Negative	Total Number in Process	Total Tested
	11	441	3,697	8	4,172

Note: These data include newly added testing results from the Abbott ID NOW machine since April 20, 2020.

Number of Cases per Village as of September 14, 2020	Reported by HHCC	Reported by Tuba City Regional Healthcare Corporation	Total
Kiqôtsmovi	9	3	12
Orayvi	8		8
Polacca (Walpi-Sitsom'ovi-Tewa)	138	2	140+
Musangnuvi	11		11
Supawlavi	14		14+(+)
Söngoopavi	110		110+
Yuwelu-paki	6		6
Paaqavi	2		2
Hotvela	7	7	14
Keams Canyon	9	3	12
Munqapi		33*	33*
Phoenix	1		1
Winslow	4		4
Prescott	1		1
TOTAL	320	48	368

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WE ARE
STRONG



STOP the
SPREAD
of **COVID-19**

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STAY HOME FOR EVERYONE

Hopi Emergency Response Team | Emergency Operations Center

KEY CONTACT INFORMATION

Weekdays: 8:00 a.m. – 5:00 p.m. MST
(928) 734-3661 and (928) 734-3663

After hours | Weekends: after 5:00 p.m. MST
(928) 205-7295

Indian Health Services Hotline: (928) 737-6188



If you have a story to submit or want a story to be featured in the Hopi Tutuveni

Call or email us and tell us your story.
If you have a question on submitting content or pictures
call: 928-734-3283 or consae@hopi.nsn.us



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STAY SAFE
SAVE LIVES

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SPREAD
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Hopi Emergency Response Team | Emergency Operations Center

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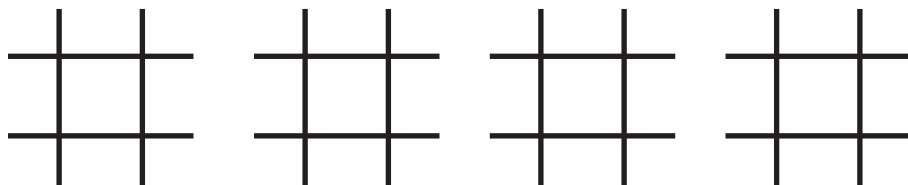
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Indian Health Services Hotline: (928) 737-6188



TICK-TACK-TOE



COMMUNITY

How COVID-19 Has Impacted Tribal Communities

(StatePoint) While the current health and economic crisis has impacted Americans nationwide, it has disproportionately affected the Native American/Alaska Native (NA/AN) community. Not only have chronic economic inequalities and systemic lack of infrastructure in many Indigenous territories put tribes at high risk, but these problems have been exacerbated by the loss of revenue experienced by tribal businesses shuttering their doors.

Here are some of the persisting problems Native territories face, steps being taken to address them, and what you can do to help.

- **Infrastructure:** Significant numbers of people in tribal communities lack basic utilities (electricity, running water) critical to adhering to federal COVID-19 prevention guidelines. Clinics, testing sites, personal protective equipment and other health essentials are also in short supply in Indian Country. Through funding and support, donors can help protect tribes from immediate health risks and mitigate the spread of the virus.

- **Information:** Important government updates and virtual healthcare services are especially critical during this crisis. However, information access is a persisting problem in many tribal territories due to their largely remote and rural locations. The FCC reports that 628,000 tribal households lack standard broadband access, a rate over four times that of the general population, and a 2019 study by the American Indian Policy Institute found nearly one in five reservation residents has no internet at home.

- **Economics:** Tribal governments, which were already largely underfunded before COVID-19, are under incredible strain today, with major revenue streams, such as tribal casinos and gaming businesses closed down. Efforts are already providing some relief. In the case of housing, Wells Fargo announced \$600,000 in grants to tribal housing programs via the Native American Indian Housing Council in May and \$1 million across more than

20 nonprofit organizations since the start of the pandemic. Economic relief from many sources can also help address food insecurity, boost Native-owned businesses and fund other necessities.

- **Data Collection:** A continued national response to the pandemic is dependent on accurate data. However, over 70 percent of those in tribal communities live in urban areas, where many use county and state health services. As a result, data black holes have emerged. Through accurate data collection, aid to support the NA/AN community will be possible.

- **How to Help:** “Across the country, the pandemic has exacerbated health, housing and economic disparities, as well as food insecurity within diverse communities -- especially tribal regions,” says Diana “Dede” Yazzie Devine, CEO and president of Native American Connections, an Arizona-based Native American service and development organization. “We cannot forget all of this once COVID subsides. We need to focus on building a better future.”

In the case of Native American Connections, volunteering is critical. On-site volunteerism (currently limited by COVID 19) like providing office support, preparing meals for local families or supporting housing needs, can help the lives of residents and community members, while virtual-online donations can deliver much-needed funds. Other ways to help include making financial donations or donating to food banks that service tribal lands. One example includes a recent St. Mary’s Food Bank event in Arizona on Navajo Nation territory, where Wells Fargo’s Drive-Up Food Bank provided support in mid-August 2020. To learn more about what Wells Fargo is doing to help fight hunger in local communities, visit welcome.wf.com/foodbank.

As the COVID-19 pandemic endures, addressing the needs of vulnerable tribal communities is critical to sustaining and strengthening them, and to the forward progress of future generations.

Change NFL Team's Name and Logo, says Native Coalition in Kansas City



Picture from original The Not In Our Honor Coalition, formed in 2005, has been advocating against the use of Native American imagery in sports since its inception. (Courtesy Photo poster.)

By Native News Online Staff

KANSAS CITY — Last month, the Kansas City NFL franchise announced it would prohibit fans from wearing American Indian headdresses this season at Arrowhead Stadium.

For several years, American Indians have called on the team to drop the Chiefs name.

The Not In Our Honor Coalition, an organization formed 15 years ago by a group of Native American college students at the University of Kansas and Haskell Indian Nations University, has advocated against the use of Native American imagery in sports since its inception.

In a statement released this week, the coalition said the ban on headdresses is a step in the right direction, but did not go far enough.

Read the full statement here:

Not in Our Honor is a coalition of local Native American leaders and American Indian organizations in the Kansas City metropolitan area who have been speaking out against the use of Native Ameri-

can stereotypes and misappropriation of Native American culture for many years.

The decision of the Kansas City football team to prohibit fans from wearing “head-dresses and face paint styled in a way that references or appropriates American Indian cultures and traditions,” this season is a step in the right direction. While it may address the more blatant racist behaviors in the stadium, it does not address the overall racism and appropriation of Native culture inherent with utilizing a race of People as a mascot. It is also a disservice to the fans. While misguided at best, the fans are trying to support their team. By identifying some behaviors as too “offensive” while reserving some behaviors (tomahawk chop) for review, the team not only robs fans of the full fan experience, they have made the determination that some racism is okay, but blatant racism is not. This is directly in opposition to the recent statements made by the NFL, team owners, management, and players about social justice.

Additionally, banning these behaviors is unlikely to stop devout fans from con-

tinuing to don headdresses and face paint in the parking lot, nor will it prevent the opposing team from racist behavior. The opposing team will still use the same offensive signs and verbiage they have used for many years, such as, “send them back to the reservation,” “scalp them,” and “Trail of Tears.”

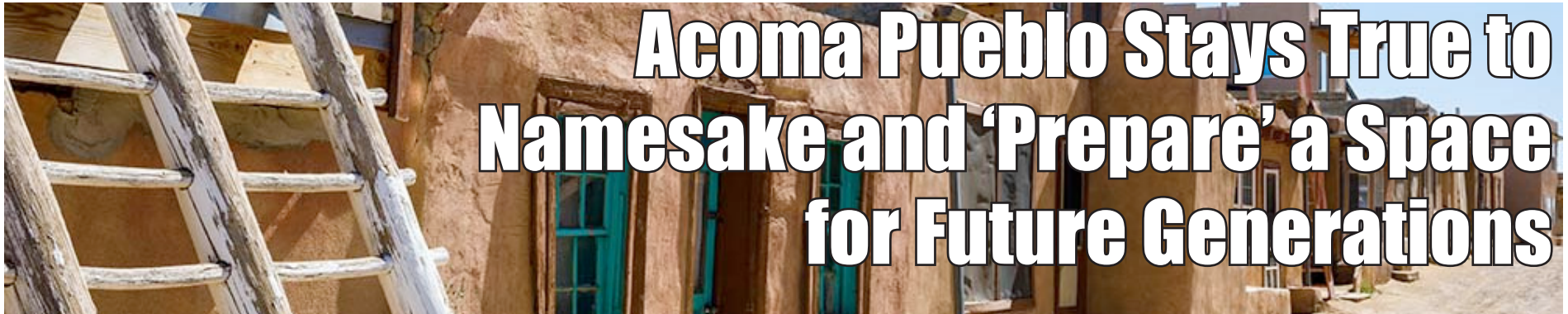
The Kansas City’s team name was chosen in 1963 to honor a mayor nicknamed “The Chief” due to his founding of an imaginary Boy Scout Indian tribe. This occurred before the Civil Rights movement and before the American Indian Civil Rights movement in the 1970s. For decades, hundreds of tribes, national Indian organizations, and professional organizations have spoken out on this matter. In 2005, the American Psychological Association called for the immediate retirement of all American Indian mascots, symbols, images and personalities by schools, colleges, universities, athletic teams and organizations, stating “Research has shown that the continued use of American Indian mascots, symbols, images and personalities has a negative effect on not only American Indian students but all students...”

The attempt to justify the maintenance of racist mascots because a very small number of Native Americans accept it, when a majority of us vehemently oppose them is shocking. A recent study published by Sage Journals found the more connected the individual Native is with their culture (language, traditions, ceremonies), the stronger their opposition.

Lastly, with the NFL also stating they will be stenciling in “End Racism” and “It Takes All of Us” in the endzones, we call on the Kansas City team to:

Cease the use of racialized Native American branding by eliminating all imagery of or evocative of Native American culture, traditions, and spirituality from their team franchise by changing the name including the logo. This includes the use of Native terms, drum, arrows, or monikers that assume the presence of Native American culture.

Apply the NFL’s “zero tolerance” for on-field use of racial and homophobic slurs to all races and ethnic groups, especially Native Peoples.



The Acoma Pueblo in New Mexico held its traditional Feast Day virtually last week to celebrate community resilience. (Photo by original poster)

By Monica Whitepigeon
Native News online

ACOMA PUEBLO, N.M. — For one of Indian Country’s oldest living communities, knowing when to isolate and when to engage has kept the Acoma Pueblos and their traditional practices alive and thriving.

Nestled on top of a mesa about 60 miles outside of Albuquerque, N.M. sits the legendary Acoma village known as Sky City, which has established roots since 1150 AD. The tribal community is known for their adaptation while preserving their rich heritage by limiting site accessibility to mostly tribal members. Many tribal citizens live off the reservation and it is crucial to tribal officials to be able to provide a sense of belonging for them.

In spite of the pandemic, Acoma’s tribal government and community organizers made a conscious decision last week to make its traditional Feast Day a virtual and modified in-person celebration.

“Covid has had a significant impact on us being true Acoma. Many tribal members don’t have access to engage with families properly,” said Acoma Governor Brian Vallo and former director of the Indian Arts Research Center (IARC) at the School for Advanced Research.

“What’s really important as tribal leaders is to maintain communications with all ages. We have all different ways to maintain engagement during this time.”

Earlier this year, event organizers recognized that the closures were taking a toll on the mental well-being of many citizens. Elders expressed loneliness and longing to hear and see traditional songs and dances. The organizers decided to utilize virtual platforms to send the message that strength and patience will ensure their survival, as well as to provide much need-

ed connection to the community.

New Mexico is home to 19 different Pueblo tribes and have strict etiquettes for visitors to follow. Of the various cultural events that take place in Acoma, there are typically three that are open to non-tribal members to observe and partake, including feast days. These special events grew in popularity and attract between 8,000 to 10,000 visitors, which includes approximately 5,000 community members.

Feast days have been celebrated since the 18th century and are considered a time of renewal for tribal members to immerse themselves in culture, language and religion. This cross-cultural mix of festivities combines Native practices and ceremonial dances with Catholic mass and prayer.

The Acomas’ close ties to the Catholic Church dates back to approximately 1629, when the San Esteban del Rey Mission Church was constructed. The architectural design intermingles Pueblo and Spanish Colonial styles and is considered the oldest surviving European church in New Mexico. Both Sky City and the mission are registered historical landmarks and offer guided educational tours throughout the year, which have been closed to the public since mid-March.

Known for his historical preservation work, Vallo led a multi-million-dollar campaign to rehab the old Mission, which continues to be in use today. This church has become an integral part of the San Esteban Feast Day that occurs in early September to honor their patron saint and commemorate harvest dances.

This year, the modified celebration featured some on-site activities inter spliced with live and pre-recorded videos. Partnering with tribal member Jonathan Sims and his production company, No Reservations Productions, the village was able to provide accessibility to the festivities via

YouTube streaming.

“It speaks to our resilience and core values of Acoma people,” Vallo said of the necessary adjustments to the celebration. “Our name itself means ‘to prepare.’ Preparing a place for future generations is ingrained in our minds. We are reassessing how to prepare and what we will do to ensure that our lives are more in balance.”

On Sept. 2, the Feast Day kicked off with an acknowledgment in the Acoma dialect of the Keres language, then proceeded with a mass by Father Gerry at the Mission church. Prayers and messages of remaining strong and positive during these challenging times resonated through the service.

“The virus could kill us, but hatred and ongoing resentment can also kill us,” said Fr. Gerry during mass.

The event continued to feature music by the St. Joseph’s children’s choir, a greeting in Keres from Gov. Vallo and his lieutenant governors, as well as recorded messages from a variety of Pueblo of Acoma (POA) staff and government officials from a myriad of locations, including Congresswoman Deb Haaland (Laguna Pueblo) and U.S. Rep. Xochitl Torres Small.

“Even though we are not meeting in person, we are still celebrating together,” said Haaland.

Drum songs played as a slideshow followed the video compilations, which highlighted the New Mexico landscape, architecture, agriculture, cuisine, and past and present images of the Acoma community. The streaming video ended with a Buffalo Dance Group performance by Vernon Howeya and his family.

There were nearly 1,300 YouTube viewers (1,700 in total) who were able to partake in the virtual experience while volunteers in Sky City handed out food and

provision distributions. More than a hundred volunteers passed out snow cones, hot dogs and cleaning and sanitary care packages to residents from around the region, who waited in their cars for nearly three hours.

Keeping up with social distancing practices, families were reported celebrating and dancing in their front lawns.

“It was wonderful to see community members dressed in traditional attire, blasting Acoma songs from their cars,” Vallo said.

“A result of the virtual feast reminded us all that while we used technology, the core of the Feast Day was about the people. To hear songs, the language, see the dances and pray.”

Having withstood nearly a thousand years of opposition and suppression, Acoma continues their efforts to preserve and adapt so future generations can hold onto their cultural significance and overcome hardships, especially the Covid-19 pandemic.

Thus far, the tribe has only had 42 reported cases of Covid-19, including four deaths. During the virtual event, Vallo announced that there were zero positive cases as of that week, but he said there are still challenges ahead and that there is concern for some neighboring towns and counties.

“Ancestral knowledge teaches that [viruses] are living beings, and we acknowledge and respect that those beings exist,” Vallo said.

“Through prayer, we hope that it retires soon, but it forces us to reevaluate and reconsider our being during this time. I really hope we consider these things and remember that our core values don’t differ that much from other cultures.”

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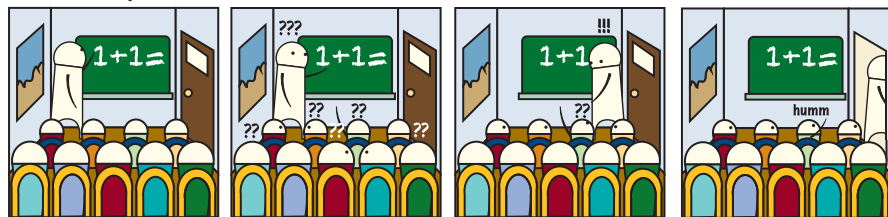
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Job Vacancy

SEEKING Board of Director Member (HTEDC)

The Hopi Tribe Economic Development Corporation (HTEDC) in Flagstaff, AZ. is seeking applications to fill a position of its Board of Directors.

The HTEDC is a federally chartered corporation wholly owned by the Hopi Tribe. The HTEDC is established under federal charter provisions making it distinct and separate from the Hopi Tribe. A board of seven (7) directors governs the HTEDC. Board members are appointed by the Hopi Tribal Council, representing the sole shareholder.

Currently there are 2 (two) vacancies, both are three-year term positions required to be filled by Hopi Tribal Members only. One term begins October 1st, 2020 and the second term begins November 9th, 2020.

Job Description:

All Directors must meet the required qualifications as set forth in the HTEDC By-Laws and must pass a mandatory full background check.

Information for prospective board members may be sent via email or USPS mail. The packet includes information about the HTEDC and its mission, as well as information about the roles and responsibilities of a Board of Director member.

If you are interested and would like more information, please contact Stephanie Mejia, Administrative Assistant at 928-522-8675 or smejia@htedc.net.



The Hopi Tribe P.O. Box 123 Kykotsmovi, AZ 86039
Ph: (928) 734-3281 • Ph: (928) 734-3283

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Kyle Knox , Gary LaRance, George Mase

Hopi Tutuveni Staff

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RLaban@hopi.nsn.us

Assistant Editor - Carl Onsae
Consae@hopi.nsn.us

ARTICLES:

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

PRESS RELEASES:

Press releases must be submitted on official letterhead and include the name of the organization, contact person, telephone number and email address. Press releases should not exceed 500 words and submissions may be edited for length and clarity at the discretion of the Managing Editor.

LETTERS TO THE EDITOR:

Letters should not exceed 250 words and must include the name of the author and complete contact information (address, phone number or email address)

CIRCULATION

The Hopi Tutuveni is published twice a month, with a circulation of 2,500 copies throughout the entire Hopi Reservation. The paper is delivered on the 1st and 3rd Wednesday of each month to the following locations: Moenkopi Travel Center, Moenkopi Legacy Inn, Hotevilla Store, Kykotsmovi Village Store, Tribal Government Complex, Hopi Cultural Center, Hopi Health Care Center, Polacca Circle M, Keams Canyon Store.

and the headline and date of the article on which you are commenting. Anonymous letters and letters written under pseudonyms will not be published. The Tutuveni Editorial Board reviews all submissions and reserves the right not to publish letters it considers to be highly sensitive or potentially offensive to readers, or that may be libelous or slanderous in nature.

OPINION EDITORIALS:

Submissions must be exclusive to Hopi Tutuveni and should not exceed 1,000 words. Include with your submission your name and complete contact information, along with a short 2-3-sentence bio.

SUBMISSION INSTRUCTIONS:

All press releases, articles, letters to the editor and Opinion Editorials electronically as a Word document or as plain text in the body of an email to the Managing Editor, Romalita Laban. Articles, press releases and editorials that include photographs must be in high resolution, 300dpi or more and must be your own. All photographs must include photo credit and a caption for each photo listing the names of all persons included in the photo and description of what the photo is about. (call 928-734-3283 for deadline schedule).



Job Vacancy

ACCOUNTING SPECIALIST Office of Financial Management

MINIMUM QUALIFICATIONS

Education: Associate's Degree in Accounting or closely related field; AND Experience: Four (4) years accounting and contracts administration experience in an automated environment, preferably in governmental fund accounting and administering contracts or grants from federal, state and/or local agencies.

KNOWLEDGE, SKILLS AND ABILITIES

- Working knowledge of accounting principles, rules, practices and methods including fund accounting;
- Working knowledge of budgetary practices;
- Working knowledge of data processing as it relates to accounting records application;
- Working knowledge in reading and comprehension of Contract/Grant Award Administration;
- Working knowledge of Indirect Cost and its methods and recoveries;
- Working knowledge of contractual agreement establishment and enactment;
- Good verbal and written communication skills to prepare correspondence, reports and conduct presentations;
- Good human relations skills;
- Skill in operating basic office equipment/machines, personal computers, financial systems and applicable software;
- Ability to analyze and interpret fiscal and accounting records and data (current and historical);
- Ability to prepare accurate and complete financial statements and reports;
- Ability to perform complex accounting work and account reconciliations;
- Ability to maintain confidentiality;
- Ability to establish and maintain positive professional working relationships with others.

NECESSARY SPECIAL REQUIREMENTS

1. Must possess a valid Arizona Driver's License and complete/pass the Hopi Tribe's Defensive Driving course.
2. Driving is an essential function of this position. Certification to operate a tribal vehicle for business purposes requires a valid Arizona driver's license. Incumbent must maintain a clear driving record to meet all necessary insurance requirements.
3. Must complete and pass the pre-employment screening including fingerprint and background investigation in accordance with the Hopi Tribal policy.
4. Must be able to pass mandatory and random drug & alcohol screening.
5. Must not have any felony convictions.
6. Must not have been convicted of misdemeanors at the local, state, or federal level within the past five (5) years of application.

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Cross Word Puzzle

Find the English words for the Hopi words.

Across

- 4. Kowaako
- 5. Hoota
- 7. Qööhi
- 9. Talqötö
- 11. Höömi
- 12. Poosi
- 13. Naqvu
- 15. Qötö
- 18. Pamösi
- 19. Itsche'e

Down

- 1. Hot'öqa
- 2. Kyesso
- 3. Homasa
- 5. Tiposi
- 6. Maqa
- 8. Savikna
- 10. Moki
- 14. Kya'ah
- 16. Nöhu
- 17. Naayawi

Answers in next issue

Answers for September 2

Across

2. Bee, 4. Ashes, 6. White, 7. Mushroom, 9. Grey, 11. Antelope, 13. Wolf, 14. Green, 15. Apple, 16. Black

Down

1. Red, 2. Blue 3. Fish, 5. Squirrel, 8. Brown, 10. Yellow, 11. Alone, 12. Purple, 15. Ant, 17. Crow

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

HOPHI WORDS

Tuhisa - Ability

Tuwi'ya - Able

Yuku - Accomplish

Hintsakpi - Activity

Awämta - Add to

Yaapti - Advance

Nakwha - Agree

Teevep - All day

Qahinta - All right

Peep - Almost

Nana'waqta - Alternate

Qana'öna - Ambitious

Pupri - Analyze

Pa'angwa - Assist

Tuwanta - Attempt

Kwangyavi - Bathroom

Naat - Before

Tiyo - Boy

Anihoya - Capable

Paasi - Care

Àapiyta - Carry on

Paysok - Casually

Tuwi'va - Catch on

Qe'ti - Cease

Alöngta - Change

Küpina - Chatter Box

Yuuyuyuna - Cheat

Awpöota - Check

Hopi - Civilized

Nanap'oya - Classify

Suyan - Clear

Tayawna - Comple-
ment

Naawini - Copy

Taalö - Day

Yuki - Decision

Pö'a - Defeat

Haakta - Delay

Tunatya - Desire/Hope

Öqala - Determined

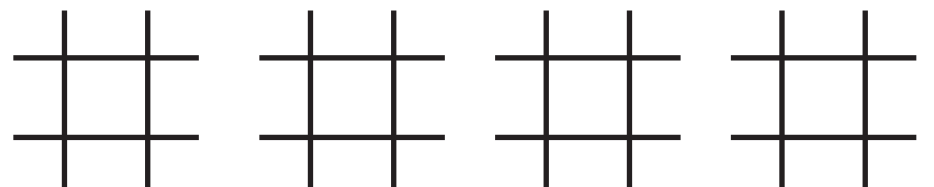
Lavàytutuveni - Dic-
tionary

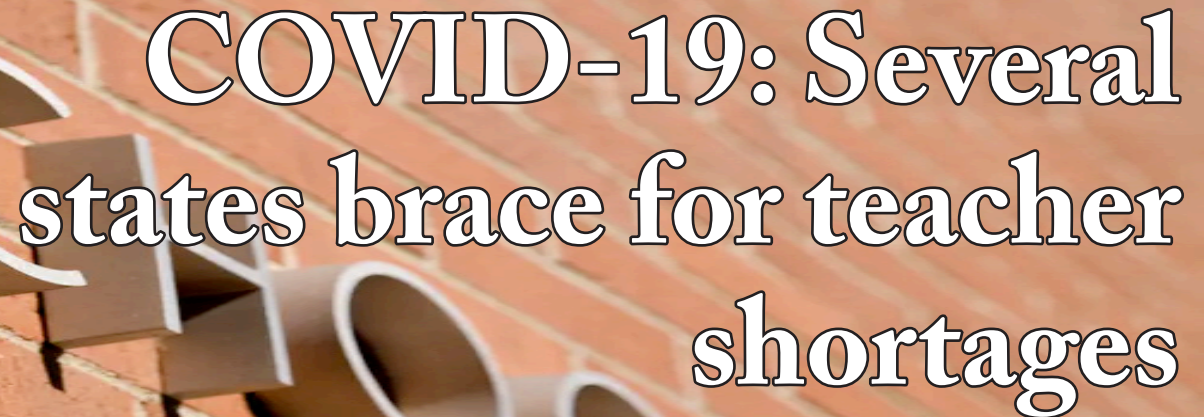
Sikis tutuqaywisa -
Friday

Mana - Girl

Naälös tutuqaywisa -
Thursday

TICK-TACK-TOE





COVID-19: Several states brace for teacher shortages

Casey Smith

Associated Press/Report for America

INDIANAPOLIS (AP) — With many teachers opting out of returning to the classroom because of the coronavirus, schools around the U.S. are scrambling to find replacements and in some places lowering certification requirements to help get substitutes in the door.

Several states have seen surges in educators filing for retirement or taking leaves of absence. The departures are straining staff in places that were dealing with shortages of teachers and substitutes even before the pandemic created an education crisis.

Among those leaving is Kay Orzechowicz, an English teacher at northwest Indiana's Griffith High School, who at 57 had hoped to teach for a few more years. But she felt her school's leadership was not fully committed to ensuring proper social distancing and worried that not enough safety equipment would be provided for students and teachers.

Add the technology requirements and the pressure to record classes on video, and Orzechowicz said it "just wasn't what I signed up for when I became a teacher."

"Overall, there was just this utter disrespect for teachers and their lives," she said. "We're expected to be going back with so little." When school leaders said teachers would be "going back in-person, full throttle, that's when I said, 'I'm not doing it. No.'"

Teachers in at least three states have died after bouts with the coronavirus since the start of the new school year. It's unclear how many teachers in the U.S. have become ill with COVID-19, but Missis-

sippi alone reported 604 cases among teachers and staff.

In cases where teachers are exposed to the virus, they could face pressure to return to the classroom. The Trump administration has declared teachers to be "critical infrastructure workers" in guidance that could give the green light to exempting them from quarantine requirements.

Throughout Indiana, more than 600 teacher retirements have been submitted since July, according to state data. Although the state gets most of its teacher retirements during the summer, surveys suggest more retirements than usual could happen as the calendar year progresses, said Trish Whitcomb, executive director of the Indiana Retired Teachers Association.

"I've gotten more (teachers) calling me back saying, 'Well, I'm going to go ahead and retire,'" Whitcomb said. "Some still wanted to go back in the classroom, but they didn't think the risk was worth it. They looked at their grandkids and the life they have, and I think they're saying, 'I'm just not going to do it.'"

In Salt Lake County, Utah, the state's most populated metropolitan area, more than 80 teachers have either resigned or retired early because of concerns about COVID-19 in schools. More than half of those happened in one of the county's five school districts, Granite School District. All of the district's teachers who left were fined \$1,000 for failing to give 30 days' notice.

Mike McDonough, president of the Granite Education Association teachers union, said the departures stem from frustration over how the schools have reopened. In Granite, most students will re-

turn to in-person instruction for four days a week, and there are few opportunities for teachers to instruct solely online.

Some teachers waited until the last minute, hoping that the district would change its reopening plan. But checking out of the classroom was "the only way to keep themselves safe," he said.

"Teachers are still scared and overwhelmed," McDonough said. "I have heard from teachers that are just heartbroken to leave the classroom, but they didn't feel safe going back. They don't want that level of risk, and they have no other choice but to get out."

Education leaders in states including Arizona, Kansas, New Hampshire, Pennsylvania and Texas have said they are bracing for worsening teacher shortages as the pandemic drives away some educators.

To try to maintain staffing levels in classrooms, the Missouri Board of Education made it easier to become a substitute teacher under an emergency rule. Instead of the previous requirement — 60 hours of college credit — eligible substitutes now only need to obtain a high school diploma, complete a 20-hour online training course and pass a background check.

Iowa responded similarly, relaxing coursework requirements and the minimum working age for newly hired substitutes.

In Connecticut, college students have been asked to step in as substitutes. Michele Femc-Bagwell, director of the teacher education program at the University of Connecticut, said the school has been getting requests to use fifth-year graduate students as substitute teachers. Heavy class loads and internship respon-

sibilities, though, limit their availability to one day a week.

Many who work as substitutes are retired teachers such as 67-year-old Margaret Henderson, of Phoenix, who said she will not return as she had planned.

"I don't want to get called into a classroom where a teacher has called out because of the virus or to quarantine. ... And we know that's going to happen more and more," Henderson said. "There are still uncertainties about the safety of reopening the school buildings. Can you blame (substitutes) for not wanting to go in?"

In rural Iowa's Hinton Community Schools, Hinton High School Principal Phil Goetstouwers said the school is already down to a third of the substitute teachers it had last year. More than half of those are also willing to sub in other districts, he said, making it even more troublesome when teachers are absent.

Allen Little, who retired as a math teacher in Sioux City, Iowa, this past spring, said the "complexities" of teaching during the pandemic made him decide to retire three years earlier than he had planned. Although he anticipated returning to work as a part-time substitute this fall, fears about the virus are holding him back. He encouraged his son, who is studying to be a social studies teacher and who considered getting experience as a substitute, to weigh the risks carefully.

"We're thinking about students, our schools, our community with every decision we make," Little said. "But we also have to think about ourselves and our families. What's best for us, maybe more and more of us ... is not being inside the classrooms right now."

Projects Addressing Internet Connectivity Across Indian Country

Advance with New Partnerships

By Native News Online Staff

A pair of recent business deals are aimed at accelerating projects that promise to bring much-needed high-speed internet infrastructure to rural tribal communities.

Partners behind Oakland, Calif.-based MuralNet and St. Louis, Mo.-based Arcadian Infracom say their projects will help deliver critical infrastructure to rural tribal communities that often lack reliable internet connectivity, the need for which has been exacerbated during the COVID-19 pandemic.

For its part, MuralNet has inked a deal with Silicon Valley tech giant Cisco to launch the Sustainable Tribal Networks program, which will allow tribes to design, build and grow their own fixed wireless high-speed networks that leverage unused mid-band spectrum. Meanwhile, Arcadian Infracom has deepened an existing partnership in which it will use rights of way to bring fiber optic connectivity throughout Navajo Nation.

Creating networks

MuralNet and its affiliates have submitted more than 100 applications to license 2.5GHz spectrum that the Federal Communications Commission is making available to tribes via a Tribal Priority Window that closed on Sept. 2. The window was supposed to close on Aug. 3, but was extended by 30 days to accommodate tribes that had been affected by the COVID-19 pandemic, a move that many Native-led groups criticized, as Native News Online previously reported.

As well, during the pandemic, the FCC provided Special Temporary Authority licenses to tribes. In concert with MuralNet, the tribes were then able to connect to wireless spectrum to access emergency communications about COVID-19 and offer distance learning and telehealth services, according to a statement.

The Sustainable Tribal Network program effectively takes that one access one step further. Via the deal with Cisco, the nonprofit MuralNet gains access to financial support, technical and market assistance and other resources from the tech firm.

“Internet access was always important,

but COVID-19 is exacerbating the large divide between the connected and the unconnected,” Tae Yoo, senior vice president of corporate affairs at Cisco said in a statement. “Now more than ever, the internet is critical for rural Tribal communities — it can connect them to vital health and educational services in the midst of the pandemic as well as provide them access to long-term economic opportunities. Together with MuralNet, we hope to help these communities build their own networks, while at the same time, help them build thriving and sustainable futures.”

Under the deal, Cisco employees will deploy the fixed wireless network on tribal lands for members to access educational, social and telehealth services. As well, the added connectivity is aimed at improving economic opportunities in rural tribal communities.

“Access to high-speed internet gives Tribal nations not just a path forward, but ownership of a vital resource that provides limitless potential for every Tribal community,” Martin Casado, co-founder and COO of MuralNet, said in a statement.

MuralNet also is working with various tribes on “Community Builds,” which it describes as “a working group-centered incubator focused on building the internal capacity of Tribes to design, deploy, maintain and grow their own sustainable community networks.” The groups are intended to speed the development of wireless network connectivity for tribes across the U.S.

“Around the world access to high-speed internet is no longer perceived as a convenience but a basic human right,” stated J. Michael Chavarria, governor of the Santa Clara Pueblo and chairman of the All Pueblo Council of Governors.

“The disparity of homes connected to high-speed internet on Native lands versus the rest of America leaves tribal nations at a significant disadvantage,” he said. “The Sustainable Tribal Networks program is a significant step forward in providing us with the same opportunities as the rest of America in today’s digital age. COVID-19 underscores just how imperative it is that we get every home in tribal communities connected. We are facing significant chal-

lenges in communicating updates about the pandemic, establishing emergency and social services as we’re further isolated during these unprecedented times.”

Expanding access

Many of the same connectivity challenges exist on Navajo Nation, which underscored the tribe’s vote to approve legislation creating a direct relationship with Arcadian Infracom, which is developing a long-haul fiber optic cable network between major data centers in the Southwest.

Navajo Nation originally began working with the company in 2018 to develop fiber routes via tribally held rights of way. The new legislation helps Arcadian Infracom access additional financing to speed up construction of the network, according to a statement.

“This unique partnership uses long-haul fiber route construction as an economic development tool for the Navajo people,” Arcadian Infracom CEO Dan Davis said in a statement. “Given the ongoing COVID-19 public health emergency within the Navajo Nation, it is imperative that we continue to work closely together to create opportunities for the Nation to move beyond the tragic reality that they currently have no scaled fiber backbone connectivity to the rest of the world.”

Arcadian Infracom is focusing first on building a fiber network across Navajo Nation that will link data centers in Phoenix to similar facilities in Salt Lake City and Denver, with plans for a second route connecting the reservation to Los Angeles and Dallas.

Once operational, the fiber networks will provide Navajo Nation with direct connections to high-capacity connectivity, enabling the tribe to fully participate in the 21st century’s connected economy, according to the company.

“The Navajo Nation welcomes the opportunity to grow the strategic partnership with Arcadian Infracom,” Rick Nez, chairman of the Navajo Council’s Resources and Development Committee, said in a statement. “The new legislation expands a trusting and strategic relationship to really move the needle on broadband access within the Navajo Nation. This broadened partnership creates new value and oppor-

tunity for the Navajo Nation and future generations of its people.”

Needed capability

According to the FCC, rural tribal communities are twice as likely as non-tribal rural communities to have access to a terrestrial broadband network. That lack of connectivity has become a pinch point during the pandemic, as health care, education, commerce and more elements of daily life and culture made the digital switch out of necessity to curb the person-to-person spread of COVID-19.

“For the Makah, any healthcare needs require us to travel for half a day to see a doctor in person, as we’re located in the rainforest at the northernmost part of the United States at the northern tip in the state of Washington,” stated Crystal Hotowe, grant writer for the Makah tribe. “Tele-health would allow us to get the health services we need without leaving the reservation.”

Additionally, similar challenges persist for students in rural tribal communities, many of whom need to travel far from home just to access an internet hotspot or some other form of connection. Even communities that have connections often face reliability issues, according to Dr. Chad S. Hamill, vice president for Native American initiatives at Northern Arizona University.

“Internet that is available in Native communities is often expensive and offers limited bandwidth because it is shared with other services, especially during the pandemic,” Hamill stated.

Despite the hurdles it has posed for communities, the public health crisis could be serving as the catalyst for tribes across the country to secure new solutions to bridge the digital divide.

“This is a moment of crisis and a huge opportunity,” said Phillip Perez, governor of the Pueblo of Nambe. “The struggles of tribal communities during COVID-19 reinforces why tribal broadband connectivity is so necessary. It gives us a path forward, including access to vital needs such as healthcare, education and economic opportunities.”



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