



American Legion - Lori Piestewa Post #80 participated in the Kykotsmovi Village Christmas Parade which took place on Saturday, December 17, 2022 down Main Street in Kykotsmovi, Ariz. Hopi Veterans pictured from l-r include: Eugene Talas, Phillip R. Qochytewa, Alfred B. Lomaquahu and Clifford Qotsaquahu. In front is Santa who came in from the North Pole and recruited one of his helpful elves from Hotevilla, Ariz.

Girls Who Code

Club details...PG 3

Telehealth of-
fers boost to
children with
special needs...

PG 6

COLUMN

Page 17

LARRY'S CORNER

See the problem is...

Read more about it

COMMUNITY

Page 3

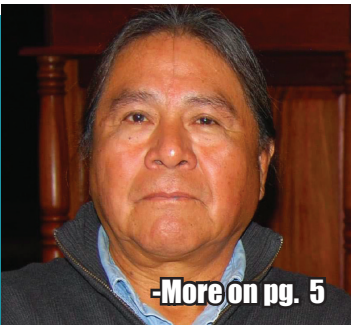
HTGSP Recipients
IMPORTANT NOTICE...

pg. 3



Free Hopi Tutuveni

Hopi Filmmaker Victor Masayesva, Jr.'s
Film added to National Film Registry...
ITAM HAKIM, HOPIT (1984) Added to
Library of Congress



-More on pg. 5

HOPI TUTUVENI
PO BOX 123
KYKOTSMOVI, AZ 86039
1110-01600-7460

ADDRESS SERVICE REQUESTED

Public Service Announcement

Hopi Law Enforcement Services Currently Experiencing Phone Lines Issues

FOR IMMEDIATE RELEASE

Submitted by: LaVaun Dyer,
Police Administrator, Hopi Law
Enforcement Services

Or if at all possible, call
from a landline phone to 928-
734-7340.

Kykotsmovi, Ariz. – December
2, 2022 Hopi Law Enforce-
ment Services is currently
experiencing issues with our
phone lines.

Incoming calls from cellu-
lar phones are being received,
however, the caller cannot
hear dispatch on the other end.

Please use the HLES alter-
nate number if you experience
this issue.

HLES

Alternate Number:
928-497-1493

We apologize for this incon-
venience and are working to
get this issue resolved.



PROTECT YOUR CHILD from RSV

Avoid close contact with sick people

Cover your coughs & sneezes

Wash your hands often

Clean & disinfect surfaces

Avoid touching your face with unwashed hands

Stay home when you're sick

DEPARTMENT OF HEALTH & HUMAN SERVICES

CDC

www.cdc.gov/rsv

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Are you confused on how to advertise in the local newspaper? The Hopi Tutuveni can help you. With our friendly staff to help you with your advertisement, advertising is now made Easy!

Call or email today.

Hopi Public Library Announces New “Girls Who Code Club”



FOR IMMEDIATE RELEASE

Submitted by: Dinah Pongyesva, Library Technician, Hopi Public Library

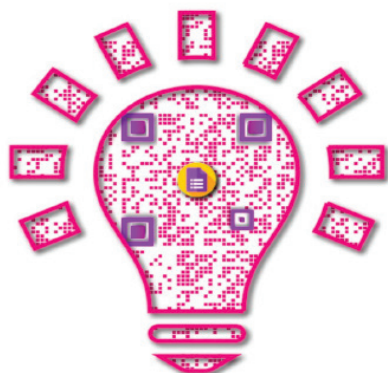
Kykotsmovi, Ariz. – December 16, 2022 Hopi Public Library announces the development of the new “Girls Who Code Club” for girls in 3rd-6th grade.

Girls who join the “Girls Who Code Club” will learn the concepts of loops, variables, conditionals and functions that form the basis of all programming languages used by computers and devices.

The club will begin on Wednesday, December 21, 2022 from 2:00-3:00 p.m. at the Branch Library, located in Building A, Room 2 at the Peace Academic Center in Kykotsmovi, Ariz. December Club times will be from 2:00-3:00 p.m.

The Club will continue into January 2023 on Wednesdays from 5:30-6:30 p.m. The Club ends with the January 25, 2023 session.

You may call the library at (928) 734-4500 or (928) 205-8073 for registration information. You may also go to <https://tinyurl.com/Hopi-GirlsWhoCode> or scan the QR Code below this press release to register.



IMPORTANT NOTICE TO CURRENT HTGSP RECIPIENTS REGARDING SPRING 2023 AWARDS

PRESS RELEASE

Submitted by: LuAnn Leonard, HEEF Executive Director

Kykotsmovi, Ariz. - December 14, 2022 Hopi students being funded for Spring 2023 from the Hopi Tribe Grants and Scholarship Program (HTGSP) are hereby informed that due to manpower issues, the processing of Spring 2023 awards may experience delays. In an effort to process student awards in a timely manner, in January, we are reaching out to students to assist us by submitting Fall 2022 grades as soon as possible.

After receiving their FALL 2022 grade report the student needs to immediately forward their grade report via email or scan a copy and send via email to Rose Polivema at the HTGSP at Rpolivema@hopi.nsn.us. If there are questions, Rose Polivema can be contacted at 928-734-3543 or 928-675-8007.

Grades will then be logged in as received and sent on to the HTGSP Advisor who will determine the student's eligibility for a Spring 2023 award. Once a final approv-

al for Spring 2023 awarding has been received from the Program Administrator, the HTGSP will instruct the Hopi Education Endowment Fund (HEEF) to process the funds.

The deadline to receive the Fall 2022 Grade Reports is 5:00 p.m. January 6, 2023, however the sooner we receive your grades and determine eligibility the sooner your award can be processed. Failure to submit grades by the deadline will result in a delay in processing of a Spring 2023 award.

Dr. LuAnn Leonard, HEEF Executive Director stated “With Fall grade reports being issued as early as next week, the request for email submission of grades to the HTGSP by January 6th is not unreasonable. Students- this task is in your hands. Thank you in advance for helping us help you.”

If you have any questions you are advised to call the Hopi Tribe Grants & Scholarship Program (HTGSP) at 928-734-3547 or the Hopi Education Endowment Fund (HEEF) at 928-734-2275.

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HOPI TRIBAL COUNCIL

Fourth Quarter Session

September 1, 2022 AGENDA

Amendment #2 MONTH OF November 2022

COMPLETED ITEMS

NEW BUSINESS

1. Action Item #087-2022 –To approve Sole Source Consulting Agreement with Oxbow Data Management Systems, LLC – Author/Dana Russell, Manager, Hopi Cancer Support Services – **Approved**
2. Action Item #089-2022 – To approve Arnold & Porter Contracts (1882 Reservation Land Matters) and (Miscellaneous) – Author/Fred Lomayesva, General Counsel, OGC – **Approved**
3. Action Item #092-2022 – Lease Option Agreement for the I-40 Solar Project –Author/Edison Tu'tsi, Manager, OHL – **Approved**
4. Action Item #094-2022 – To approve Amendment to Consulting Agreement No. 22-013 – Author/Dr. Noreen Sakiestewa, Director, Hopi Dpt of Education and Workforce Development – **Approved**
5. Action Item #095-2022 – To accept grant award in the amount of \$472,894.00 from the U.S. Department of Justice, Office of Justice Programs, Office for Victims of Crime – Author/Ronald Honyumtewa, Director, Department of Public Safety & Emergency Services – **Approved**
6. Action Item #097-2022 – To approve a new Employment Contract for Mr. Marc Roy for three (3) years effective November 9, 2022, to serve as Chief Judge of the Hopi Tribal Courts – Author/Mervin Yoyetewa, Tribal Council Representative, Village of Mishongnovi - **Time Certain – November 7, 2022 – 12:30 p.m. (add-on 11/7/2022) – **Approved**
7. Action Item #003-2023 – To approve a FY 2023 General Fund Budget – Author/Nada Talayumtewa, Tribal Treasurer, The Hopi Tribe (Add-on) – **Approved**
8. Action Item #004-2023 – Lower Colorado Conservation Program – Author/Dale Siquah, Chairman, Water/Energy Committee (Add-on) – **Approved**
9. Presentation/Review of DES Tribal Consultation Policy – Jocelyn Beard, Tribal Relations Manager, Office of Tribal Relations - **Time Certain – November 7, 2022 – 1:00 p.m. - **Complete**
10. Discussion/Possible Action: Update Bears Ears Litigation – Carlene Tenakhongva, Deputy General Counsel, Office of General Counsel - **Time Certain – November 7, 2022 – 3:00 p.m. - **Complete**
11. Discussion/Possible Action – Installation and connection

of powerlines at Turquoise Well Complex – Timothy L. Nuvangyaoma, Chairman, The Hopi Tribe **Time Certain – November 9, 2022 – 1:00 p.m. - **Complete**

12. Further discussions with the Budget Oversight Team on budgets of the Chairman, Vice Chairman, Executive Director, Election Board and Tutuveni – **Time Certain – November 10, 2022 – 9:00 a.m. – **Complete**

13. Presentation of the FY 2023 General Fund recommended budgets for final review and approval – Eugene Talas, Chairperson, Budget Oversight Team - **Time Certain – November 21, 2022 – 9:00 a.m. – 5:00 p.m. - **Complete**

14. Presentation entitled “The Taking of Hopi Lands”, a re-examination of the Hopi Land Claims and Land Dispute – Clay Hamilton, Geodetic Technician, Land Information Systems - **Time Certain November 23, 2022 1:00-5:00 p.m. - **Complete**

15. Letter (undated) from Dale Siquah, Tribal Council Representative, First Mesa Consolidated Villages; RE: Fourth Priority Lower Colorado River Water Allocation at Cibola Farms for discussion and possible action - **Time Certain –November 10, 2022 – 1:00 p.m. – **Complete**

16. Letter dated September 23, 2022 from Jayson Paymella; RE: Concerning Information in regards to the Village of Tewa's affairs – Wallace Youvella, Jr., Tribal Council Representative, First Mesa Consolidated Villages - **Withdrawn** by Council Representative Youvella, Jr.

17. Letter dated October 25, 2022 from Jack E. Harding, Jr., President, Hopi Day School Board – Anita Bahnimptewa, Tribal Council Representative, Village of Sipaulovi - **Time Certain – November 22, 2022 – 1:00 p.m. – **Withdrawn by Council Rep Bahnimptewa**

REPORTS

1. Law & Order Committee – 2022 Comprehensive Report - **Time Certain – November 23, 2022 – 9:00 a.m. – 12:00 noon - **Complete**

*Hopi Tribal Council may go into Executive Session on any agenda item

**Time Certain Requests





Hopi Filmmaker Victor Masayesva, Jr.’s Film added to National Film Registry

ITAM HAKIM, HOPIT (1984)
Added by the Library of Congress

By: Documentary Educational Resources

Watertown, MA – December 14, 2022 Congratulations to Hopi filmmaker and photographer Victor Masayesva Jr. whose film *ITAM HAKIM, HOPIIT* (1984) is one of 25 titles added to the National Film Registry by the Library of Congress.

Itam Hakim Hopiit, which translates as “we / someone, the Hopi,” is a poetic visualization of Hopi philosophy. Made at the time of the Hopi Tricentennial - marking 300 years since the 1680 Pueblo Revolt against Spanish colonial rule – the film presents a view of Hopi culture and history. Speaking in Hopi, a community elder shares personal recollections and cultural history, recounting stories of the Hopi emergence, perseverance, and the Bow Clan migration stories of his father. Through use of the film medium, Masayesva challenges viewers to understand the Hopi conception of time as cyclic, in which the world starts, ends, and starts again.

“...The film offers a cultural bridge of a very different kind, evoking a culture and an environment through the look and sound of it and the fluidly majestic pace of its unfolding...to impart the drama of distant rainstorms across desert landscapes or cause one to

gasps in astonishment at the rainbow that enters the frame during a revelatory pan, for indeed the lyricism of Masayesva Jr.’s imagery and the tone of reverence for the earth, whose caretakers the Hopi consider themselves to be, has the power to transport the viewer. It is the achievement of Masayesva Jr.’s work that even the most committed interpreters among us stand to be converted, if only for a moment, and taught the quiet virtues of observation.” – Michael Renoy, University of Southern California

“In this innovative work one of the last members of the Hopi historians’ clan, Ross Macaya, recounts various epochs in Hopi history.... Macaya’s tale concludes with a particularly Hopi type of history—the Hopi Prophecy.” – Elizabeth Weatherford, National Museum of the American Indian, in *Art Journal*

Masayesva Jr. is regarded as one of the founders of the modern Native American film movement and has been called one of the most influential Indigenous filmmakers of his generation.

See the full list of new titles added to the registry at: <https://newsroom.loc.gov/news/25-eclectic-films-chosen-for-national-film-registry/s/8c41f7a1-b9d9-4f9e-b252-4795b73a4aaf>

Telehealth Offers Boost to Children with Development Needs

New research shows online help for children, parents and caregivers enhances services once limited to personal visits

Peggy Heinkel-Wolfe Special to ICT

Tobi Maracle was taking her oldest child to the Child and Family Developmental Services even before it opened a new clinic in the Alaska Native Medical Center in Anchorage.

By the time the child was 5 years old, they were visiting three times a week for speech and occupational therapy. A months-long wait for applied behavioral services was ending, and they were excited by the progress.

Then the pandemic came and everything stopped.

Maracle, the mother of three children in an Anishinaabe-Mohawk family, wasn't sure what would happen next. The services they'd received through the public school had been traumatic, and it had taken months for her child to trust new therapists.

Within a few weeks, however, her phone rang. The therapists were ready to run their sessions online. They assembled kits with the needed materials and dropped them by the house.

Maracle watched as the occupational therapist modified handwriting lessons in imaginative ways, making the most of the technology. She was surprised how fast her 5-year-old adapted to this new way of working with the therapist, she said.

"He loved the interaction," Maracle said. "You could see how sad he was when it ended."

The recent growth in telehealth is bringing new options to remote Indigenous communities for people with developmental needs such as autism and their families, who often live far from services. The pandemic has spurred more providers and clients to try telehealth as a way to connect, and has triggered new research into autism services via telehealth.

A recent study of services in Iceland found that parents could learn and retain the skills that they need to better support a child with autism, and demonstrated that it is also possible to communicate securely and effectively on an older, wireless network.

"There is increased attention to understanding how to make it most effective, and how to overcome the difficulties, and capitalize on strengths offered by technologies," said Shahla Ala'i-Rosales, co-author of the study.

Building on a legacy

Delivering health services by phone or videoconference has been operating in Indian Country for decades. The Indian Health Service first delivered telehealth services to the Tohono O'odham Nation in Arizona in 1973 through a partnership with NASA and Lockheed Martin.

The IHS telehealth system expanded with the onslaught of COVID-19 in 2020, increasing from an average of 1,300 a month pre-COVID to more than 41,000 per month at the height of the pandemic. The average as of October 2022 was about 11,000 telehealth visits per month, according to IHS.

And in early November, IHS announced further expansion of its telehealth services after awarding a contract to AA RingMD, a cloud-based program that provides a secure system for telehealth conferences.

"This expansion of telehealth will increase access to care, patient safety, continuity of care, quality of care, and ultimately patient satisfaction," said IHS Director Roselyn Tso, Diné, the first Indigenous person to head the service. "We look forward to being able to reach even more of our American Indian and Alaska Native patients across Indian Country."

Alaska's tribal health system, the Alaska Native Tribal Health Consortium, has emerged as a leader in telemedicine. The tribal system serves more than 100,000 Alaska Natives, most of whom live in small communities with limited road access that is further hampered by weather, terrain and demographics.

The consortium has provided equipment, software and technical support since 1998, now reaching 44 health care providers serving 248 sites in Alaska.

Dr. Randall Zernzach, a developmental pediatrician, said the new building at the Alaska Native Medical Center opened in 2018 with the capability to deliver services through videoconferencing. Aside from a few therapists who were early adopters, the rest of the clinic staff moved slowly to use the option. He called himself "a good soldier" in trying to use it himself.

But the entire staff pivoted after the pandemic took hold and they couldn't see clients in person.

"This can't go on," he recalled saying after the first week of the lockdown. "We are trying to help an entire state."

Over time, he and the other providers saw that the technology could foster connections. For example, when a medical team visited with families during the lockdown, everyone's home was in the background on Zoom, making it look like the Brady Bunch, he said.

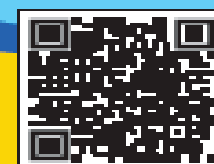
Contin., pg 7



Educational Opportunity Centers

EOC is a northern Arizona program assisting adults 19 and older who are interested in pursuing a certificate, license, or degree at their local college. Our Coordinators can assist with GED, financial aid, and applying for college.

You can reach us at 928-523-3305 or visit our website at nau.edu/eoc.



The Hopi Tutuveni Team sends out positive energy to all during the Hopi Holiday Season!

Telehealth Offers Boost to Children with Development Needs, Contin...

“You could have the conversation and hear the story from their own dining room,” he said.

New approaches

For Maracle and other families facing autism, telehealth can provide new ways of addressing their needs while saving time.

Parents and caregivers are sometimes surprised to learn about the wide range of services an autistic child might need, said Candi Running Bear, Navajo, who is on hiatus as a special education teacher to work on a project at the University of Northern Arizona that connects autism families to the help they need.

Running Bear, who is also working with a new Navajo Nation program on autism, said the needed services can include physical, occupational, and speech therapy as well as parent training and interventions based on applied behavior analysis, such as learning to use the toilet or to approach more foods.

With the right information and support, parents and caregivers can better assist their child in learning to communicate and imitate others, she said.

Children with autism often have trouble mastering those two basic skills, which are needed for learning how to learn. But once they are better able to communicate and learn from imitation, a child's choices for school and community life can greatly expand, especially when they have support from their extended family, friends and neighbors.

Without telehealth op-

tions, some families leave home and community behind to access services — a decision that would tax any family's resources but can also tax a family's resilience.

Some children make more progress when services are delivered in person, especially when integrated into the school day, she said. But parents and teachers also recognize the need for access to experienced providers.

“For access to services from people who are knowledgeable, sometimes you can only get that through telehealth,” she said.

Telehealth services can also be added to in-person services. Sometimes providers must first build rapport by working one-on-one with a child, experts say.

Regan Garden, a clinical director with Method-Works in Alaska, said a therapist might need three days to travel, in the best conditions, to reach a child in a remote community. Connecting by phone or video between those in-person visits can help therapists manage travel time and serve as many children and families as possible.

But it's not a fit for everyone. Some children may not respond well to therapists on a videoconference, but telehealth still provides a way of training parents, caregivers, teachers and other people around the child.

Research shows that children progress faster, and more sustainably, when the people around

them are building their own knowledge and skills. That can often mean putting a camera in the home, classroom or clinic, to allow consultants to observe and then help caregivers adjust their responses so small problems don't become full-blown crises.

For example, if a child is having trouble communicating their preferences to the people around them, they might become aggressive toward others or develop a self-injurious behavior without expert help.

“You can watch a lot,” said Mychal Machado, a psychology professor at the University of Alaska who has assisted families in crisis. “But it can feel like ‘Big Brother.’”

Training can feel less intrusive if the help on the other side of the camera is culturally competent. Just before the pandemic took hold, Olivia Lindly, a public health professor and researcher at Northern Arizona University, received funding to support a new autism program in the Navajo Nation.

The program, Parents Taking Action, was developed about 12 years ago for Latino families in Texas. The program has sturdy guidelines for adapting any research-based materials to cultural needs, and has been expanded to include Chinese immigrant families in Chicago and Black families in Baltimore, Lindly said.

The Navajo iteration of Parents Taking Action connects information and services to those who benefit, similar to the



Native American Disability Law Center Benefits Enrollment Center



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for more information or to
schedule an appointment.

Monday-Thursday
8:00 am- 6:00 pm

Are you living on a fixed income? Are you 65 or an adult (21+) with a disability? We may be able to assist you. You may qualify for programs that can help pay for food, medicine, and utilities.

We will do a BenefitsCheckUp screening to see if you are eligible for benefits.

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national council on aging

www.nativedisabilitylaw.org

community health network that is delivering diabetes education and other health programs, Lindly said. When the pandemic hit, Lindly and others adapted the parent program for virtual delivery.

After the Navajo Nation's local chapters approved the project, the program trained five caregivers for children with autism, ages 4-15. Now, those five people are helping train 10 more families of children from 2-12 years old, Lindly said. Running Bear is among those working on the program.

The process has been intensive, but should be sustainable, Lindly said.

“It does fill a gap in services,” she said.

‘A better experience’

As travel restrictions from the pandemic eased, health care providers realized anew how difficult it can be on families to travel to a clinic for services.

At the Alaska Native Medical Center, services are exceeding pre-pandemic levels as the teams blend in-person and telehealth delivery, Zernzach said. Staff can get the ball rolling for new families without asking them to fly in right away, or by making follow-up visits and managing a system of care through telehealth, he said.

“It makes for a better experience,” Zernzach said.

Maracle said that while her family lives close to providers in Anchorage, telehealth gives her more options while saving time and energy.

“I'm not loading up the car and on the road for two hours every day,” she said.

Recently, Zernzach recommended that her middle child also receive services. This time, however, telehealth was not a good option for delivering therapy and other direct services.

“He wants nothing to do with it,” she said.

Instead, Maracle leaned into the many parent-training options offered online, which she found rewarding.

“I was getting coached on why we were doing what we were doing,” Maracle said. “I was in the driver's seat.”

Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response August 26, 2022 Report (REPUBLISH)

Due to transitions occurring in DHHS the August 26, 2022 COVID 19 report was the latest data being provided for the public. Until DHHS and Tribal Leadership determines roles of the Public Health Authority, no reports will be submitted to Hopi Tutuveni. Hopi Tutuveni will continue republishing this last and latest Covid-19 Report received from DHHS. Although Hopi is still under Pandemic status and there are active COVID cases on Hopi, until the Hopi DHHS provides an update this is the only data Hopi Tutuveni has to report to the Hopi public.

KYKOTSMOVI, AZ – July 20, 2022

This data is updated on the Hopi Tribe's website "COVID-19 Response and Resources" page. Hopi Health Care Center – Community COVID-19 Testing & Vaccination Information
COVID-19 vaccines are available in the afternoons on Mondays and Wednesdays for the month of July for those 6 months and older. To schedule an appointment call (928) 737-6148 or 737-6081.

Appointments are required. For questions about COVID-19 vaccines please call (928) 737-6198 or 737-6197.

COVID-19 Testing Drive-up Testing schedule: Mondays and Thursdays from 8:30 AM – 9:00 AM. Enter at the west entrance & drive around back. Mask must be worn by everyone in your vehicle. Please stay in your vehicle at all times. To schedule for testing or for more information please call (928) 737- 6187 or 6233.

A COVID-19 Hotline has been created by the Hopi Health Care Center to assist with all COVID-19 related questions and service requests. The hotline is open Monday–Friday from 8 AM – 5 PM. To contact the COVID-19 hotline please call (928) 737-6187.

WHEN USING AN AT-HOME TEST IT IS VERY IMPORTANT THAT YOU REPORT YOUR RESULTS TO THE

COVID-19 HOTLINE AT HOPI HEALTH CARE CENTER OR TUBA CITY REGIONAL HEALTH CARE CORPORATION SO THAT ACCURATE DATA IS PROVIDED TO THE COMMUNITY.

VACCINE UPDATE:

On June 17, 2022, the U.S. Food and Drug Administration (FDA) authorized emergency use of the Moderna COVID-19 Vaccine and the Pfizer-BioNTech COVID-19 Vaccine for the prevention of COVID-19 to include use in children down to 6 months of age. For more detailed information please visit www.cdc.gov

TUBA CITY REGIONAL HEALTH CARE CORPORATION (TCRHCC) COVID-19 TESTING & VACCINATION INFORMATION:

Testing, and now vaccinations, at TCRHCC are being held at the outdoor tent Monday – Friday from 8:00 AM – 4:00 PM Daylight Savings Time. Rapid and CEPHEID tests can take approximately 3 hours. Send out tests can take 2-3 days. The address for Tuba City Regional Health Care Corporation is 167 N. Main Street, Tuba City, AZ. For more information regarding Tuba City Regional Health Care Corporation's COVID-19 vaccination clinic and testing, please call 1-866-976-5941. TCRHCC has at-home COVID-19 test kits available for the community. To request a test kit please go through the drive up tent from 8:00 AM – 4:00 PM Daylight Savings Time or go to the pharmacy drive up window after hours.

FREE AT-HOME COVID-19 TESTS:

You can now order free at-home COVID-19 tests from the U.S. government at covidtests.gov by calling 1-800-232- 0233 (TTY 1-888-720-7489). Only 4 tests come in an order and only two orders per household. Orders will usually ship in 7-12 days. Please do not wait to order your tests when you have been exposed or become symptomatic as the tests will not arrive in enough time for you to be tested. So please order them now so that you and your loved ones can be prepared. Households that did not place their first two orders of test kits, can now place their first, second, AND third order. They must complete the ordering process above three (3) times to place both a first, second, and third order (for a total of 16 test kits; 4 kits for first order, 4 kits for second order, 8 kits for third order).

FREE N-95 MASKS: The CDC now has a resource on their website where you can see a list of local pharmacies that have free N-95 masks by using your zip code. Click here or call 1-800-232-0233 (TTY 1-888-720-7489).

QUARANTINE AND ISOLATION CALCULATOR:

The CDC now has a Quarantine and Isolation calculator that helps determine how long you need to isolate or quarantine.

SYMPTOMS, QUARANTINE, AND ISOLATION:

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 and can range from mild to severe. The following are COVID-19 symptoms that people may experience:

- Fever or chills
- Cough
- Shortness of breath or difficulty breathing
- Fatigue
- Muscle or body aches
- Headache
- New loss of taste or smell
- Sore throat
- Congestion or runny nose
- Nausea or vomiting
- Diarrhea

This list does not include all possible symptoms. CDC will continue to update this list as we learn more about COVID-19. Older adults and people who have severe underlying medical conditions like heart or lung disease or diabetes seem to be at higher risk for developing more serious complications from COVID-19 illness."

Currently, the local health department and HHCC are implement the previously recommended CDC guidelines which is a 10 day isolation for those who test positive and a 14 day quarantine for those exposed to an infected individual.

(GLOSSARY ON PG. 5)

Be aware that when someone tests positive they became contagious 2 days before they developed symptoms, or if they are not experiencing symptoms 2 days before they tested positive not the day they received their results. If someone was less than 6 feet away from a potential positive case for a cumulative total of 15 minutes or more over a 24 hour period they would be considered a close contact regardless of whether or not both parties were wearing masks. For example, Molly was within 6 feet of Craig on Thursday night for 10 minutes and on Friday morning for 5 minutes. Craig developed symptoms Saturday evening, was tested for COVID on Monday, and received their results on Wednesday. Because Molly was within 6 feet of Craig for a total of 15 minutes over a 24 hour period within the 2 day timeframe she is now considered to be a close contact. If you have been identified as a close contact you may or may not need to quarantine depending on your vaccination status.

If an unvaccinated individual that is not positive is having to take care of someone that is infected, they will need to quarantine for 14 days beginning on the infected person's 10th day of isolation, with that day being Day 0 and the following day being Day 1. That means the caregiver could potentially be out of work for 24 days. If a vaccinated person that is not positive is having to take care of someone that is infected, they will not have to quarantine but will need to get tested 5 days from the 10th day of the infected person's isolation. If a vaccinated person develops symptoms while caring for an infected person they will need to get tested as soon as possible and remain at home until they receive their results.

Re-testing of COVID-19 Positive Employees. Per guidance and alignment with HHCC, CDC, state and local health departments, and OSHA workplace guidance for COVID-19 re-testing of positive or suspected COVID-19 employees before they return to work, nor providing letters to go back to work is not recommended.

The recommended reason for not re-testing is an individual may continue to test positive on a viral test long after they are recovered from COVID-19. These dead viral particles will turn viral tests positive even though they cannot cause disease in others. The Hopi Health Care Center strongly encourages employers to use the CDC's symptom and criteria below even if they continue to test positive. Once they meet the three criteria, they are no longer considered infectious to others. However, if the employee was severely ill (hospitalized) or in immunocompromised, plead advise them to visit their primary care provide before returning to work.

The "checklist" below has been updated as of the most recent COVID-19 guidelines from the CDC and will be used by employers to determine when an employee with confirmed COVID-19 may return to work safely. For additional questions, please call the Hopi Health Care Center COVID-19 hotline (928) 737-6188.

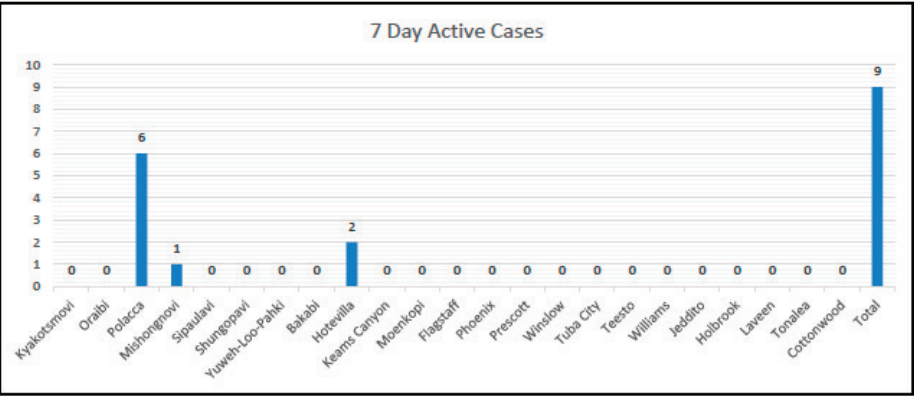
- ☐ It's been at least ten days since I first had symptoms or received my positive diagnosis if I've not had symptoms (please note date of first symptoms: _____)
- ☐ Overall my symptoms have improved and I am feeling better.
- ☐ It's been at least 72 hours since I last had a fever without using fever-reducing medicine.

If you checked all three boxes, you are no longer a considered at risk to infect others and can go back to work!

Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response, Cont. (REPUBLISH)

AS OF AUGUST 26, 2022 (Arizona and County Data Updates on Wednesdays)				
	U.S.	Arizona	Navajo	Coconino County
Cases	93,880,573	2,245,733	43,537	49,300
Deaths	1,037,953	31,047	932	491
Vaccination (Total Pop. w/ At Least 1 Dose)	79.1%	73.8%	54.7%	67.0%
Vaccination (Eligible Pop. w/ At Least 1 Dose)	83.7%	74.2%	55.1%	67.3%

	COVID-19 Positives Last 14-Days	COVID-19 Positives Cumulative Total	Most Recent Case
Kyakotsmovi	4	339	August 19, 2022
Oraibi	1	42	August 17, 2022
Polacca (Walpi-Hutchumovi-Lewa)	15	723	August 24, 2022
Mishongnovi	3	223	August 19, 2022
Sipaulavi	0	121	July 22, 2022
Shungopavi	0	648	August 11, 2022
Yuwelt-Loo-Pahiki	0	16	July 28, 2022
Bakabi	0	112	July 10, 2022
Hotevilla	4	370	August 25, 2022
Keams Canyon	0	241	August 10, 2022
Moenkopi	0	365	August 11, 2022
Flagstaff	0	8	July 25, 2022
Phoenix	0	7	May 25, 2022
Prescott	0	1	July 20, 2020
Winslow	0	14	June 21, 2022
Tuba City	0	15	July 14, 2022
Teesto	0	2	October 7, 2021
Williams	0	1	May 11, 2022
Jeddito	0	2	June 13, 2022
Holbrook	0	1	May 27, 2022
Laveen	0	1	June 26, 2022
Tonalea	0	1	July 11, 2022
Cottonwood	0	1	July 15, 2022
TOTAL	27	3054	



VILLAGE	POPULATION ESTIMATE	NUMBER VACCINATED *	PERCENT OF POPULATION VACCINATED	VACCINE RANKING (HIGHEST = 1)
Bakabi	359	271	75.49%	4
Hotevilla	826	729	88.26%	2
Kyakotsmovi	547	706	129.07%	1
Mishongnovi	734	415	56.54%	9
Moenkopi	1,180	880	74.58%	5
Oraibi	239	178	74.48%	6
Shungopavi	1,269	874	68.87%	8
Sipaulavi	404	280	69.31%	7
Polacca	1,983	1,590	80.18%	3
Total	7,541**	5,923	78.54%	

# OF NEW CASES PER DAY							
	SAT 8/20	SUN 8/21	MON 8/22	TUES 8/23	WED 8/24	THURS 8/25	FRI 8/26
Kyakotsmovi							
Orayvi							
Polacca	1	1	2	1		1	
Mishongnovi	1						
Shipaulovi							
Shungopavi							
Yuwelt-paki							
Bacavi							
Hotevilla					1		1
Keams Canyon							
Moenkopi							
Flagstaff							
Phoenix							
Prescott							
Winslow							
Tuba City							
Teesto							
Jeddito							
Holbrook							
Laveen							
Tonalea							
Cottonwood							
TOTAL CASES	2	1	2	1	1	1	1



IN THE HOPI TRIAL COURT
KEAMS CANYON, ARIZONA

In the Matter of the Change of Name Of:)	No. 2022-CV-0052
)	
Kaitlyn Kyarii Diane Mahkewa)	NOTICE OF PUBLICATION
)	OF CHANGE OF NAME
To)	
)	
<u>Kaitlyn Kyarii Diane Hayah</u>)	

Notice is hereby given that Derick Hayah has petitioned the court for the change of name,
from:

Kaitlyn Kyarii Diane Mahkewa to Kaitlyn Kyarii Diane Hayah

Any party seeking to intervene in said proceeding must file an appropriate pleading with
the Hopi Trial Court no later than twenty (20) days after the publication of this notice.

Dated this 24TH day of August, 2022.

Margene Namoki
Margene Namoki, Clerk of the Court



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

Editorial Board of the Hopi Tutuveni
Wilma Dengavi , Gary LaRance, George Mase

Hopi Tutuveni Staff

Managing Editor - Romalita Laban
RLaban@hopi.nsn.us

ARTICLES:

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

PRESS RELEASES:

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

LETTERS TO THE EDITOR:

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

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).

CIRCULATION

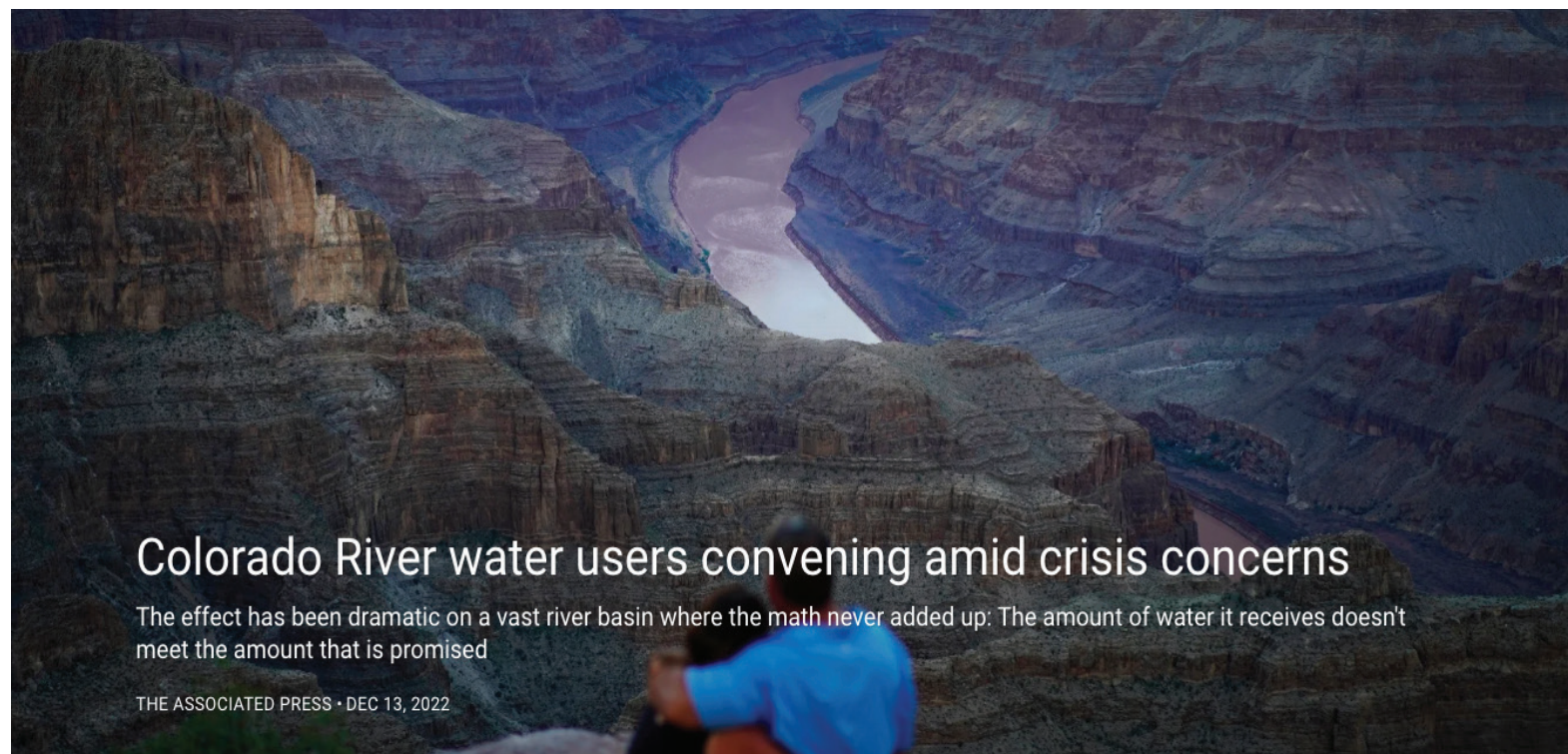
The Hopi Tutuveni is published twice a month, with a circulation of 2,500 copies throughout the entire Hopi Reservation. The paper is delivered on the 1st and 3rd Wednesday of each month to the following locations: Moenkopi Travel Center, Moenkopi Legacy Inn, Hotevilla Store, Kykotsmovi Village Store,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



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D. Jeffrey Porturica

PH: (928) 289 0974 porturica@gmail.com



Ken Ritter
Associated Press

Las Vegas, Nev. – December 13, 2022 Living with less water in the U.S. Southwest is the focus this week for state and federal water administrators, tribal officials, farmers, academics and business representatives meeting about the drought-stricken and overpromised Colorado River.

The Colorado River Water Users Association conference, normally a largely academic three-day affair, comes at a time of growing concern about the river’s future after more than two decades of record drought attributed to climate change.

“The Colorado River system is in a very dire condition,” Dan Bunk, a U.S. Bureau of Reclamation water manager, declared during internet presentations streamed Nov. 29 and Dec. 2 that invited public comment about possible actions.

“Flows during the past 23-year period...are the lowest in the past 120 years and (among) the lowest in more than 1,200 years,” Bunk told the webinar audience. The deadline for public submissions is Dec. 20 for a process expected to yield a final report by summer.

Bunk said the two largest reservoirs on the river — Lake Mead behind Hoover Dam on the Nevada-Arizona state line and Lake Powell formed by the Glen Canyon Dam on the Arizona-Utah line — are at unprecedented low levels. Lake Mead was at 100 percent capacity in mid-1999. Today it is 28 percent full. Lake Powell, last full in June 1980, is at 25 percent.

Scientists attribute extended drought to warmer and drier weather in the West to long-term, human-caused climate change. The effect has been dramatic on a vast river basin where the math never added up: The amount of water it receives doesn’t meet the amount that is promised.

Lake Powell’s drop last March to historically low water levels raised worries about losing the ability — perhaps within the next few months — to produce hydropower that today serves about 5 million customers in seven states. If power production ceases at Glen Canyon Dam, rural electric cooperatives, cities and tribal utilities would be forced to seek more expensive options.

Reclamation water managers responded with plans to hold back more water in Lake Powell but warned that Lake Mead water levels would drop.

Cont. On Page 15

Hopi Tribal Council

Timothy L. Nuvangyaoma,
Chairman

Craig Andrews
Vice Chairman

Judith Youvella
Tribal Secretary

Nada Talayumptewa,
Tribal Treasurer

Alfonso Sakeva,
Sergeant-At-Arms

Village of Upper Moenkopi

William Charley
Danny Humetewa Sr.
Leroy Sumatzkuku
Michael Elmer

Village of Bakabi

Marilyn Fredericks
Vacant
Vacant

Village of Kyakotsmovi

David Talayumptewa
Gary P. Kelhoyouma
Danny Honanie
Herman G. Honanie

Village of Sipaulavi

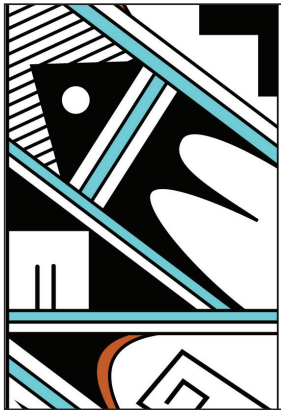
Rosa Honanie
Anita Bahnimptewa
Raymond Namoki

Village of Mishongnovi

Pansy Edmo
Delores Coochyumptewa
Mervin Yoyetewa

First Mesa Consolidated Villages

Albert T. Siquah
Dale Siquah
Wallace Youvella, Jr.
Vacant



Cross Word Puzzle

Find the English words for the Hopi words.

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

Across

2. Mamqasi

5. Sipala

7. Töövü

9. Tuutsama

10. Kiihu

11. Soohu

12. Sawya

13. Aahu

15. Pono

16. Moosa

Down

1. Mooho

3. Wipala

4. Sungwa

5. Tumna

6. Maqto

8. Mana

12. Muki

12. Tiyo

14. Sikwi

15. Tukpu

Answers in next issue

Answers

Across

5. Apple, 6. Arrow, 7. Tomorrow, 11. Tobacco, 13. Badger, 16. Language, 17. Drink, 20. Think, 21. Ladder, 23. Feed, 24. Turtle, 25. Nice

Down

1. Snow, 2. All, 3. Parrot, 4. Cattail, 8. Mustardseed, 9. Work, 10. Tea, 12. Bow, 14. Rained, 15. Breeze, 18. Ground, 19. Listen, 22. Drum

Call 928-734-3283 for hints or answers

Are you into drawing

COMICS?

Submit your comics to

rlaban@hopi.nsn.us

Or

Call 928-734-3281

To find out more

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.

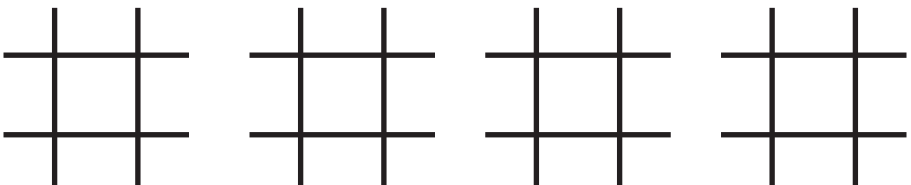


HOPILAVIT - EVERYDAY WORDS

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

HOPi WORDS	Kyesmismuyaw - December	Wiiki'yma - Guide (Singular)
Tuwi'yta - Able (skillful)	Pö'i'yta - Debt (Have)	Sivaqöppö - Heater
Yuki'at - Accomplishment	Öqala - Determined	Hopiiqatsi - Hopi Way of Life
Tukopna - Accuse	Alögö - Different	Nü'okwa - Kind Hearted
Hintsakpi - Activity	Hötsiwa - Doorway	Ngahu - Medicine
Pu'ason - Afterward	Hiihiko - Drink	Muytala - Moon Light
Qe'ti - Back out of	Nan'ip - Each (of two)	Tömö - Season (Winter)
Novaki - Bakery	Tutuqayiw - Education	Nuvati - Snowed
Tuptsiwni - Belief	Töövü - Ember	Nawini - Suggestion
Kwusiva - Bring	Tumal'aya - Employee	Tsangaw - Thank Goodness
Päato - Burst	Tunatya - Endeavor	Kyaamuya - Winter (Solstice)
Pitanakts - Cap/Hat	Naatsiki - Factionalize	Hihiiyà - Wow!
Sikiki - Car (Auto)	Qöppö - Fire place	
Kansulmongwi - Chairman	Saavu - Fire wood	
Namora - Choice	Tuuqayta - Fluent	
Iyoho'ti - Cold (Weather)	Qalaptu - Get Over (Recover)	

TICK-TACK-TOE





Growing up on the reservation taught me that everything out here is tough to accomplish. I mean, living on the reservation...life is hard. You would have to work for everything from food to education and everything in between.

But when I was growing up, I don't think I ever paid attention to how life was for me then. When you're a mush head kitten, it seems you ignore the bad things in your childhood. Of course, we all have scars, but look at us now; we're entirely "NORMAL."

When you're a mush head kitten, you don't think about the bad things in the "now" REZ life, like drugs and alcohol. Back then, energy, as a simple force, was accessible. All you had to do was wait till your parents called you into the house. Or, you could eat at someone's house, and they would take you home afterward, right?

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

It's strange because, in a short amount of time, drugs and alcohol have shaped and impacted the Hopi community drastically. The drunks we use to make fun of that cowered in shame seem to have no shame at all. When did that change? Now we don't make fun of them anymore. We say, "Daha is drunk again,"...and we go back to our daily business.

Younger kids already know what a drunken person looks like even before their first birthday. It's like we have engrained drugs and alcohol into our Hopi culture now, and we accept that it's part of our everyday tradition.

With drugs and alcohol now seeming to be part of our culture, killing and stealing acts are followed closely.

See, when I was growing up, I thought that killing and stealing were only on TV or in the big city. I would have never thought that those types of words would ever be used on the Hopi reservation because it was never part of our vocabulary when I was growing up. But now we hear that every day in the community and on Facebook. Of course, we have a legal system that tries to improve our "problem" but even that is broken and when you have an entire reservation full of drugs and alcohol, the problem seems to be growing from generation to generation.

So how can we solve this reservation-wide problem? That is one question I don't have a solution for. It's like trying to solve a division problem that we haven't seen in over 20 years. We cannot solve it, but that doesn't mean there isn't a solution. It just means that this problem is something that the entire reservation must come up with and not just a single person or group.

Of course, in schools, we teach our children about the dangers of drugs and alcohol by showing them what could happen to them if they do "go down that path." And it seems somewhere down the road, they will eventually try drugs and alcohol, and some will become addicted and others will not, but I guess it's how we are all raised. Do we accept that drugs and alcohol are part of the Hopi culture now? Or do we put a barrier between us to not see the absolute truth?

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

I'm pretty sure that a long time ago, when a Hopi per-

son was caught stealing, it was dealt with in a village setting where the person who stole something would do something to work off their debt to the community. Or that person would be shamed into not stealing anymore by having their behavior corrected by the village and not just an individual. But it's not like that anymore; we are a close community, yet we are miles apart because we don't know who our neighbors are anymore.

Of course, we have several groups who educate the community about the dangers of drugs and alcohol, and I applaud them for that. At least they are trying to make a change for our Hopi people. But, when you have just a simple group trying to make a change, it is not enough to make a dent, but they try, and they will continue to educate the Hopi community about the dangers of drugs and alcohol. Every Hopi family here on the Hopi reservation has a person who drinks those lives with them, and it seems that we are forced to accept them as they are.

So, let me ask, is it ok to do that? Is it ok to treat them like this is part of our culture now? So, what can we do? I guess that's something we must "individually" come up with as a solution. Sometimes we will try to come up with answers like rehab centers or more PSA's about the "DANGERS OF DRUGS AND ALCOHOL,"... but are they working? How can we keep the dangers of drugs and alcohol away from kids?

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

Want to send Larry something? Send to: PO BOX 123, Kykotsmovi, AZ 86039

Want to send Larry email? Send to: rlaban@hopi.nsn.us

Traditional Lifeways Key to Culturally Appropriate Advocacy

Historical Trauma, Reviving Culture and Finding Justice

FOR IMMEDIATE RELEASE

Submitted by: Diane Pavlat, Communications Coordinator

Eagan, Minn. - December 14, 2022 StrongHearts Native Helpline is working to uplift the voices of survivors by recognizing the strength and resilience of Indigenous peoples. We acknowledge that domestic and sexual violence has lived in our communities for far too long and that victim survivors are often denied justice.

“Our history was never written through the eyes of our people who narrowly survived the forces of colonization and assimilation,” said CEO Lori Jump. “In the eyes of elders, we can see historical trauma without them speaking a word. We know that domestic and sexual violence was used as a means to control us and to control each other. We must dispel the belief that we were born this way by teaching our children about our real history.”

For example, in 1791, William Bartram (American naturalist) wrote about the Creek and Cherokee nations: “An Indian never attempts, nay, he cannot use towards a woman amongst them any indelicacy or indecency, either in action or language. I never saw or heard of an instance of an Indian beating his wife or other female, or reproving them in anger or harsh language.”

Domestic and sexual violence is not a traditional practice. We must strive to revive our culture and acknowledge that our values are historically based in humanity, love, respect and honor. We must also uplift the voices of victim survivors and seek justice in our courts to hold perpetrators responsible for their crimes.

Inadequate Resources

Part of StrongHearts’ mission to restore power to Native Americans impacted by domestic and sexual violence, includes the development of a unique, culturally specific database that incorporates Native-centered resources on top of those resources utilized by mainstream advocates. As such, we

know that there simply are not enough resources available to our relatives.

For instance, there are 576 federally recognized tribal nations and only 250 native centered resources identified and listed in the StrongHearts database. When it comes to safe shelter, the situation is even more dire, with less than 60 culturally appropriate shelters nationwide. Given the epidemic level rates of violence our relatives experience, this is nothingless than tragic.

More funding is necessary at not only the federal level, but also the state level. The federal government must do better to meet their trust responsibilities and states must do better to meet the needs of all residents in their states - especially those populations plagued by violence.

Culturally Appropriate Advocacy

At StrongHearts, all of our advocates are citizens of tribal nations and have been trained to understand Native cultures and traditions, the unique barriers to justice and the need for accessible Native-centered service providers.

Culturally appropriate means StrongHearts advocates understand the significance of being Native-centered, trauma informed and empowerment based.

- Native centered means that our advocates understand the core values of Indigenous peoples.
- Trauma informed means our advocates recognize domestic and sexual violence as a symptom of colonization and assimilation.
- Empowerment based means that our advocates recognize the importance of giving power back to our people; trust that they know what is best for them and to help them to find the resources they want and need.

Core Values and Guiding Principles

It is an essential component of StrongHearts advocacy that we adhere to core values and guiding principles that were set forth by our ancestors. That we must honor their teachings in our advocacy and in doing so, we adhere to seven principles: culture, balance, interrelatedness, humility, bravery, resili-

ency and trust.

- Culture: Indigenous culture is at the heart of our existence. We connect with all Tribal Nations and honor their diversity.

- Balance: Our culture is rooted in traditional lifeways inclusive of the mind, body, and spirit and to promote a healthy balance.

- Interrelatedness: We honor our connection to our relatives, ancestors, and Mother Earth. We strive to overcome oppression and endeavor to promote healing.

- Humility: We learn equally from Native teachings including the lessons learned in non-traditional ways. We value the strength of our people, validate their lived experiences and work to create an empathetic and mutual understanding.

- Bravery: We face the unique challenges of Native people and call upon the strength and bravery of our ancestors to meet those challenges with mental and moral courage.

- Resilience: Centered on the resiliency of Indigenous survivors and their ability to adapt in the face of adversity, we seek to promote a healing journey in our quest for social justice.

- Trust: We honor our people and endeavor to create an environment where truth and honesty are valued while building trust among and for our people.

Culturally appropriate support and advocacy means that StrongHearts advocates embrace the resilience of our people and the strength found in restoring our traditional lifeways. For safe, confidential and anonymous support and advocacy, StrongHearts Native Helpline’s advocates are available 24/7. Call or text 1-844-7NATIVE or visit our strongheartshelpline.org to chat online.

Questions and/or concerns about the information provided may be directed to: Diane Pavlat, Communications Coordinator by phone at 458-232-6688, by email at dpavlat@strongheartshelpline.org

###

Colorado River Water Users Convening Amid Crisis Concerns

The effect has been dramatic on a vast river basin where the math never added up: The amount of water it receives doesn't meet the amount that is promised, Contin...

Contin., from pg. 11

Meanwhile, bodies have surfaced as Lake Mead's shoreline recedes, including the corpse of a man who authorities say was shot, maybe in the 1970s, and stuffed in a barrel. He remains unidentified. The gruesome discoveries renewed interest in the lore of organized crime and the early days of the Las Vegas Strip, just a 30-minute drive from the lake.

The U.S. Bureau of Reclamation in June told the seven states that are part of the Colorado River Basin — Arizona, California, Colorado, Nevada, New Mexico, Utah and Wyoming — to determine how to use at least 15 percent less water next year, or have restrictions imposed on them. Despite deadlines, discussions have not resulted in agreements.

Bureau officials use the image of pouring tea from one cup to another to describe how water from Rocky Mountain snowmelt is captured in Lake Powell, then released downriver through the Grand Canyon to Lake Mead. About 70 percent is allocated for irrigation, sustaining a \$15 billion-a-year agricultural industry that supplies 90 percent of U.S. winter vegetables.

The two lakes, combined, were at 92 percent capacity in 1999, Bunk noted. Today, they are at 26 percent.

“Due to critically low current reservoir conditions, and the potential for worsening drought which threatens critical infrastructure and public health and safety ... operational strategies must be revisited,” Bunk said.

This year's meeting of water recipients begins Wednesday at Caesars Palace on the Las Vegas Strip. The event theme, “A New Century for the Colorado River Compact,” marks 100 years since a 1922 interstate agreement divvied water shares among interests in the seven states now home to 40 million people and millions of farmed acres.

Agricultural interests got the biggest share. Tribes weren't included and were referenced in one sentence: “Nothing in this compact shall be construed as affecting the obligations of the United States of America to Indian tribes.”

It wasn't until 1944 that a separate agreement promised a share of water to Mexico.

Today, tribes are at the table and a Mexico

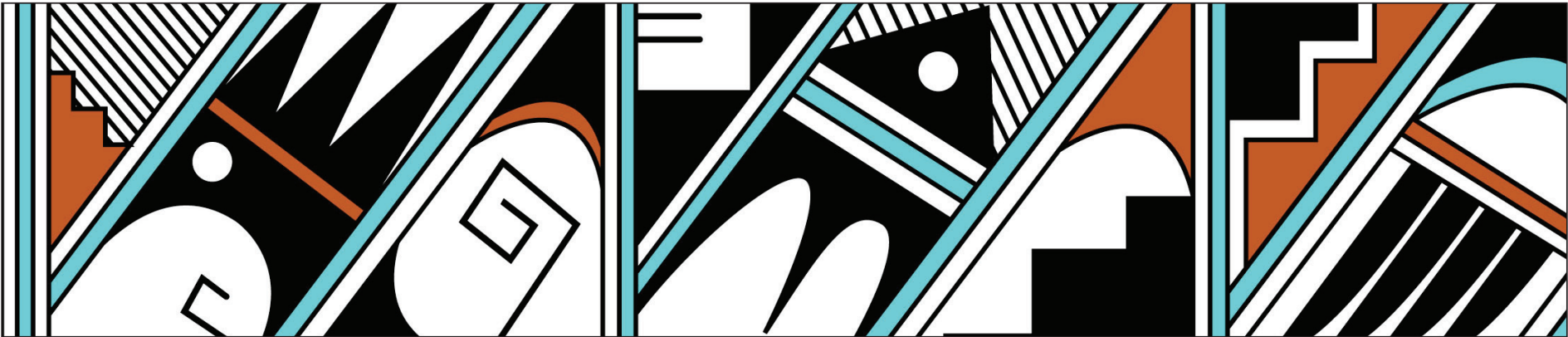
delegation is due to attend the conference. U.S. cities that receive river water include Denver, Salt Lake City, Albuquerque, Las Vegas, Phoenix, Los Angeles and San Diego.

Many call conservation crucial. Among conference topic titles are “Messaging in a More Water-Challenged world” and “The Next 100 Years Begins Now.”

“The ongoing drought is a stark reminder that water conservation is not just smart planning but an absolute necessity to save the life of the Colorado River,” Amelia Flores, chairwoman of Colorado River Indian Tribes, said ahead of the event. The tribal reservation in western Arizona includes more than 110 miles (177 kilometers) of Colorado River shoreline.

“Whether it's fallowing fields, upgrading irrigation canals, or modernizing farming methods,” Flores said, “decisions made now will have lasting consequences.”

Throughout the river basin, warnings have increased and measures have tightened markedly in 2022.





Weatherization Assistance program

No-cost, energy-efficient home improvements

APS customers who own a home on Navajo or Hopi tribal land may be eligible for no-cost, energy-efficient home improvements that could help lower your energy bill, including:

- Air sealing
- Improved insulation
- Heating, cooling and air quality

The energy-efficient improvements are made through Red Feather Development Group. To learn more and see if you qualify, call Red Feather at **928-440-5119**.



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