



COLUMN

LARRY'S CORNER
"Dear Larry"
read the latest
of what the
community has
to say

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COMMUNITY

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from the Hopi
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Endowment Fund
program**

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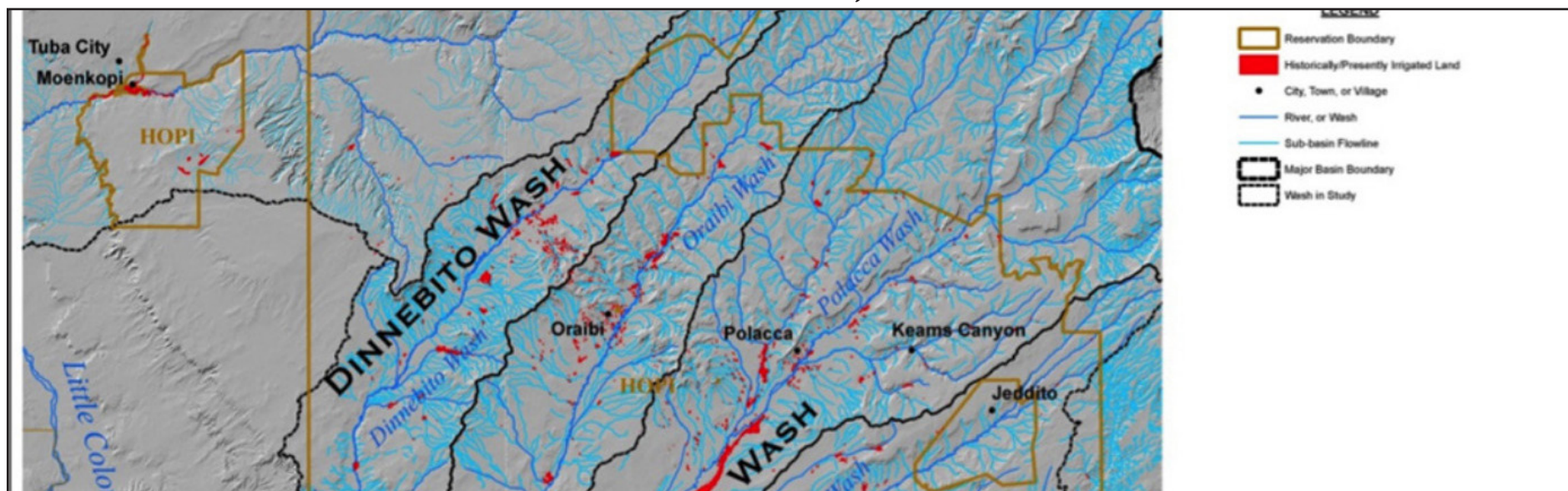


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October 21, 2020
Volume 28
Number 20



Hopi Tribe LCR Trials Arizona Superior Court Little Colorado River Adjudication Weekly Report October 5 Through October 15, 2020



HOPI TUTUVENI
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Hopi Tribe LCR Trials Arizona Superior Court Little Colorado River Adjudication Weekly Report, CONT.



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

**Submitted by: Water & Energy
Committee – Hopi Tribe**

Phoenix, Ariz. – October 19, 2020

Fourth and Fifth Week of Hopi Future Trial

The fourth and fifth week of the Hopi Future Water Rights Trial began on Tuesday, September 29 and ended on October 1, 2020. This week, the Hopi Tribe began on Monday, October 5 and ended on Thursday, October 15. The Hopi Tribe is still presenting its case-in-chief. The public may connect to the trial using the following toll free number:

Toll Free: 1 (855) 506-9695

Collaboration Code: 357264#

**A toll line is also available: 1 (224)
501-3412, Access Code 374401397.**

The Hopi Tribe in the last two weeks presented evidence as to the future population of the Hopi Tribe, small economic development projects, future water for Hopi domestic, commercial, municipal and light industrial use, and future water for larger industrial projects related to energy.

First, Large Energy Projects

For decades, Hopi Coal was mined by Peabody Coal Company and shipped to the Navajo Generating Station. Peabody paid royalties to the Hopi Tribe for the Coal, and purchased water from the Tribe for water used in mining. With the closure of the Navajo Generating Station, mining has stopped and the Hopi Tribe has lost a

substantial source of revenue.

Over decades, Hopi has looked at projects utilizing Hopi's Black Mesa coal. The Marston Group presented a report in 2006 to develop a new coal mine within the Hopi Reservation Boundaries in the NE corner of the Reservation. In 2009, ICF prepared a report proposing a mine mouth coal power plant utilizing Hopi coal.

One of the purposes of the Hopi Future Trial is for the Court to determine how much future water the Tribe needs for economic development. To obtain water, Hopi must present economic development proposals that are reasonably feasible. Hopi is not locked into building specific projects as the market may change, but it must show a reasonably feasible way to put the water to use. In other words, the proposal must be technically and economically feasible, not a "pie-in-the-sky" idea.

Hopi presented several witnesses on the future business opportunities for Hopi coal. Carl Bauer and Richard Horner are associated with the University of Wyoming in energy research. Power River Basin coal in Wyoming is regarded as some of the highest quality coal in the country and is actually very similar in composition with Hopi Coal. Wyoming has conducted millions of dollars in research into how coal can be broken down into its constituent chemicals for sale. These are called coal to product business plants. Many other countries have used coal as a feedstock to chemical for many years. Eastman

Chemicals has a plant in Tennessee where it breaks down coal feedstock for chemicals for sale. Bauer and Horner testified as to government policies and investment in future uses of coal for an electric power plant, and to using coal as a feedstock to create chemicals for sale.

Hopi has requested that the Court reserve water for the economic development of Hopi coal. One project would be a coal to chemical products plant near a new Hopi mine; another project would be a solar/thermal electrical plant on the Hopi Reservation. Akana, a Native American-owned company in Portland, Oregon, through engineers Said Amali and David Luneke, testified as to the feasibility of building a solar/thermal plant and a coal to chemical products plant, both as to its engineering and financial feasibility.

Hopi has also requested that the Court reserve in the future for domestic, commercial, municipal, and light industrial uses ("DCMI"). Essentially, this covers all village uses of water, including village businesses. Water experts measure this water use by gallons of water used by a person per day ("gpcd"). The U.S. Government has requested that Hopi receive 150 gpcd. Hopi is asking for 160 gpcd. Michael Hanneman, who has worked with the Hopi Tribe on this case for years, was Hopi's witness on future DCMI.

Water experts take the gpcd and multiply it by a future population to quantify a water amount needed for future use. The Hopi Tribe called David Swanson as its fu-

ture population expert. The U.S. Government had presented evidence of a future Hopi population 150 years into the future of 52,000 Hopi people on reservation. The Government relies upon a "cohort component" model which models birth, fertility, and deaths to project a future population. Seeking to present to the Court alternative models, David Swanson testified as to an "ARIMA" model. The ARIMA model is a linear progression model. David Swanson projects a Hopi future population of 42,000 in 2110, with approximately half living on the reservation and half living off the reservation.

The Special Master will have to make determinations as to what the future population for the Hopi Tribe will likely be, and what amount of water should be reserved for the future Hopi Tribe. This involves a determination of whether the reserved water should be for all Hopi whether they are living on or off the reservation.

Next week, the Hopi Tribe will present further evidence on agricultural claims. Hopi seeks water to create small reservoirs that can be used for ceremonial and subsistence gardens near the villages. Hopi witnesses will begin the week of October 26.

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

The Future Hopi Population Will Need Water

The Hopi Tribe Defines the Significance of Future Water Rights

FOR IMMEDIATE RELEASE

Submitted by: **Water & Energy Committee – Hopi Tribe**

Phoenix, Ariz. – October 19, 2020 — Going into the sixth week, of the second phase of the Little Colorado (LCR) Adjudication trials, the Hopi Tribe continues with demonstrating it will be a thriving community in the next one hundred years and beyond. The LCR Adjudication is a legal process in Arizona state court. The LCR Adjudication is a special kind of legal process called a General Stream Adjudication. The Hopi Tribe began presenting its case-in-chief. This portion of the Hopi case, with both expert witnesses and Hopi fact witnesses, will continue until November 12, 2020, assuming everything stays on schedule. The Objectors will continue with their case against Hopi beginning November 16, 2020. Currently, Hopi has turned to several key expert witnesses to testify on behalf of the Hopi Tribe. The expert witnesses include individuals who can speak about the future domestic, municipal, commercial and light industrial (“DCMI”) water needs.

A General Stream Adjudication determines who has what rights to water within a river basin. A river basin is the area drained by a river and its tributaries. The Hopi Tribe began its case by presenting evidence of the water resources available to the Hopi, the water infrastructure that will be necessary to deliver water from these resources to the Hopi villages, and evidence supporting a right to divert more wash water from the Northern Washes for future Hopi native irrigation. The alluvial aquifer consists of water held below ground along the Northern Washes. It is charged primarily by wash water. Although the aquifer supports some wells primarily used for livestock, the alluvial aquifer is the primary source of water for vegetation on the Reservation. It is not a future source of significant water for the Hopi population.

“All of the Hopi tutskwa and all of the Tribe’s ranch lands lie within the Little Colorado River Basin. The LCR Adjudication will determine the water rights of all

Indians and non-Indians within the LCR Basin,” added, Clifford Qotsaquahu. “We have to protect all our ranch lands and the water resources on those lands to benefit our people, now and into the future.”

Today, as we proceed, the Court will continue to hear evidence during this phase of the trial about the quantity of water the Hopi Tribe will need for future generations. To determine the future needs of the Hopi Tribe, the Court will hear evidence about the amount of water needed to continue traditional practices; the amount of domestic and municipal water needed for projected population growth; the amount of water needed for livestock in the future; and the amount of water needed for proposed economic development projects.

One of the purposes of the Hopi Future Trial is for the Court to determine how much future water the Tribe needs for economic development. To obtain water, Hopi must present economic development proposals that are reasonably feasible. Hopi is not locked into building specific projects as the market may change, but it must show a reasonably feasible way to put the water to use. In other words, the proposal must be technically and economically feasible, not a “pie-in-the-sky” idea.

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The Special Master will have to make determinations as to what the future population for the Hopi Tribe will likely be, and what amount of water should be reserved for the future Hopi Tribe. This involves a determination of whether the reserved water should be for all Hopi whether they are living on or off the reservation. The Hopi Tribe will present further evidence on agricultural claims. Hopi seeks water to create small reservoirs that

can be used for ceremonial and subsistence gardens near the villages. Hopi witnesses will begin the week of October 26, 2020 and the Navajo Nation witnesses objecting to Hopi’s water rights will follow through the latter part of November.

The Little Colorado River Adjudication ‘Virtual Trial’ of the Hopi Tribe’s water rights claims started on Monday September 14, 2020, at 9:00 am, with opening statements by the attorneys representing Hopi and the statements from other parties opposing the Hopi Tribe’s water rights claims.

The second phase of the LCR Adjudication trial is anticipated to last until late January 2021. Trial is being held four days a week, Monday through Thursday, on a virtual platform. The Hopi Tribe originally objected to the public trial taking place on a teleconferencing platform and asked the courts to postpone the case until a traditional courtroom trial could be held. The Superior Court and Court of Appeals denied the request.

“This is a rare case where our Hopi people have to fight for water, gallon for gallon, that is naturally occurring on the Hopi reservation including the Little Colorado River and we are not going to other communities or towns demanding their water,” expressed Chairman Timothy L. Nuvangyaoma. “The only other non-Hopi currently benefiting from our water resources is the Navajo Nation. We are simply trying to protect our Hopi people’s future water rights.”

The LCR adjudication will continue using an online platform with all entities engaging through video conferencing including cross-examination of key witnesses and experts using technology. The public and Hopi community is encouraged to join the trials by calling the bridge line provided by the Special Master, and the most current toll free information for listening to the trials is (855) 506-9695 with a prompt for the passcode: 357264#.

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

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

Hopi Tutuveni wants to know how we are doing.

Call or email us to tell us if we are doing a good job. We need your feedback

928-734-3283 or rlaban@hopi.nsn.us

Hopi Tribal Council Approves the General Welfare Assistance Program

Submitted by: CARES Act Committee – Hopi Tribe

Kykotsmovi, Ariz. – On September 16, 2020 the Hopi CARES Act Committee (CAC) notified that it submitted Action Item (A.I.) 077-2020 “to adopt a General Welfare Ordinance so that assistance programs can be created to provide non-taxable benefits using the CRF and other funding sources.” Hopi Tribal Council by majority vote approved the Hopi Tribe General Welfare Assistance Policy on September 8, 2020.

The Hopi CARES Act Committee will finalize and issue the accompanying Policies and Procedures to administer the Coronavirus Relief Fund Program for Tribal Member General Welfare Assistance.

On September 10, 2020, Hopi Tribal Council issued a 24-hour directive via Memorandum to the CARES Act Committee to address Action Item 078-2020 “to allocate \$3,500,000 to each of the 12 Villages/Community from

the CARES Act funds,” authored by Alfred Lomahquahu, Jr., Community Service Administrator, Village of Bacavi.

On September 10, 2020 at 9:00 a.m., the CARES Act Committee convened a quorum via teleconference with village CSA’s included, and submit the following outcomes to Hopi Tribal Council;

1.It is understood that the CARES Act Committee (Committee) is established by, and receives its authority, under Hopi Tribal Resolution.

2.It is agreed by all that the Proposal Review Process (Process) established by the Committee is the accepted method for seeking Coronavirus Relief Funds (CRF).

3.It is agreed that the Village Proposals will be given high priority in the Process.

4.It is agreed that each Village will submit a separate Proposal to the Committee no later than October 30, 2020, and that all projects must be completed by December 30, 2020.

5.It is agreed that communications between the Committee and Villages shall be in writing with timely responses, and that information from the Committee to the general public should be disseminated as widely as possible

CAC Press Releases are available at <https://www.hopi-nsn.gov/hopi-tribe-cares-act-committee/>.

The CARES Act Committee submits this updated roster of committee membership with affirmed designees. On September 9, 2020, the CAC received and accepted the resignation of Lilian (Dennis) Gomez as the Hopi village representative and the appointment of Catherine Wright, Yuweh Loo Paki CSA.

CARES Act Committee membership, updated*

Garalene Povatah of the Office of the Tribal Treasurer, serves as the Point of Contact (POC) for the CARES Act committee.

Broad Category	Allocation	Awarded	Balance
a. COVID Family Direct Response Needs	\$21M	\$0	\$21,000,000
b. Community Infrastructure Capacity Building	\$21M	\$14,744,825	\$6,255,175
c. Business Operations & Economic Recovery	\$21M	\$11,788,644	\$9,211,356
d. Education & Child Care Services	\$9.5M	\$7,604.04	\$9,492,395.96
e. Health & Medical Services Response Needs	\$9M	\$0	\$9,000,000
f. Food Security & Food Access	\$5M	\$0	\$5,000,000
g. Home Safety & Energy Efficiency	\$5M	\$419,133	\$4,580,867
h. Contingency	\$1.4M	\$0	\$1,400,000
	\$92.9M	\$26,960,206	\$65,939,793.96

Appointed members (13)

Carroll Onsae, Chairman
Monica Nuvamsa, Vice-Chair
Craig Andrews
Tim Bodell
*Catherine Wright
Andrew Gashwazra
*Vacant
Jamie Navenma
Timothy Nuvangyaoma
Dorma Sahneyah
Noreen Sakiestewa
*Daryl Melvin
Clark Tenakhongva

Representing Agency

Hopi Telecommunications Inc.
Hopi Foundation, Hopi non-profit
Hopi Tribal Council
Hopi Utilities Corporation
Hopi Villages
Office of Community Planning
Hopi Health Care Center, Indian Health Services
Department of Public Safety & Emergency Services
Office of the Chairman
Office of the Executive Director
Department of Education & Workforce Development
Hopi Tribe Economic Development Corporation
Office of the Vice-Chairman

Ad Hoc Members (7)

Robert Collateta Jr. Office of Information Technology
Jim Davis Office of Financial Management
Wilfred Gaseoma Tribal Treasurer
Anthony Laban Office of Financial Management
Micah Loma’omvaya Office of Real Estate Services
Fred Lomayesva Office of General Counsel
Cheryl Tootsie Office of Financial Management



Hopi Tribe-Department of Health and Human Services

Halloween Guidelines

The ongoing COVID-19 pandemic requires all of us to take steps to keep ourselves, our Hopi / Tewa Senom families, and our communities safe and healthy: wear our masks, wash our hands frequently, and maintain social distancing.

As a result, we will need to celebrate many fall traditions differently this year, including Halloween. Traditional Halloween activities carry a high risk for spreading COVID-19, but we can reduce that risk significantly by organizing and participating in fun, lower or moderate risk alternatives.

The holiday may look different this year, but Hopi Tribal Leadership believes we can still enjoy a happy (and healthy) Halloween. Hopi Tribal Offices will not be entertaining trick-o-treaters this year. Tribal Leadership recommends that everyone planning to participate in Halloween activities this year review the guidance recently issued by the Centers for Disease Control and Prevention (CDC).

That guidance describes “lower” “moderate” and “higher” risk activities. Hopi Department of Health & Human Services recommends that Hopi / Tewa Senom residents avoid higher risk Halloween traditions and focus celebrations on the lower and moderate risk activities. The ability to maintain social distancing and follow the mandated face covering rules is especially important when participating in Halloween activities.

In addition, please refrain from leaving your home for any Halloween activity and do not pass out Halloween candy if you are ill or restrict travel to any nearby towns/communities between October 16th and October 30th (i.e. 14 days before Halloween). In this case you should be following the testing and self-quarantining guidelines, per Executive Order #005-2020 Hopi Phase One Re-Opening and CDC guidance and the safety tips summarized below, along with additional considerations for business and restaurants.

PARTIES AND EVENTS	
Events to consider	<ul style="list-style-type: none">In lieu of in-person house parties, host virtual Halloween events, e.g. virtual costume contests.
	<ul style="list-style-type: none">Host drive-by Halloween events, e.g. neighborhood or town-based house decorating.
	<ul style="list-style-type: none">Prepare candy scavenger hunts at homes with your household members.
	<ul style="list-style-type: none">Have a Halloween movie night with the people in your household.
Events to avoid	<ul style="list-style-type: none">Large parties that exceed 25 people indoors or 150 people outdoors
	<ul style="list-style-type: none">Large Halloween-themed parades where physical distancing cannot be maintained.
	<ul style="list-style-type: none">Indoor haunted houses where people may be crowded together and screaming
	<ul style="list-style-type: none">Hayrides or tractor rides with people who are not in your household
	<ul style="list-style-type: none">Traditional trick-or-treating where treats are handed to children who go door to door (See Trick or Treating tips below)
Other guidance	<ul style="list-style-type: none">Trunk-or-treat events where cars gather in a large parking lot and allow children to move from car to car to collect candy.
	<ul style="list-style-type: none">Restaurants that choose to host Halloween-themed events should strictly adhere to capacity and physical distancing guidance as outlined in Phase One Reopening Guidelines – BUSINESS Sectors.Schools should consider alternatives to on-campus costume parties or trick-or-treating between dorms, as these activities will be challenging to maintain physical distancing. Guidance for safe Halloween activities should be shared widely with on- and off-campus students.

TRICK-OR-TREATING	
Recommendations for Halloween 2020	<ul style="list-style-type: none">Traditional trick-or-treating is a high risk activity. Instead, the CDC and DHHS recommends participating in one-way trick-or-treating where goodie bags or a large bowl of candy are placed outside of your home for families to grab and go while continuing to social distance.If you are preparing goodie bags, wash your hands with soap and water for at least 20 second before and after preparing the bags.
	<ul style="list-style-type: none">For people who choose to hand out candy:<ul style="list-style-type: none">Before you answer the door, make sure your face covering is in place over your nose and mouth, wash or sanitize your hands before answering door.Remain six feet from the Trick-or-Treater.Place the candy inside the child's bag for them instead of having them take it from the bowl themselves.
	<ul style="list-style-type: none">Homes providing candy may set up hand sanitizer stations outside or parents/guardians can pack a travel bottle of their own.
	<ul style="list-style-type: none">Parents/guardians should limit the number of homes their children visit.
	<ul style="list-style-type: none">It is not recommended to trick-or-treat with people outside of your household.
	<ul style="list-style-type: none">Remain six feet away from people outside your household at all times.
	<ul style="list-style-type: none">All trick-or-treating participants should wear a mask or face covering while outside at all times.A costume mask (such as for Halloween) is not a substitute for a cloth or surgical mask. A costume mask should not be used unless it is made of two or more layers of breathable fabric that covers the mouth and nose and does not leave gaps around the face.Do not wear a costume mask over a protective cloth or surgical mask because it can be dangerous if the costume mask makes it hard to breathe. Instead, consider using a Halloween-themed cloth mask.Do not wear a costume rubber mask over another face covering of any kind.

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Fall Updates from the Hopi Education Endowment Fund

For Immediate Release

Kykotsmovi, Ariz. - On Friday, October 02, 2020 the Hopi Education Endowment Fund (HEEF) conducted their Annual Meeting. This year's annual meeting was held virtually via Zoom. At this year's convening HEEF board members and staff discussed plans as they move into the year 2021. The HEEF welcomed 7 new board members and 2 renewed board members who bring a wide range of expertise, resources, and experiences. The HEEF also elected new officers at the conclusion of the meeting. The new board is excited to implore fresh ideas and implement those new ideas for the new year.

New and renewed HEEF board members for the 2020 – 2021 year are: Adrian Tenakyouwma, Timothy James Hansell, Oslynn Benjamin, Dr. Clara Lovett, Dr. Cole Crittendon, Kathleen Nilles, Mildred Youvella, Romalita Laban, and Dr. David Strip. These newly elected members will be tasked with investing their time and energy to advance the HEEF's mission and vision. Newly elected HEEF officers for 2020-2021 year are: Dr. Kim Corkin – President, April Sewequaptewa – Vice President, Stephanie Parker – Treasurer, and Dr. Jana Wilbricht – Secretary.

The first task the HEEF board members will be assisting with is the HEEF Annual Alumni Challenge. Since 2004, the HEEF has held a friendly fundraising competition among four alumni groups - Arizona State University (ASU), Northern Arizona University (NAU), the University of Arizona (UA), and the Arizona Crushers (a collective of all other schools). It is to encourage alumni, families of alumni, and supporters to donate to the HEEF in the name of their alma mater. The group with the highest fundraising total is declared the winner and secures bragging rights for the remainder of the year. Last year's

winner was team Northern Arizona University. Executive Director, LuAnn Leonard, shared the following sentiments, "The Alumni Challenge brings a great opportunity for people to proudly represent their alma mater while also raising the funds for Hopi students to access in the future." Resource Development Manager, Justin Hongeva, expressed, "Each year this is one of our best fundraising campaigns and we are looking forward to another year conducting this challenge. Of course, with the hope team ASU takes it for the win this year." The HEEF Alumni Challenge begins October 19, 2020 (at midnight) and ends November 02, 2020 @ 11:59 PM (AZ Time). Donations can be accepted online, via check, and over the phone.

On November 20, 2020, the HEEF will celebrate their 20th birthday! The public is welcome to attend this birthday event which will take place virtually. The HEEF is happy and humbled to be able to assist Hopi students despite changes due to COVID-19. The adjustments have allowed the HEEF team to think of unique ways in working with donors and students. Guests can expect to hear from student testimonials, past and present board members, along with entertainment. Additional information will be posted on the HEEF website: www.hopieducationfund.org and on social media.

In its 20th year the HEEF staff and board members are looking forward to coordinating fundraising efforts to grow the fund, support Hopi education, and create more scholarship opportunities. The Hopi Education Endowment Fund is a registered IRS Code Section 7871 nonprofit organization, operating under Hopi Tribal Ordinance #54. Contact: Alexandra Hoyungowa, Hopi Education Endowment Fund 928-734-2275 ahoyungowa@hopieducationfund.org with any questions.

Hopi Tribe-Department of Health and Human Services Phase One Reopening Guidelines

BUSINESS SECTORS

Executive Order #005-2020 dated September 11, 2020 states that Hopi Villages and regions that satisfy baseline gating criteria can begin Phase One Reopening. In addition, all Hopi business sectors, including restaurants and private home food sales are expected to adhere to the guidelines listed below upon re-opening.

Guidelines:

- Reduced business hours. Work within the curfew hours of 5:00 a.m. to 8:00 p.m.
- Avoid socializing – No more than 10 people in one area at one time, unless precautionary and appropriate physical distancing measures are in place.
- Adhere to the 6' distancing.
- Face covering is required inside all public facilities and buildings, common areas, and outdoor locations where 6' physical distancing is not possible.
- Implement screening and temperature checks for customers, clients and staff; if public entry into places of business is allowed.
- Implement strict Intervention, Preven-

tion and Control (IPC) cleaning and disinfecting protocols for places of business including where food is prepared and at the vending site.

- Implement mechanisms to control the flow of traffic within places of business or the vending site.
- Create and display signage to inform customers and clients of these guidelines. Examples of the types of signage expected are also available.

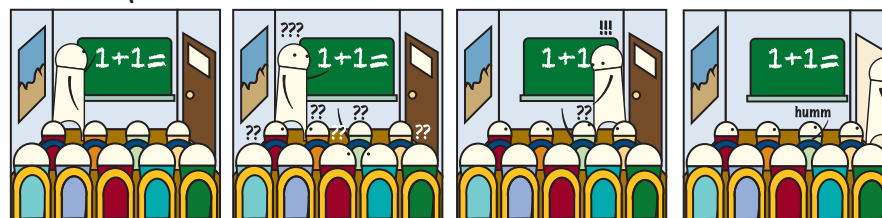
- If you or a member of your household is sick or is displaying symptoms of Coronavirus (COVID-19), do not go to work, prepare food or conduct sales. Call the Hopi Healthcare hotline at (928) 737-6188.

For questions contact Madeline Sahneyah, Public Health Compliance Officer at (928) 734-3403 / 3402 or by email to msahneyah@hopi.nsn.us

'Private home food sales include food and beverages prepared in a private home and sold from the home or sold outside the home.

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New Perspective - Education



by: Carl Onsae

Submit your comics to
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Or

Call 928-734-3283
To find out more information.

Drawing comics is a great way to show your drawing skills and your side of Hopi Humor. If you have the skill and the humor to draw comics for the Hopi Tutuveni

DISCLAIMER: Comics submitted will become property of Hopi Tutuveni. Name of artist will be displayed and not edited when submitted. Hopi Tutuveni has the right to publish submitted comics.



First Mesa Village Member Ambrose “Moe” Siquah Missing



October 15, 2020 FOR IMMEDIATE RELEASE

Keams Canyon, Arizona - - The Siquah family and the First Mesa Consolidated Villages continue to ask for the public’s help in gathering information related to the disappearance of family and community member Ambrose “Moe” Siquah. Ambrose “Moe” was last seen on Monday, Sept. 28, in Keams Canyon walking near the Indian Health Service (IHS) Housing area, toward his residence, less than a mile away. He did not return home and has not been seen or heard from since. “Moe” is about 5’11” tall, weighs about 175 pounds and has dark brown eyes and dark brown hair. He was last seen wearing a dark blue or black shirt and denim jeans. He also has a visible dark scar on his left cheek. With the absence of Law Enforcement, the family launched their own Missing Persons Search with local volunteers and recruited the assistance of volunteer Oscar Lalo to take the lead in the search. Lalo is a retired Hopi Agency BIA Law Enforcement Officer. The family also reached out to First Mesa Consolidated Villages (FMCV) Administrator Ivan

L. Sidney, and the FMCV Public Safety Officers to assist in the search. Sidney established a Command Center at the FMCV Office in Keams Canyon. With the search focused in an area near the Hopi and Navajo land boundaries; Navajo Nation Division of Transportation Director Garret Silversmith, under the direction of Navajo Nation President Jonathan Nez, assisted in the search with 8-10 volunteers, four wheelers and drones. Volunteers have found several key items which have been turned over to the Hopi Law Enforcement Services for investigation and DNA analysis by the crime lab. The family has contacted the Federal Bureau of Investigations (FBI) and hope to move forward with investigations and follow-up with evidence collected. Ambrose “Moe” is the son of Albert T. Siquah (father) and Cecilia Lomakema-Talayumptewa (mother). Two sisters Jackie and Lisa Siquah and brother Ron Siquah. For information contact: Jackie at 928-207-1150, Oscar Lalo 928-497-1610, Command Post 928-738-0022 or First Mesa Consolidated Villages 928-737-2670 (if no answer leave message).



National, Arizona State & County Elections Tuesday, November 3, 2020 Navajo County Election Polling Sites for the Hopi Reservation:

First Mesa L.D.S. Church – Off of AZ State HWY 264 & Mile Post 393.89 - Polacca, Ariz.

**Sipaulovi Youth & Elder Center, Lower Sipaulovi, Second Mesa, Ariz.
Kykotsmovi Youth & Elder Center (Next to Hopi Tribal Complex, Kykotsmovi, Ariz.)**

Polls Open at 6:00 a.m. – 7:00 p.m. (MST)

Coconino County Election:

**Polling sites for Moencopi & Tuba City Area
Upper Moencopi Community Center, Moencopi, Ariz.
Tuba City Pavillion – For those living in the Tuba City area
Polls open at 6:00 a.m. – 7:00 p.m. (MST)**

Voting In-Person requirements on Election Day:

**Have a PHOTO I.D. or 2 forms of I.D.
Face covering required – If you do not have one, one will be provided for you.
Glove will be provided or a wash stations will be available.
Curb side voting will be available (Drive through)
If you are ill, please ask for assistance.**

**Early Voting at Your Local County Offices
Navajo County Records Office & Tuba City County Election Office
(Tuba City Library Basement or Flagstaff County Records on Cherry)**

Navajo/Coconino County Early Voters

**Drop Boxes are available for EARLY VOTED BALLOTS at the Hopi Elections Office
&**

**Ballot Drop Boxes are located in the Tuba City Area.
Don’t forget to sign the back of the envelope**

Voted ballots can be dropped off up to 7:00 P.M. on Election Day - November 3, 2020

For more information call NAVAJO COUNTY at (928) 524-4192, COCONINO COUNTY TUBA CITY at (928) 283-6144 or HOPI ELECTIONS OFFICE at (928)734-2507/2508

**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

NON-PAID PSA



Arizona Department of Education
Health and Nutrition Services

PY 21 Media Release for Non-Pricing Programs

Sponsoring Organization's Name **Hopi Head Start Program**

Street Address **1 Main Street P.O. Box 123** City **Kykotsmovi, AZ** Zip Code **86039**

Contact Person **Rayma Duyongwa** Phone Number **(928) 734-3511**

Media Outlet(s) Contacted **Tutuveni News Paper** Date **October 8, 2020**

Note: Emergency shelters and at-risk only programs should omit references to income prior to sending to media outlets.

Please print the following media release as a free public service announcement.

Today **Hopi Head Start Program** announced its sponsorship of the U.S. Department of Agriculture (USDA) Child and Adult Care Food Program administered by the Arizona Department of Education. Community Nutrition Programs. Meals will be made available to enrolled participants at no separate charge without regard to race, color, national origin, sex, age, or disability. Household income determines the amount of money institutions will be reimbursed to provide meals to enrolled participants. The income-eligibility guidelines listed below are used to determine the amount of reimbursement.

Household Size	Free					Reduced-Price				
	Weekly	Bi-Weekly	2x Month	Monthly	Annually	Weekly	Bi-Weekly	2x Month	Monthly	Annually
1	\$319	\$638	\$692	\$1,383	\$16,588	\$454	\$908	\$984	\$1,968	\$23,606
2	431	862	934	1,868	22,412	614	1,227	1,329	2,658	31,894
3	543	1,086	1,177	2,353	28,236	773	1,546	1,675	3,349	40,182
4	655	1,310	1,420	2,839	34,060	933	1,866	2,020	4,040	48,470
5	767	1,534	1,662	3,324	39,884	1,092	2,183	2,365	4,730	56,758
6	879	1,758	1,905	3,809	45,708	1,251	2,502	2,711	5,421	65,046
7	991	1,982	2,148	4,295	51,532	1,411	2,821	3,056	6,112	73,334
8	1,103	2,206	2,390	4,780	57,356	1,570	3,140	3,401	6,802	81,622
Each additional member, add:	*112	*224	*243	*486	*5,824	*160	*319	*346	*691	*8,288

In accordance with Federal civil rights law and U.S. Department of Agriculture (USDA) civil rights regulations and policies, the USDA, its Agencies, offices, and employees, and institutions participating in or administering USDA programs are prohibited from discriminating based on race, color, national origin, sex, disability, age, or reprisal or retaliation for prior civil rights activity in any program or activity conducted or funded by USDA.

Persons with disabilities who require alternative means of communication for program information (e.g. Braille, large print, audiotape, American Sign Language, etc.), should contact the Agency (State or local) where they applied for benefits. Individuals who are deaf, hard of hearing or have speech disabilities may contact USDA through the Federal Relay Service at (800) 877-8339. Additionally, program information may be made available in languages other than English.

To file a program complaint of discrimination, complete the USDA Program Discrimination Complaint Form, (AD-3027) found online at: http://www.ascr.usda.gov/complaint_filing_cust.html, and at any USDA office, or write a letter addressed to USDA and provide in the letter all of the information requested in the form. To request a copy of the complaint form, call (866) 632-9992. Submit your completed form or letter to USDA by: mail: U.S. Department of Agriculture, Office of the Assistant Secretary for Civil Rights, 1400 Independence Avenue, SW, Washington, D.C. 20250-9410; fax: (202) 690-7442; or email: program.intake@usda.gov.

Meals will be provided at the site(s) listed below:

Site Name: **All Head Start Program Centers**

Site Name:

Site Address: **1 Main Street P.O. Box 123**

Site Address:

City, Zip Code: **Kykotsmovi, AZ 86039**

City, Zip Code:

Phone Number: **(928) 734-3512**

Phone Number:

Multi-Site Sponsors: Complete one form and attach a list of the names, addresses, and contact numbers for all operating sites.

PY21 Media Release | July 2020 | Arizona Department of Education | This institution is an equal opportunity provider.

For back issues of the Hopi Tutuveni visit:

<https://www.hopi-nsn.gov/news/hopi-tutuveni/>

Treats, Paws and Claws



Pictured are the Hopi Jr. High Student Council Student Council Members: P. Tacheene, B. Lomaintewa, J. Lomakema, S. Harvey, J. Yoyokie, H. Holmes

Photo Credits: C. Sieweyumtewa, Hopi Jr. High Student Council Sponsor

by: Carol Sieweyumtewa, Hopi Jr. High Student Council Sponsor in Partnership with the Hopi Veterinary Clinic

Keams Canyon, Ariz. - Throughout the pandemic, the Hopi Veterinary Clinic has provided limited services to animals. Although, the pandemic has hindered services, the fabulous one-woman crew has high expectations and goals for the program. Pam Lalo has stayed dedicated to her profession for over 30 years working at the Hopi Veterinary Clinic.

Lalo serves the animals in our area. There are many entities that are dependent upon her services. One event that Pam looks forward to every year is a Halloween Pet Costume Contest that is held at the Veterinary Clinic. She provides treats for animals (as well as their owners), activities and the costume contest for pets. Due to the pandemic, Lalo was disappointed that there would be no event this year.

The Hopi Jr. High Student Council was eager to assist in making this year's Pet Costume Contest become a reality. The Student Council members are using their leadership skills to prepare for this event. Our Student Council members are amazing individuals yearning to make positive changes in our communities. They would like to express their thanks to Mr. Naha, Jr. High Principal/Superintendent, Pam Lalo and people who have graciously donated

to this event.

Per the Hopi Tribe Department of Health and Human Services Halloween guidelines, the Veterinary Clinic and the Hopi Jr. High Student Council are happy to present "Treats, Paws and Claws" Virtual Halloween Pet Costume Contest.

The Virtual Dog and Cat Costume Contest will be held in the security of each participant's home. No need to travel. Dress up your pet for one of the following categories: 1. Cutest, Most Original 2. Scariest and 3. Funniest. There will be prizes of Free Spay or Neuter, Dog and Cat Treat Baskets, and Pet Toys...and the virtual event doesn't cost anything to participate.

On October 30, 2020 at 6:00 p.m. participants can listen for the howls and log into the following zoom link:

<https://hjs-hs-org.zoom.us/j/85820532733?pwd=R3lVRmh5SDZO-QyU2w3a05neUdEQT09>

Meeting ID: 858 2053 2733 Passcode: 480424

So we invite you to enjoy an evening of spending some furry time with your pet(s). Remember to always: stay safe, always wear a mask, and keep your paws/claws clean!

Any questions can be directed to: (928) 738-5251

HALLOWEEN STORIES

Hairy Toe

Excerpted from *Spooky Maryland*
Retold by S.E. Schlosser

Once there was an old woman who went out in the woods to dig up some roots to cook for dinner. She spotted something funny sticking out of the leaves and dug around until she uncovered a great big hairy toe. There was some good meat on that toe which would make a real tasty dinner, so the old woman put it in her basket and took it home.

When she got back to her cottage, the old woman boiled up a kettle-full of hairy toe soup, which she ate for dinner that night. It was the best meal she'd had in weeks! The old woman went to bed that night with a full stomach and a big smile.

Along about midnight, a cold wind started blowing in the tops of the trees around the old woman's house. A large black cloud crept over the moon and from the woods a hollow voice rumbled: "Hairy toe! Hairy toe! I want my hairy toe!" Inside the house, the old woman stirred uneasily in her bed and nervously pulled the covers up over her ears.

From the woods there came a stomp-stomp-stomping noise as the wind whistled and jerked at the treetops. In the clearing at the edge of the forest, a hollow voice said: "Hairy toe! Hairy toe! I want my hairy toe!" Inside the house, the old

woman shuddered and turned over in her sleep.

A stomp, stomp, stomping sound came from the garden path outside the cottage. The night creatures shivered in their burrows as a hollow voice howled: "Hairy toe! Hairy toe! I want my hairy toe!" Inside the house, the old woman snapped awake. Her whole body shook with fright as she listened to the angry howling in her garden. Jumping out of bed, she ran to the door and barred it. Once the cottage was secure, she lay back down to sleep.

Suddenly, the front door of the cottage burst open with a bang, snapping the bar in two and sending it flying into the corners of the room. There came the stomp, stomp, stomping noise of giant feet walking up the stairs. Peeping out from under the covers, the old woman saw a massive figure filling her doorway. It said: "Hairy toe! Hairy toe! I want my hairy toe!"

The old woman sat bolt upright in terror and shouted: "I ATE your hairy toe!"

"Yes, you did," the giant figure said very gently as it advanced into the room.

No one living in the region ever saw the old woman again. The only clue to her disappearance was a giant footprint a neighbor found pressed deep into the loose soil of the meadow beside the house. The footprint was missing the left big toe.

Read a scary story with your children on Halloween night, and to keep safe during these unparalleled times. From Hopi Tutuveni, stay safe and have a Happy Halloween

HALLOWEEN STORIES

The Scarecrow

I live on a small farm, far out in the country.

Every year, my dad puts out scarecrows in our fields because he thinks they're effective in not only keeping the crows out, but evil spirits as well. I guess he's a little superstitious. The scarecrows he sets out are the same ones, year after year. After so much wear and tear, they were showing their age.

This October started out just like any other October. The weather was turning cool and the leaves were beginning to change into brilliant orange and yellow colors. One Saturday, us kids got together and decided to make a new scarecrow. Being creative, we gathered our supplies and got to work. This scarecrow was to be different. This was my special design. I wanted a creepy scarecrow, much scarier than the others. Hours later, we finished up. Indeed, he was the ugliest, most frightening scarecrow I've ever seen. I was so proud.

Mom called us for supper so we planted the scarecrow out in the cornfield, where I could see it from my bedroom window. Not giving it any more thought, we went in and ate. Soon, the wind picked up and it began lightening. No storm was forecasted but it looked like we were in for a rough night.

Light rain began falling as I went up to bed. I was worried about my new scarecrow so I peeked out my window. What I saw shocked me. He was there alright, but not where we had placed him. It appeared to me that he was several feet to the right. Puzzled, I stood at the window and watched intently. The lightening was bright and every time it flashed, I could see my scarecrow. The problem was, it looked as if he was moving when the sky was dark, only to turn up in another spot when the sky lit up.

Thinking that I must be imagining

things, I put my pajamas on and went to bed. Later on, a loud CRACK of thunder woke me up. By now, the rain was pounding down, making it difficult to see out my window. I slipped on my shoes and snuck outside to check on my scarecrow. Not sure where he was, I walked around in the thunderstorm, half blinded by the cold, stinging rain. Clumsily, I stumbled over a fallen branch and fell face down in a patch of mud. When I looked up, there was my scarecrow glaring down at me. His eyes were huge and glowing red. I couldn't pick myself up fast enough. I ran screaming to the house and never looked back.

After tossing and turning the rest of the night, I woke up to bright sunshine and the smell of bacon. Not wanting to tell my parents what had happened, I sat quietly and ate breakfast. Anxious and apprehensive, I then went outside to look around. My dad was already looking for damage to the buildings but I was looking for my scarecrow. I could see the other scarecrows, all in their usual places but my scarecrow was nowhere to be found.

Full of confusion, I began crying. Not because of losing the scarecrow, but because of pure, unadulterated fear. My father told me that he probably blew away and would be discovered in a field during harvest. I knew better. Some how, some way, that scarecrow came alive. How, I don't know.

Ten years later:

Years have passed and to this day, I have never seen my scarecrow again. What happened that stormy night? Do scarecrows really keep out evil spirits or can they be possessed by one? I don't live on that farm anymore, but I've never ventured outside during a thunderstorm again.

Story by The Editor

http://www.halloween-website.com/the_scarecrow.htm

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Oct 24th, 25th & 26th

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Silver City, NM Collection of Hopi Jewelry



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www.ReataPassAuctions.com

Are you into drawing
COMICS?

Submit your comics to
consae@hopi.nsn.us
Or

Call 928-734-3283
To find out more information.

Drawing comics is a great way to show your
drawing skills and your side of Hopi Humor.
If you have the skill and the humor to draw comics
for the Hopi Tutuveni

DISCLAIMER: Comics submitted will become property of Hopi
Tutuveni. Name of artist will be
displayed and not edited when submitted. Hopi Tutuveni has
the right to publish submitted comics.

Trump's Base Boos Indigenous Peoples' Day at Campaign Rally in Michigan



Will Callan/Michigan Radio

By Native News Online Staff
October 19, 2020

MUSKEGON, Mich. — In the homelands of the People of the Three Fires, the Ojibwe, Ottawa and Potawatomi, President Donald Trump called those who want to replace Columbus Day with Indigenous Peoples' Day "extremists." Trump held a campaign rally in Muskegon, Mich. on Saturday afternoon.

His base of mostly Caucasian supporters loved what the president said and booed the idea of Indigenous Peoples' Day.

His comments came at the end of Columbus Day was celebrated. His comments made in Muskegon echoed what he said a week earlier in his Columbus Day Proclamation when he also used the word extremists for those who want to replace Columbus Day with Indigenous Peoples' Day.

"These extremists seek to replace discussion of his vast contributions with talk of failings, his discoveries with atrocities, and his achievements with transgressions. Rather than learn from our history, this radical ideology and its adherents seek to revise it, deprive it of any splendor, and mark it as inherently sinister," Trump said in Muskegon.

Trump went on to accuse former Vice President Joe Biden, the Democratic presidential nominee, of attacking Columbus by not mentioning the lost voyager in his Indigenous Peoples' Day statement.

"So last week, Biden attacked Christopher Columbus by refusing to recognize Columbus Day. And he wants to change the name of Columbus Day to Indigenous Peoples Day. Who likes that idea?"

Biden wrote in part in his statement:

"Jill and I are proud to join with Native communities and all Americans to celebrate Indigenous People's Day. Native Americans have always honored their deep connection to the land and kept faith with the rich spiritual traditions and heritage of their ancestors, often in the face of policies and violence that sought to strip them of both. With boundless resilience and strength, despite centuries of mistreatment and broken promises, Tribal Nations have fought to preserve their sovereign rights while also making countless contributions to strengthen the character of the United States — the famed American Indian Code Talkers who were critical to defeating facism in World War II, the activism and leadership of Native women, and so much more. It is a part of our history that every American must learn and respect."

Trump stopped in Michigan for a brief stop. Michigan is a battleground state that Trump won in 2016 by 10,704 votes, a 0.23 percent margin.

Michigan is home to 12 federally recognized tribes and four state recognized American Indian tribes, with nearly 130,000 American Indians who reside statewide.

EDUCATION

Burdens of COVID Hit Hardest Among Marginalized Students

(StatePoint) Students are the greatest hope for the future, but for many, their plans are threatened due to burdens posed by COVID-19. Here are just a few of the issues students and families face today, and steps being taken to address these concerns:

- **The digital divide:** Recent images of two Latino children doing their online schoolwork in a Silicon Valley restaurant parking lot calls attention to the deepening digital divide in the COVID-19 era. Nationwide, 16.9 million lack the home internet access necessary to support online learning. A phenomenon known as the “homework gap,” this issue disproportionately impacts students of color. According to the Alliance for Excellent Education, one out of three Black, Latino, and Native American/Alaska Native households doesn’t have access to a home internet connection and one in six doesn’t have access to a computer or device.

- **Housing insecurity:** For students in the LGBTQ community, campus closures have sometimes meant the loss of in-school counseling and the support of like-minded, accepting peers. When “home” is an unwelcoming or even unsafe environment, students can be at a greater risk for depression, anxiety, abuse and homelessness.

- **Educational barriers:** Distance learning creates new educational hurdles. With parents taking on an unprecedented instructional role, language barriers for non-English speaking parents can prove significant, like for Asian and Latino immigrants. What’s more, certain programming for students with disabilities, including speech and physical therapy, can be tough, if not impossible, to provide virtually. Lastly, certain learning disabilities can make virtual lessons especially difficult to follow.

- **Military family and school options:** Continued access to quality education has always been a concern for military fami-

lies, who often have no choice but to send their children to the nearest public school, whether it’s the right fit or not. Today, this problem has grown in severity, as the level and quality of remote instruction can vary wildly among school districts.

- **Lack of financial resources:** Despite the economic disruption caused by the pandemic, colleges and universities are largely maintaining or increasing their tuition costs, leaving financially struggling students and families in a lurch.

Efforts to Help

In the face of today’s many unprecedented challenges, help is on the way. New emergency grants are being provided by organizations like UNCF, Thurgood Marshall College Fund, APIA Scholars, Point Foundation for LGBTQ youth, American Indian Graduate Center, Hispanic Scholarship Fund and Scholarship America for military veterans and people with disabilities. Career sites like Zippia offer annual scholarship lists for students such as this curated list for LGBTQ college students: zippia.com.

Additionally, organizations like Wells Fargo recently completed their new Wells Fargo Student Impact Scholarship in September 2020 to help students impacted by COVID-19. This initiative will provide 200 students with \$5,000 each in funds, which could help them cover various costs for their instruction and potentially make the difference in being able to continue their education. Since 2010, Wells Fargo has provided more than \$87.8 million across all higher education programs and sponsored events. For additional resources, visit the Beyond College Webinar Series for online training modules for students and recent graduates at collegesteps.wf.com.

While the hardships of the COVID-19 era can make it incredibly difficult to be academically successful or even continue school at all, new efforts are helping close the gap during this difficult time.

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legals into the Newspaper?

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Tutuveni

Call 928-734-3283 to find out how

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 – October 19, 2020 Report

Hopi Tribe – Department of Health and Human Services

Kykotsmovi, Ariz. – October 19, 2020 The SARS-CoV-2 virus is causing widespread devastation as rates of coronavirus disease 2019 (COVID-19) grow across the world. The United States is experiencing one of the largest outbreaks, with more than eight million confirmed cases as of October 2020. Throughout the United States, COVID-19 is amplifying race and class differences due to long-standing health and economic disparities that pervade American society. The American Indian population, for example, experiences significant economic deprivation and some of the starkest health outcomes, placing these individuals at a higher risk for COVID-19.

In total, 574 federally recognized tribal nations are spread across many rural, American Indian Reservations and 50 million acres of land. Tribal nations are sovereign nations within the territory of the present United States. They maintain direct government-to-government relationships with the United States and hold public health authority such as states, counties, and territories. While tribes have seen great success in managing their own health care and public health systems, challenges remain due to chronic under- and differential funding. The Hopi community has to be cognizant of the fact that the local health care facility does not benefit from the resources other much larger hospitals have to help them in the response to the pandemic. It is imperative for the Hopi residents to understand that with each hospitalization, because of COVID-19, community members may not see their family or relatives, once those individuals are sent away to hospitals in other towns and cities.

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

As of this date – October 19, 2020

The United States now has over 8.1 million confirmed positive cases with 47,035 new cases and over 218,986 deaths reported.

Over 231,897 confirmed positive cases now exist in Arizona. Of those, close to 6,136 are in Navajo County alone.

The Hopi Health Care Center has tested over 4,705 patients to this date. Over 487 of those tests at Hopi Health Care Center came back positive with 348 from Hopi Tribal members. Tuba City Regional Health Care Corporation reported 50 positives for Hopi Villages with a combined number of 398 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 include all state-wide data from other facilities such as Flagstaff, Winslow, Phoenix or other hospitals.

** A total of 398+ 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.

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



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

Hopi COVID-19 Reported Cases by Hopi Health Care Center Cases* October 19, 2020					
	Number Tested Today	Cumulative Number Positive	Cumulative Number Negative	Total Number in Process	Total Tested
	5	488	4,240	1	4,760

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 October 19, 2020	Reported by HHCC	Reported by Tuba City Regional Healthcare Corporation	Total
Kiqötsmovi	22	3	25
Orayvi	8		8
Polacca (Walpi-Sitsom'ovi-Tewa)	141	3	144+
Musangnuvi	11		11
Supawlavi	14		14+
Söngoopavi	113		113+
Yuwelu-paki	6		6
Paaqavi	2		2
Hotvela	14	7	21(+)
Keams Canyon	11	3	14
Munqapi		34*	34*
Phoenix	1		1
Winslow	4		4
Prescott	1		1
TOTAL	348	50	398

WE ARE
HOPI
WE ARE
STRONG

STOP the
SPREAD
of **COVID-19**



STAY HOME FOR OUR ELDERS

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

THE HOPI TRIBE



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



HOLIDAY SEASON

Keeping Traditions Alive During an Unusual Holiday Season

(StatePoint) This holiday season may look a bit different due to social distancing. But just because everyone is not physically together, doesn't mean your family can't share its favorite traditions.

The Olesen family of O&H Danish Bakery knows how important holiday traditions are to feeling connected to loved ones. Now in its fourth generation, the family-owned and operated bakery is sharing its best tips for creating holiday cheer from anywhere:

- Celebrate virtually: In a survey commissioned by O&H Danish Bakery and conducted by SWNS Media Group and OnePoll, nearly 80 percent of respondents say time with family is their favorite part of the holiday season. Whether your tradition is a Christmas movie marathon, a caroling session around the piano or eating certain foods and baked treats, you can enjoy these activities together over video chat this year.

- Share traditional foods: The sensory memories that good food creates are powerful. In fact, 44 percent of people say the holiday spirit wouldn't be the same if they didn't have their traditional holiday dessert.

If you are like many families, that favorite dessert is Kringle, a traditional Danish treat made of 36 layers of butter and pastry. Among O&H's special holiday offerings are Thanksgiving Stuffed Kringle, A Very Danish Christmas Kringle

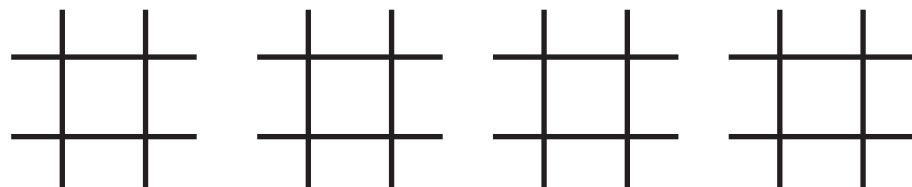
and the classic Pecan Kringle. Over the past 70 years, the award-winning bakery has shipped to more than 100 countries, making landfall in all seven continents, including Antarctica. This year, doorstep delivery makes it easy to order a traditional favorite for your own household or send a gift to family members near and far. Visit ohdanishbakery.com.

- Plan ahead: When it comes to ordering gifts and specially baked treats, make sure to account for busy schedules and congested delivery services to ensure all your goodies arrive on time. Take note of shipping times and policies, as well as ordering deadlines for each company. For example, O&H allows customers to pre-order Kringle and schedule a preferred delivery date in the future.

- Create hygge: Evoking the sights, sounds and aromas of a typical holiday season will help make this year feel more cheerful. Take a cue from Danish culture and embrace hygge. Pronounced "hoo-ga," it means creating a cozy atmosphere and enjoying the good things in life, such as the warm glow of candlelight or a steaming cup of cocoa -- and there is no better time of year to do it than the holiday season.

This year might be especially difficult for families who are physically separated, but there are many ways to spread cheer and keep traditions alive.

TICK-TACK-TOE



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PLEASE SEND RESUME AND APPLICATION TO

cheryl.honahni@moenkopidevelopers.com

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





LARRY'S CORNER

Hopi...as we make it out to be

Living in both modern and traditional sides of being a Hopi is hard. I mean, Hopis want to live traditionally without the influence of mainstream culture, but yet I still love going to the theaters and eating at McDonald's. I guess we have to balance our culture and our values as we see fit to live in such a world.

Modern white men don't see our problems, like village politics, money issues, peach tree land grab...you know the basics, all they see is one solution and that is their solution is to benefit themselves rather than help the people, which is usually a mainstream culture solution like just build another housing and raise the rent. But we as Hopis need multiple solutions to our one problem. Sometimes it's not a straight arrow to the quick solution, sometimes we need to have multiple, small solutions to make up one big solution. That's when things get complicated.

One village is facing that problem. One village wants to be Hopi traditional so bad that they will do anything in their power to make sure they keep to their traditions alive according to some members in that village. Although they don't practice all the Hopi traditions as they state, and their village does not have the means to become a

traditional village cause most of the village members drive modern cars, have modern houses, with TV's, internet, running water, and bathrooms. Still, they are trying to keep to their traditions. Is it wrong? Are you wrong? Or am I wrong? We won't know for sure, 'cause all we love to do as a modern Hopi society is fight for something that could benefit the Hopi culture. It's like fighting for air, some people don't want you using their air 'cause they see you not on their level, and the people needing and wanting air, know it is something that they could benefit from.

But how much of pahana or white man do you want to be? I know I stated this in my last post, but it still draws the question of why do we want to be like a white man. Do we still want to watch Sunday night football and drink beer in the comfort of our home? Or do we want to sit around talking about our day while singing Hopi songs to comfort the rest of the night. You can answer that question for yourself. I cannot speak for you, I'm a cat, I love whatever you put in front of me.

If you're thinking we should do both, then you have found a balance in your life. We can have balance in our lives if we just stick to practicing how Hopi values should

be lived, for example: Never hurt human life, never forget your clan-ship, never forget that everything we do is for our future generation, and never forget that this is not our world, and our journey is not complete. We are still going back home, a place where we came from, according to Hopi traditions sort-of-speaking. But, then again, Hopi is a complicated issue. We cannot even settle on how to spell "grandpa" in the Hopi spelling! Qua'ah, kwa'ah, qwa'ah...yeah I know, bad example, but it was an example to show you that Hopis love to complicate issues. It's never a straight arrow. When you look at it, all of the issues we are having are straight and simple. Hopis just like to make it harder on them, and then say they had a rough life, but we have to move forward. We don't wear our traditional moccasins anymore, only during "traditional dances" but we don't wear them to work. Imagine, if the tribal policy stated that tribal workers have to wear their Hopi too'tsi aka Hopi shoes to work every day. They would riot, 'cause its uncomfortable and it doesn't go good with the flower lace top that some women and probably some guys wear to work.

Back to talking about balance...I say that we are too modern to see past our traditions. We want to hold

onto our traditions so bad that we hoard it and never let it go only to die with the person hoarding the traditions, saying they are saving the traditions. We have to balance our lives, we have to make sure we do all what we need to do in a white man's world and not over complicate it and not adding to it, but conform to modern society. And we have to keep our traditions alive by putting aside white man's traditions and not incorporate into Hopi society. So, it is a real fine balancing act that we all must take.

So, the real question is, am I Hopi? Am I traditional? Am I balanced? And the answer is yes, and no, to all...I know I said problems should be a straight arrow, but yet we never lived in a straight arrow kind of situation.

So whoever you are, that is reading this, please note that, I am a cat, with different cat-like views and opinions. I see it and I talk about it, not to get you mad or for you to talk about skinning the cat, but to remind you that I'm just a cat.

So, my advice to you is that, if you have traditions in your family, and if they are the same as the next families, then you are doing ok. We shouldn't have to live in a competing world, but a world where we compete to make everyone better. Take care, and Hopi Halloween!

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

Native Americans for Donald Trump



People gather on risers at the Williams, Arizona, rodeo grounds under a "Native Americans for Trump" banner Thursday. (Photo by Carina Dominguez, Indian Country Today)

Mary Annette Pember
Indian Country Today

The mood was cheery as Donald Trump Jr. took the stage this week at an outdoor rally in Arizona marking the launch of a Native Americans for Trump coalition.

Navajo Nation Vice President Myron Lizer led the crowd in a chant of "Yeego, Trump!" which roughly translates to "Way to go," as he introduced the president's eldest son.

Trump Jr. reminisced about camping and fly-fishing in the region, and described a meeting with several Native elders when he first arrived in the state.

"It was so awesome from a group that has been tied to the Democratic Party, a party that has left them and taken them for granted, shipping their jobs to China," he said.

According to the National Congress of American Indians, more than 60 percent of Native people vote Democratic.

A soon-to-be-released survey of 6,400 Native Americans across the country found only about 7 percent identified as Republicans. The remainder identified as independents and Democratic socialists, according to the Indigenous Futures Survey, conducted by researchers at the University of Michigan and the University of California, Berkeley, in partnership with the Center for Native American Youth, IllumiNative and the Native Organizers Alliance.

It's those kinds of figures that make gatherings like the one held Thursday in Williams, west of Flagstaff, so meaningful for people like Robin Briggman, Hopi, of Sedona, a lifelong Republican and President Donald Trump supporter.

"It was very exciting and so great to be in a group of people who are all on the same page," said Briggman, 64. "It makes my heart feel happy. It made me smile."

Briggman expressed confidence that under Trump's leadership, Native people can expand infrastructures and business on reservations that will help provide jobs and homes.

"Once our kids finish school, they leave and they don't come back because there are no jobs. I'm worried that our

traditional ways will be lost," she said.

Roughly 200 Native and non-Native Trump supporters attended the rally, where cowboy hats seemed to outnumber masks. Republican U.S. Rep. Markwayne Mullin, Cherokee, of Oklahoma, joined Lizer in firing up the crowd with chants of "Four more years!" A phalanx of American and Arizona state flags lined the stage, flapping smartly in the breeze.

Some of Trump's other prominent Native supporters include Republican U.S. Rep. Tom Cole, Chickasaw, of Oklahoma; Crow Tribal Chairman Alvin Not Afraid Jr.; Karen Bedonie, former U.S. congressional candidate for New Mexico; and Elisa Martinez, former Republican candidate for U.S. Senate for New Mexico.

Lizer previously endorsed Trump during the Republican National Convention, and Not Afraid at a Montana campaign event attended by Vice President Mike Pence.

Yet not all Native Trump supporters are quite so vocal. Briggman was one of a handful contacted by Indian Country Today who agreed to speak on the record; several others shared experiences of being shamed and attacked by family, friends and other Native people for choosing to support Trump and his policies. One source later changed her mind about being named as a source over fears of negative responses.

Common threads among supporters included a sense of mistrust and betrayal by Democratic politicians and the press, estrangement from mainstream politics and weariness with the stagnant nature of social and economic growth in Native communities.

Overall, they maintained Trump has done more for Native people than any other president. All sources credited Trump with creating jobs and improving the economy, the leading reasons for their endorsements.

Gains cited

The Biden-Harris campaign has actively targeted Native voters in recent weeks, hiring a national tribal engagement director and holding a string of virtual outreach events. This month, Joe Biden and Sen. Kamala Harris visited with tribal leaders in Arizona and released a detailed plan to uphold federal trust responsibilities with tribes by addressing health disparities, restoring tribal

lands and providing economic opportunities.

While the Trump campaign has released no such plan, his supporters say he has already done much for Indian Country.

Michael Woestehoff, Navajo, regularly writes about it at Medium for his blog, Natives United.

Woestehoff cites the creation of the Presidential Task Force on Missing and Murdered American Indians and Alaska Natives; the signing of the Ashlynnne Mike AMBER Alert in Indian Country Act; the awarding of over \$273 million through the Justice Department to improve public safety and serve crime victims in American Indian and Alaska Native communities; the signing of a bill granting federal recognition to six tribes in Virginia — the Chickahominy, Eastern Chickahominy, Upper Mattaponi, Rappahannock, Monacan and Nansemond — as well as the Montana Little Shell Tribe of Chippewa Indians; and other accomplishments.

"Reelecting President Trump will ensure better economic opportunities, safer communities, and a healthy environment for Indian Country and all tribal generations for generations to come," Woestehoff wrote in Medium.

"Stop playing the victim"

Among the more outspoken, far-right Native Trump supporters online is Joseph Cody, 31, of the Yankton Sioux Tribe and Salt River Pima-Maricopa Indian Community. He calls himself "The Native Conservative."

Cody lives near Tulsa, Oklahoma, and supports himself through the sale of merchandise from his various social media sites, including a YouTube channel and podcast espousing his beliefs and politics as a Native American political conservative. He has nearly 6,000 combined followers.

A lifelong Democrat, Cody registered as a Republican in 2018. "I figured out I was being lied to by the media and other people in general," he said.

According to Cody, most media and the entertainment industry in the U.S. are controlled by George Soros and a small group of like-minded leftists with an agenda to spread socialism globally and promote homosexuality and transgenderism.

Native Americans for Donald Trump, Cont.

Cody describes life on reservations as a system of failed socialism that has served to keep Native people dependent on government programming and handouts. Overregulated by the federal government, Native people are excluded from individual property ownership and discouraged from engaging in entrepreneurship by excessive federal and tribal red tape, he said.

Jeremiah Mackay, who is affiliated with the Navajo tribe and Taos and Santa Maria Pueblos, manages a Facebook group called "Native Americans for Trump," with about 3,800 followers and a Twitter account under the same name with about 3,400 followers. According to Mackay, he had more than 30,000 followers before Twitter banned his account, @shisanday-NDE, without explanation.

He believes the current racial divide and claims of entrenched racism have been largely created by inaccurate media reports.

"People say that White people owe the Black man and Native people for things that happened 400 years ago. You don't owe anybody anything; you weren't alive," he said.

Raised in California's Coachella Valley, Mackay now lives in Las Vegas and works as a bartender.

"It's time people stop playing the victim, get off their asses and do something with their lives," he said.

Cody and Mackay both cited Trump's Operation Lady Justice Task Force and what they described as his groundbreaking work addressing the missing and murdered Indigenous women crisis.

President Barack Obama also passed legislation and created a task force aimed at investigating the MMIW problem, including reauthorization of the Violence Against Women Act, a law that has not been reauthorized during the Trump administration. In 2016, the Obama administration commissioned research by the National Institute of Justice to explore underlying reasons for high rates of violence against Native and Alaska Native women,

sex trafficking in Indian Country, the impact of the growing oil industry's impact on violence against Native women.

Obama in 2010 also signed the Tribal Law and Order Act, which ensures tribes have access to law enforcement databases, hiring more law enforcement for Indian lands and emphasizing decreasing violence against Native and Alaska Native women.

'Long Walk in Socialism'

Lately, more conservative Republicans have been using the term "socialism" to describe much that is wrong in Indian Country.

The recently created film "A Long Walk in Socialism" provides insight into the use of this buzzword as a catchall for failings of reservation-based social and political systems that disempower and disenfranchise Native Americans from accessing the American dream.

"A Long Walk in Socialism" offers the following definition of socialism: "A political and economic theory of social organization which advocates that the means of production, distribution and exchange should be owned or regulated by the community as a whole, a transitional social state between the overthrow of capitalism and the realization of communism."

The film, created and funded by Turning Point USA, features Karen Bedonie and Elisa Martinez, both of the Navajo tribe.

In it, Bedonie frames federal social welfare programming and the trust relationship with tribes as liberalism that functions as a stepping stone to socialism that eventually will lead to communism.

In the end, this brand of reservation socialism contributes to a culture of victimhood versus self-sufficiency, leading to despair and the escalation of drug abuse, suicide and other social ills.

Martinez said tribal governments control commerce; the federal trust relationship prevents and de-incentivizes private property ownership.

According to the Washington Post, Turning Point USA and its affiliate Turn-

ing Point Action, pays minors to send out messages that are pro-Trump and support conservative points of view and values via social media. The Washington Post characterizes Turning Point as a "troll farm," an organization that distributes misinformation.

During his speech at the Republican Convention, Charlie Kirk, founder of Turning Point described comparisons of his organization to troll farms as a "gross mischaracterization."

Turning Point USA did not respond to Indian Country Today's email request for comment.

The Navajo Times reported that Turning Point USA paid for a massive "Navajos for Trump" campaign complete with half-page ads in the Times, a banner ad on the newspaper's website, as well as large billboards on the reservation displaying the words, "Navajos for Trump."

Navajo Times reporter Cindy Yurth wrote, "It's unclear if the Navajos for Trump referenced in the ads are real or a creation of a national political action committee."

The idea of socialism as an ideological onramp to communism is a page from the ultra-conservative political playbook emphasizing free enterprise, individual liberty, limited government control or regulation, and the belief that government programming that provides services and opportunities for the poor encourage dependence.

Eliminating the federal government's trust responsibility with tribes, however, would free the government from treaty obligations to protect Native lands, provide health care and other services, according to the National Congress of American Indians.

O.J. Semans of the Rosebud Sioux tribe and executive director of Four Directions, a Native voting rights advocacy organization, told Indian Country Today in a previous article, "Let's be honest, if the United States honored their treaties as they were written years ago, we wouldn't need their

assistance."

Semans blames the chronic underfunding of federal treaty responsibilities, rather than socialism, as underlying problems in Indian Country.

'Conservative to the core'

There is no ignoring the impact of excessive, confusing governmental red tape and regulations in deterring economic development on reservations, according to Shawn Redd.

Redd, Navajo, is a lifelong Republican. Redd ran unsuccessfully for U.S. representative in Arizona's First District in 2016 as well as president of the Navajo Nation in 2018.

Redd ran several businesses on the Navajo reservation, including auto parts stores and a laundromat.

"We can't continue to exist in a communist state where the government owns and controls everything. We need to open up the reservation and start some economic development," he said. Redd laments a lack of restaurants, hotels and other facilities for tourists on the reservation.

"We've got a huge tourism demand that is being unmet; tourists have to work with businesses off the reservation. They get bussed in and bussed out," he said.

Redd admits there are few Navajo Republicans who think as he does.

"I get teased a bit for my politics. I'm often introduced as Shawn Redd, the Republican," Redd said.

According to Redd however, Navajos align more with conservative values than they may realize.

"Navajo people are very conservative by nature. They believe in a lot of things that the Republican platform embraces, such as strong family ties, self-reliance and liberty," he said.

Cody agrees.

"Natives are traditional, and through our heritage, we are already conservative to the core, making Trump a perfect fit for our beliefs and politics," he said.



Alaska Natives divided on Arctic refuge drilling



Picture by original sender

Joaqin Estus
Indian Country Today

The 2017 Tax Cuts and Jobs Act granted a decades-long wish of Alaska's congressional delegation by giving the go-ahead to drilling for oil and gas in the Arctic National Wildlife Refuge. Alaska Natives are divided on the matter.

After a public review process, in August the U.S. Interior Department approved development of 1.5 million acres in the refuge. Agencies have until Dec. 22 to hold one lease sale and until December 2024 for a second one.

The refuge is on the North Slope of Alaska, an area about the size of Oregon, where some 18 billion barrels of oil have been produced since the 1980s. The refuge holds an estimated 10 billion barrels of oil.

Drilling there faces hurdles, however, including a couple of dozen lawsuits filed by 15 states, three tribes, U.S. and Canadian Gwich'in Athabascan people, a dozen environmental groups and a coalition of conservation groups.

The is not promising. From 2014 to 2015, it dropped from more than \$100 a barrel to around \$30 a barrel. It has since bounced back but hasn't risen above \$42 a barrel.

More than two-dozen banks have decided not to fund new Arctic National Wildlife Refuge drilling projects. Companies like Citigroup, Wells Fargo, Goldman Sachs, and most recently the Royal Bank of Canada, see too many downsides. They

cite environmental concerns and the possibility of poor financial returns. Recently the Trump administration threatened to launch investigations against the balky financial institutions.

Some of the area's for-profit Alaska Native corporations created under a 1971 claims settlement stand to benefit from oil development. Arctic Slope Regional Corporation President and CEO Rex Rock, Inupiat, last year wrote an opinion piece for The Hill supporting drilling in the refuge.

He said anti-development advocates who would turn "my homeland into one giant national park, off-limits to all but a select few, guarantee our people a fate with no economy, no jobs and little hope for the future."

Rock said development has been misrepresented by those who paint a picture of an Arctic "garden of Eden" that would be ruined by development.

He said the region has been home to the Inupiat people for countless generations, and "no one has more at stake in ensuring responsible development in ANWR than we do."

Last year in a public forum, Arctic corporation board chair Crawford Patkotak, Inupiat, said Alaska Natives can reach a balance that would allow them to "not only enhance, protect and live our culture, but prevent unnecessary regulation that would tie our hands up when it comes to developing our own resources."

He said "extreme environmentalist action and extreme animal rights groups

actions" have threatened both subsistence and oil development. Leaving oil in the ground would "cripple us economically," said Patkotak.

Representatives of tribal governments and Native nonprofit organizations have voiced their opposition, most recently at a forum hosted by the House Subcommittee on Energy and Mineral Resources.

The forum was on potential impacts of opening the refuge to oil development, but much of the discussion was about climate change, which scientists say is progressing in the Arctic at three times the rate of other places.

Mary David, Inupiat, is executive vice president of the Nome-based regional nonprofit Kawerak Inc. She said any new development will add stress to beleaguered natural ecosystems.

"People and tribes in the region take seriously the impact of climate change because our lives are so intertwined, connected and reliant on the environment."

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Rosemary Ahtuanguak, Inupiat, resident of the Native Village of Nuiqsut said unpredictably thin ice leads to potentially deadly accidents when people fall through while fishing. Thin ice also closes ice roads on rivers.

"But more concerning was this year as I put out my fishing net, and last year as I put out my fish net, is seeing the tremendous change to the health of the fish. I used to put my net out and maybe I'd get

one sick fish in the season. But last year, every net I pulled out had a sick fish," Ahtuanguak said.

She said climate change is also threatening walrus, seal and whale populations.

"We need them. Many others do not eat the types of foods we eat, but we need our foods to feed our families, to be the strong, healthy families that we have been," Ahtuanguak said. "We cannot get the calories from other foods that can be bought from the store. We cannot get the energy that we need." Executive Director of the Gwich'in Steering Committee, a coalition of Alaska and Canadian tribes and First Peoples, Bernadette Demientieff, Gwich'in Athabascan, said development would also impact the Porcupine and Central Arctic caribou herds that migrate to or calve in the refuge. The herd of 218,000 caribou annually migrates between Canada and calving grounds on the coastal plain of the refuge.

The caribou provide food, clothing and tools and are the basis of Gwich'in songs, stories and dances, she said.

"The ancestral homeland of the Gwich'in and the migratory route of the caribou are nearly identical," Demientieff said. "The spiritual connection we have with the caribou is very real."

Federal agencies are considering approval of seismic testing that would tell developers the amount and location of potentially developable oil, something they'll want to know before they pay for a lease.

Job Vacancy



"Strengthening Communities through Collaborative Actions"

Request for Proposal for Financial Audit Service

Opening Date: 8:00am–October 12, 2020

Closing Date: 5:00pm–November 20, 2020

The Hopi Foundation–Lomasumi'nangwtukwsiwmani is accepting proposals for multi-year engagement from qualified & independent CPAs to perform annual financial & compliance audits for purpose of expressing an opinion on financial statements for a tax-exempt charitable nonprofit.

The multi-year engagement shall be for fiscal years 2020-2022 with each annual audit to cover calendar year Jan. 1 – Dec. 31. Scope of audit shall be applicable to:

A. Nonprofit 501(c)3 financial audit and 990 statements in accordance with IRS standards;

B. Public Radio audited financial statements in accordance with Corporation for Public Broadcasting standards.

All proposals must include:

1. Proposal letter from qualified CPA firm including detailed cost breakdown;

2. Quote of all costs associated with Part A & Part B proposed scope of work, with Part B radio audit costs listed separately;

3. Credentials & references including references from tax-exempt charitable organization clients and public radio clients.

Completed proposals must be received by The Hopi Foundation or post-marked by 5:00 pm, November 20, 2020.

Proposals may be submitted to:

The Hopi Foundation

P. O. Box 301 Kykotsmovi, AZ 86039

For questions, please contact: Angie Harris, Financial

Director (928) 853-7527, cell

angie.harris@hopifoundation.org

About The Hopi Foundation

The Hopi Foundation is a nonprofit 501(c)3 tax-exempt organization established in 1987 and located on the Hopi Reservation in northeastern Arizona. The Hopi Foundation is a Grantmaking organization and a host of nonprofit programs including a Native American community-based public radio station.

Job Vacancy

Second Mesa Day School Request for Proposals for Special Education Services.

Special Education Ancillary/Related Services, Physical Therapist

Public notice is hereby given that the Second Mesa Day School Exceptional Student Services Department is accepting competitive sealed proposals from qualified and eligible (licensed) firms and individuals for school year 2020-2021. All Request for Proposals (RFP) must be submitted prior to closing date, October 16, 2020, 2020 at 4:00 p.m. (MST) to be considered for selection. Late proposals will be disqualified. In order to be considered for selection, bidders must submit a complete response to the RFP. RFP packets are available at the SMDS Procurement Office or via email. For more information, contact Alice Whiterock at Alice.Whiterock@secondmesa.org or call (928)737-2571, ext.4208.

Second Mesa Day School Exceptional Student Services Department reserves the right to reject any and all proposals submitted to waive any information or irregularities and to advertise in its best interest and to request additional information from all proposers. Hopi Owned and Non-Hopi Owned firms and individuals are invited to respond to this RFP. Interested firms and individuals will be evaluated in accordance with the requested proposal and applicable law.

Sealed bids mailed to:

Second Mesa Day School - Exceptional Student Services Department

RFP-Physical Therapy

Highway 264 at Texaco Junction

P.O. Box 98

Second Mesa, Arizona 86043

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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

KUYI - Hopi Radio Job Announcements

Marketing Coordinator

Position Summary: Responsible for fundraising & resource development to maintain KUYI operations. Raising non-Federal financial support through underwriting, merchandise sales, donations, contributions, memberships, volunteer recruitment, & general station support through outreach. Works closely with The Hopi Foundation staff to ensure financial reporting and management of station resources and financial contracts.

Minimum qualifications: 2 years' experience in sales, business management, financial management, and/or non-profit fundraising; 2 years of supervision and management experience; Associate's or Bachelor's degree in marketing, advertising, communication, business or financial management; OR any equivalent combination of education, training and experience which demonstrates the ability to perform position duties.

Operations Assistant

Position Summary: Responsible for monitoring, maintenance, upkeep, & cleanliness of KUYI broadcast equipment while ensuring compliance with FCC, CPB, Hopi Foundation, and KUYI rules & regulations. Responsible for adherence to broadcast schedule, ensuring audio content is scheduled and functioning properly. Provides technical assistance with regular computer maintenance and ensures webcast stream is functional. Coordinates engineering of live remote broadcasts and instructs Hopi High radio class in an educational institution. Supports daily business operations of the station, such as on-air DJ'ing, as needed. Perform other duties as assigned.

Minimum qualifications: Associates or certification in an applied technical field; 2 years of radio broadcasting or related media experience; OR Any equivalent combination of education, training, skill, & experience which demonstrates ability to perform position duties.

FULL JOB DESCRIPTIONS & APPLICATIONS:

HopiFoundation.org/jobs

Contact: 928-814-6326 | richard.davis@kuyi.net

Salary: Based on experience & qualifications

Deadline: Monday, November 2, 2020

Minimum Requirements: Must possess valid driver's license; be able to work evenings/weekends; No misdemeanor convictions within the past 5 years and no felony convictions; Background investigation and fingerprinting may be required; Use of personal vehicle may be required.

For back issues of the Hopi
Tutuveni visit:
<https://www.hopi-nsn.gov/news/hopi-tutuveni/>

Job Vacancy



The Hopi Credit Association (HCA) is a non-profit certified Native Community Financial Institutions Fund (CDFI) located in Keams Canyon, AZ. We provide lending services as well as financial education to the Hopi people.

Applications and required documents must be submitted by:

Fax:
928.738.5633

or

Email:
lisa@hopicredit.us

or

Mail:
Hopi Credit Association
Attn: Alissa Charley
PO Box 1259
Keams Canyon, AZ 86034

The Hopi Credit Association is closed to in person business until further notice.

Part Time Position:

Accountant

Closing Date: Open Until Filled

To view job description and to download HCA employment application, visit our webpage at www.hopi-nsn.gov/hopi-credit-association or call to request at (928) 738-2205.

Submit application, resume, including names of three (3) references.

*Subject to background and credit check.

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Cross Word Puzzle

Find the English words for the Hopi words.

1

2

3

4

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14

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17

18

19

Across

2. Taaqa

4. Kyap'tsi

8. Naaöna

9. Sivosi

11. Muuyaw

13. Tsapönagala

15. Wuy'taka

17. Lölökinta

18. Tugwni

19. Put've

Down

1. Öönga

3. nuy

5. Pang'qawu

6. Pumuy

7. So'wuti

10. Pöhu

12. Soki

14. Ka'eh

16. Naapi

17. Pitsooti

Answers in next issue

Answers for October 2

Across

4. Cactus, 6. Laundry Mat, 7. Evil, 8. Elk, 10. Left, 12. Glow, 13. Heavy, 15. Girlfriend, 17. Fox, 18. Leather

Down

1. Fart, 2. Belly, 3. Horn, 4. Cradle Board, 5. Bee, 9. Lake, 11. Big, 13. Handsome, 14. Dry, 16. Knee

Call 928-734-3283 for hints or answers



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D. Jeffrey Porturica

PH: (928) 289 0974 indlaw@justice.com

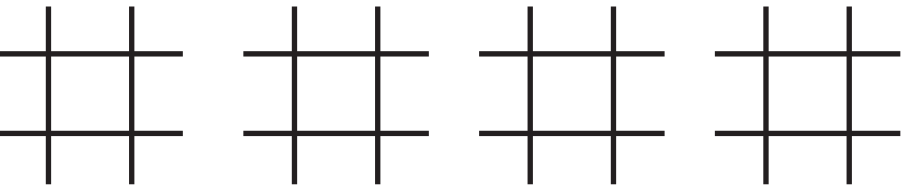


HOPILAVIT - HARVEST AND HALLOWEEN

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

HOPi WORDS		(Treats)
Huk.yala - Abate (of wind)	Tu'tsi - Corn (Roasted)	Maalama - Ground Cultivated
Niitiwpu - Abundance	Silaqvu - Corn Husk	Höqna'ya - Harvesting Party
Aniwna - Achieve or Accomplish	Mangwni - Corn Leaves	Hota - Haul (Harvested Goods)
Aptsiwta - Adequate	Kyàasòmkwivi - Creamed Corn	Pàngala - Heap (Harvested Goods)
Natwànpì - Agricultural Practice	Angwusi - Crow	Moritspu - Hull (Beans)
Qana'öna - Ambitious	Qataala - Darkness	Tukwsi - Matured Corn
Maqsoni - Arduous	Tuviku - Disguise	Kawayvatnga - Melon
Tuho'os - Autumn	Àasa'ta - Enough (candy treats)	Halasami - Moist Ground
Paapu - Beans (Pod)	Uti - Exclamation! (Horror)	Tuvatski - Nut Bearing Tree
Sikyahatiko - Beans (Y. Lima)	Niktiwta - Extra (candy treats)	Pisoq - Occupied (Harvest)
Pasqalalni - Boundary (Crop)	Màmqasi - Fear	Sipala - Peach
Patomelooni - Cante-loupe	Nüutsel'eway - Fear-some	Pintomori - Pinto Beans
Hökni - Corn (Harvest-ed)	Sami - Fresh Corn	Natwani - Plant
Tuupevu - Corn (Pit Steamed)	Sungwa - Friend	
	Tsawna - Frighten	
	Huyta - Give Out	

TICK-TACK-TOE



Add COVID-19 to list of things driving Arizona teachers from jobs



A recent survey of Arizona school districts found that the perennial problem of hiring teachers has been made more difficult by COVID-19, with health concerns and workload challenge pushing hundreds of teachers to quit. (Photo by SOMANEDU/Creative Commons)

By Concettina Giuliano/Cronkite News

WASHINGTON – Arizona schools have long struggled with teacher shortages but the problem was made worse this year by COVID-19, which has led to more teachers quitting or taking leave, school officials said.

Just over 28% of teaching slots were still vacant several weeks into the 2020-2021 school year, up from 21% last year, according to an annual survey by the Arizona School Personnel Administrators Association.

The association, which included a question on the coronavirus for the first time this year, found that 464 teachers who retired this year or who took a year off from teaching said their primary reason for doing so was COVID-19.

“We’ve had a couple of resignations and it’s not 100% related to the work – it’s definitely COVID related,” said Dawn Anderson, the human resources director for the Flagstaff Unified School District. And Flagstaff is in relatively good shape when it comes to teacher vacancies overall, she said.

The survey of 145 school districts and charter schools around the state found that of the 751 teachers who quit before or shortly after the start of the school year, 326 said they left because of the pandemic. Another 138 teachers took an unpaid one-year leave of absence, citing COVID-19, the report said.

Additionally, 975 school employees who were not in the classroom also cited the virus as their reason for either quitting or taking a leave of absence, the survey said.

Tempe Elementary School District teacher Beth Lewis said it’s not surprising. She said she and her colleagues are fearful of teaching this year.

“I have many teacher friends who have quit over this and are amazing teachers but they have health conditions,” said Lewis, co-founder of Save our Schools Ar-

izona.

Justin Wing, a past president of ASPAA and human resources director for the Washington Elementary School District in Glendale, said there’s no question that COVID-19 has aggravated an already difficult situation in Arizona schools. It’s why the association included the question in this year’s survey.

“The survey was adjusted with COVID in mind,” Wing said.

Teachers’ jobs were already changing because of budget cuts and new demands, with teachers forced to wear more hats, from safety officer to social worker and even school counselor, Wing said. Then this year, teachers were thrust into the new world of remote learning.

At Flagstaff Unified School District, where students are in a completely remote learning environment, Anderson said teaching remotely is just as challenging, if not more so, for educators.

“It is more challenging to teach in a remote environment,” she said. “It’s a different skill set and involves different strategies for all varieties of education, everything from classroom management to delivery of instruction.”

Sean Rickert, superintendent of Pima Unified School District, said he has more teachers who are deciding to quit or retire.

“I’ve got about three teachers that have already said at the end of this year, they’re done,” Rickert said. “So out of 60 teachers, that’s about two or three times more than we’ve seen in a normal year.”

He said he’s seeing a much higher number of retirement-eligible teachers leave the profession “partly because of health concerns and partly because of all the stress being put on teachers this year.”

To fill the growing number of vacancies, schools are turning to long-term substitutes or hiring increasing num-

bers of people without teaching credentials, as they have in previous years, the survey said. It said half the teachers in the state are operating on provisional or alternative certificates.

On the one hand, Wing said, that has helped plug holes. “50% of alternative certified teachers have been most helpful – if that was not the case, I don’t know where we would be,” Wing said.

But he and others worry about the long-term impact on students’ education.

“You have more openings than you have applicants,” Rickert said. “And then you have to put unqualified people in classrooms and it becomes really unfair for children.”

Rickert said he was originally hired as a long-term substitute because his school district “didn’t have anyone to teach social studies.”

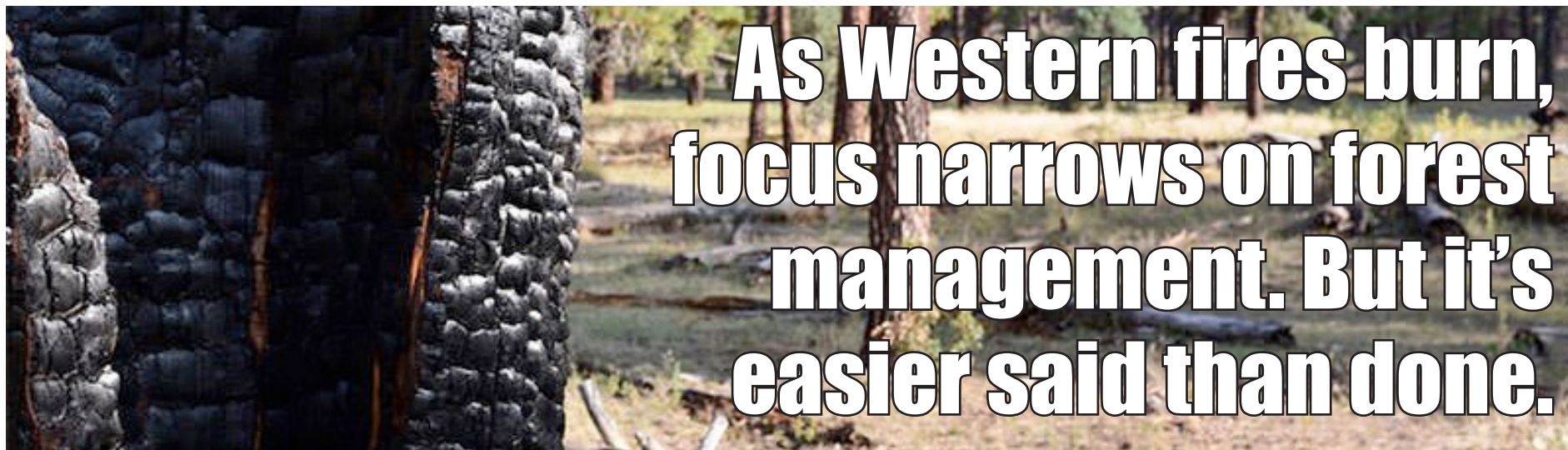
“The school district found out through a teacher or friend that knew me, found out that I had a degree in history and they said, ‘Hey, we need you to teach social studies to middle school kids,’” Rickert said.

But Rickert, who has been an educator for about 18 years, said the continued quick-fixes are “having a dramatic impact on the quality of education schools are able to offer children.”

“If we don’t do anything about it, the impact that it’s going to have going forward will be even more profound,” he said.

Even as this year’s difficulties shined a spotlight on the problem of teacher shortages, Wing said he is not optimistic the situation will get better soon.

“The teacher shortage will continue,” Wing said. “This year is more stressful – just as stressful, if not a little bit more – because COVID resulted in more vacancies.”



Visitors can still see impacts of the Rodeo-Chediski Fire today. (Photo by Ron Dungan/KJZZ)

By Ron Dungan/KJZZ

In June 2002, nearly half a million acres burned in the Arizona high country. At the time, the Rodeo-Chediski Fire was the largest wildfire in the state's history. There was too much fuel in the forest, a buildup that began more than a century ago.

Enough people saw the record-breaking fire and agreed that something needed to be done to prevent the next big fire.

But correcting mistakes of the past is often tougher than it sounds. Almost two decades later, those involved in responding to the Rodeo-Chediski say they're still learning what it will take to get ahead of wildfires, and the effects they have on headwater forests.

"I think the first thing to recognize is that the Southwest and California are built to burn," said fire historian Stephen Pyne, author of "Fire in America."

"We get lots of dry lightning," Pyne said. "We're the epicenter for lightning-caused fires in the United States."

Ponderosa forests evolved with fire. Small, naturally-caused fires would burn grasses, small trees and brush, but leave the big trees with their thick bark, high branches and stout trunks, still standing. Then decades of overgrazing and fire suppression removed grasses and allowed small trees to grow.

Without fire to burn off the excess, the forest filled with all sizes of fuel. By the time foresters figured out the problem, big, unruly fires were on the way.

Conservationists, foresters, rural residents, ranchers and public lands advocates began to take an active interest in the role of fire in ponderosa forests. Conservationists worried about ecosystems. Ranchers worried about their homes. Leaders at the Salt River Project, which provides power and water for the Phoenix metro area through a series of dams, worried about the impact of fire on watersheds.

Burn scars can send excess ash, sediment and toxic compounds into water supplies for municipal and agricul-

tural users for miles downstream. They also can reshape flood zones and increase risks of mudslides.

The project's Elvy Barton said the problems are the same throughout the West.

"What we're learning here, and what we're applying here in Arizona, can really apply to all of the western United States and especially the Colorado River watershed," Barton said.

"We all face very similar problems, related to wildfires and watersheds. We all have overgrown forests, we have endangered species, we have large catastrophic wildfires that are coming through and just devastating these landscapes and having these horrible impacts on communities and the water supply," she said.

Ethan Aumack, executive director of Grand Canyon Trust, remembers the 10,000-acre thinning projects in the 1990s. They were ambitious for their time, but then Rodeo-Chediski came.

"Largely as a function of the Rodeo-Chediski Fire in 2002 we realized that we were not working at the scale at which wildfire was working," Aumack said.

To begin to work at that scale, ranchers, conservationists, politicians, foresters and local communities put aside their differences and came up with a plan, the Four Forests Restoration Initiative (4FRI), officially launched in 2009. The Grand Canyon Trust is a part of the initiative.

The project's ambitious goal was to thin about 2.4 million acres across Arizona, from the Grand Canyon to the border with New Mexico.

"The Four Forests Initiative was a major event. It was the flagship for a national program," Pyne said.

There are two ways to thin the forest: Cutting and burning. 4FRI did both. The target for cutting is small diameter trees. That's different from traditional logging, which takes the big, fire resistant trees.

Although 4FRI seemed to address the problem on paper, companies hired to thin the forest – mostly startups without a track record – failed to deliver. The forests kept growing.

"The problem is not getting smaller, the problem is only getting larger in Arizona. The same can be said across the West," Aumack said.

In 2011, the Wallow Fire scorched another half a million acres in eastern Arizona. Two years later, 19 firefighters died in the Yarnell Hill Fire, northwest of Phoenix. That fire pointed to the growing problem of more homes in rural, fire-prone communities.

The goals of 4FRI were not being met in large part because it was difficult to make cutting small-diameter trees into a profitable business.

"It stumbled," Pyne said. "It's had several stutter steps and it's had problems, and I don't think it has been able to get the acres treated that we thought."

One of the problems is that the Forest Service is stuck in an old business model, and keeps insisting that companies make a profit from timber, said Kieran Suckling, executive director of the Center for Biological Diversity, another 4FRI partner. Cutting small-diameter timber rarely makes economic sense, and efforts to make it profitable have failed.

"So the problem isn't the companies being able to do it. The problem is asking them to do it in the first place. Why would you ask the impossible of them?" Suckling said.

Climate change, ongoing drought and a growing urban interface have added to the complexity of the problem. Different ecosystems have different fire regimes, and unprecedented hot and dry weather conditions, invasive plants and other factors can cause fires today to jump from one ecosystem to the next, from low-lying Sonoran Desert expanses to shrubland chaparral to ponderosa pine. Fire was historically rare in the Sonoran Desert, but invasive grasses have made the desert more combustible. Sometimes all firefighters can do is get out of the way.

Pyne, who spent several seasons as a Grand Canyon firefighter, said agencies tasked with controlling fires are adapting a box and burn strategy with some fires, securing lines and allowing them to burn.

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As Western fires burn, focus narrows on forest management. But it's easier said than done, Cont.

"I'm seeing a lot of, from fire officers on the ground, that we're not going to get ahead of this in that way," Pyne said. "We're riding the tiger. There are too many things coming at us too fast, changing things too rapidly. We're having to work with what we're given. And they're doing some remarkable stuff."

Using fire to thin the forest is complicated, but unlike the timber-thinning projects, 4FRI is meeting its targets for burning. And not all wildfires are catastrophic, depending on their size and severity. Some places that burn recover, like the drainage of Canyon Creek in Tonto National Forest, which burned in Rodeo-Chediski.

4FRI also has done work on springs and watershed restoration. The Forest Service hopes to ramp up thinning again in the near future. Aumack wonders if we have enough time.

"On the other hand, I actually feel very optimistic, and sometimes foolishly so, that we can solve this problem," Aumack said, "and I really think the question is can we do it in time?"

Charlie Ester, of the Salt River Project, said he thinks 4FRI can work if it moves forward, one step at a time.

"Is it going to be difficult to get there? It's going to be almost insurmountably difficult there," Ester said. He added that the forest management conundrum facing fire officials across the West is like being tasked with eating an elephant. The correct, but painstaking approach is one bite at a time.

"The only way we're going to get there is by incrementally increasing our capacity to harvest trees to process trees into a viable product so that it pays for itself, and just to move forward, one step at a time. And I think

we're doing that," he said.

Ester acknowledged that the effort has been fraught with setbacks, but the partners are not ready to give up.

"We all have to work together, we all have this common goal. And I'm very positive about the future of our forest ecosystem," he said.

Almost 20 years later, scars from Rodeo-Chediski are still present on the landscape at Canyon Creek. But there are trees standing, and clear water. Trout swim in the stream, and elk and coyotes roam the hills. Eagles and herons circle overhead.

The West's forests will continue to burn. That's what forests have always done and what they will keep doing. The only question is how hot the fires will burn and how much ground they will consume.

Arizona cities defend progress after slipping in clean energy ranking

By Claire Chandler/Cronkite News

WASHINGTON – Local officials pushed back this week against a new report that showed three Arizona cities slipping in a national ranking on clean-energy policies, saying the report does not appear to reflect their clean- and renewable-energy efforts.

The 2020 City Clean Energy Scorecard, released last week by the American Council for an Energy-Efficient Economy, scores the 100 largest cities in the country in five categories ranging from local government to energy and water utilities.

Phoenix finished 19th in the ranking, while Tucson was 68th and Mesa was 76th – all three slightly lower rankings than the cities got on 2019's scorecard.

That surprised Caryn Potter, a utility program manager with the Southwest Energy Efficiency Project, who considers Arizona "an energy efficiency success story."

"While our cities are making important commitments towards reducing air pollution, conserving water, and making their cities more walkable and livable, I was surprised to see the drop in Phoenix, Mesa, and Tucson's overall scores," she said in an email.

She pointed to energy-efficiency programs run by various electric companies throughout the state that have been proven to reduce carbon dioxide emissions.

Myriam Cruz, the communications director for Tucson Mayor Regina Romero, said in a statement last week that "it appears some sections are outdated... which might have impacted Tucson's score." That was echoed by sustainability officials in both Phoenix and Mesa, who were quick to mention what they called outdated data as an explanation for the low scores.

But the director of ACEEE's local policy program said its first step for getting data is to ask cities and utilities to provide it – and not everyone in Arizona did that. In that case, ACEEE pulls the needed data together as best it can.

"Phoenix completed the data request, it looks like Tucson and Mesa did not," said David Ribeiro, the ACEEE official. "So in the case of Phoenix, the data request would have been used to populate a lot of information. For Tucson and Mesa, we would have done our own research to collect that data."

But Scott Bouchie, Mesa's deputy director of environmental management and sustainability, said it can be a challenge "filling out all of these surveys and what folks are putting out ... versus getting work done sometimes."

He thinks the report only shows a fraction of Mesa's sustainability efforts, pointing to a partnership with SRP on a solar energy project that will increase the city's renewable energy portfolio. The city is also in the design process of a project that would take waste methane gas produced in its sewage system, which is currently burned off, and convert it to pipeline-quality gas that could be used to fuel trucks.

"If you look at a solid waste truck, if you look at the carbon intensity of a diesel truck, the carbon intensity of a natural gas vehicle is less," Bouchie said. "But then if you use renewable natural gas to power that vehicle, as opposed to your traditional natural gas, the carbon intensity is significantly lower."

Cruz said the report does not include Tucson's Climate Emergency Declaration approved in September, that "sets a long-term goal for city operations to become carbon-neutral by 2030."

Phoenix Chief Sustainability Officer Mark Hartman

said that the transportation portion of the report does not reflect efforts to expand the light rail, something that should take cars off the highways and cut emissions.

"We're the only major city in the U.S. that's upgrading and adding light rail ... and adding sort of major metro transit, we're the only ones that are increasing the size of rapid buses," he said. "So we're really expanding our transportation system."

While he would like to have seen the city moving up in the ranks, Harman said being in the top 20 and only dropping two places, from 17 to 19, "actually shows a good consistency and ranking."

"I think the top 20 cities, I know every one of those cities that are taking action, and they all have some really bold and aggressive and great things that they're doing," Hartman said.

Hartman suggested that part of the reason the Arizona cities dropped – Tucson went from 52nd to 68th and Mesa from 66th to 76th – could be the fact that the report expanded from 75 cities last year to 100 this year.

But Ribeiro said ACEEE accounted for that by "only comparing cities against those that were in the report last time to sort of eliminate that potential effect."

Still, Hartman said he sees the report as a positive for Phoenix, which aims to become a carbon-neutral city by 2060, as well as for cities across the country and their efforts at boosting sustainable energy.

"I think it's good overall," he said. "It's good to be in the top 20. I mean, there's a lot of aggressive cities, and I think it's inspiring to see what many of the cities are doing and it's nice to be in the company of them."

