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Woody is hiding somewhere in the magazine. If you find him, send The Century Times an email to be entered into a drawing to win a prize!

Email should include:

- your name
- page number
- location of Woody





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Be **PROUD** and Everything Will Be Fine

On November 9th, fellow Century students, staff, friends, family, and neighbors woke up to a new reality. The Century College Veteran's Resource Center held an event in celebration of Veteran's Day on November 11th. So let us give a proud salute to our fellow veterans who keep our great country safe.

As for the 2016 election, it is finally done and over with. We know who is the next president elect. So, November 9th was a day of reflection but most importantly, the election has shown two matters of great interest. The American vote is still the most powerful weapon a voter can have, and a person's privacy is no longer safe.

Do not stay disappointed as no matter the result, life was destined to still go on. So do not worry about the promises of the winner of this election. Remember, politicians are known to make empty promises. What the winner said he would to do is so controversial that it will be trapped in litigation for years by the time the next election comes around.

The United States Election Project, at www.electproject.org/2016g, compiled a list of voter turnout from each state's Secretary of State website for the 2016 election. As of Nov 14th, 58 percent of voters voted. From the list, Minnesota had the highest voter turnout percentage, 74.2 percent. That means that 2.94 million voters out of 3.97 million Minnesotans voted. Our turnout was 16 percent more than in the entire nation. That is something we should feel proud of. Let us celebrate the fact that money could not buy your vote. Hollywood and Wall Street could not sway our thoughts. The power that is the American Vote has proven that it is still strong. We get to choose who represents us. While other countries are confounded, we should be proud of our achievements as a democracy.

So why should we be proud? Why should we be happy? Because our vote is our voice. Though divided, it was heard loud and clear. So do not shy away and speak with vigor. Your words are your power. Exert it.

Be proud. Be empowered by this gift our great forefathers bestowed upon us. For in two years' time and in four years' time, do not hesitate to use this power again. I ask that you do not take the underground railroad north. Do not run to Canada and do not hide in fear. You and I are the ultimate bosses, and we should not and will not fear anyone.

Today, the strongest weapon is no longer the gun. It is your cellphone. So arm yourself. Take photos and videos against injustices. Social media is your weapon against wrongs inflicted upon you or your loved ones. Let your voice be heard. Invoke your rights guaranteed by the First Amendment of the United States of America.

As for a person's privacy, this election has shown that no matter how secure we feel we are, all can be revealed for the world to see. It has shown the most revealing characteristics of our candidates that we otherwise would have been negligent to have known. Simple measures to secure private information is now not enough.

We can no longer be careless of our responsibility to secure ourselves. So be informed and up to date in order to be able to respond quickly and efficiently should something happen, instead of appearing mystified at the weak safeguards you left in place. As we go into the new year, each of us have to seriously think about how we should secure our most private thoughts.

So my fellow wood ducks, we are strong. We are smart. We are proud. Lift that head and you will see that in 240 years, the sky has not fallen on the great United States of America. That glass ceiling will break. It has shattered years before so take pride that we will shatter it once again.

So keep your cellphones close, your eyes open, and your ears sharp. And be proud, for we are still here and will still be here in the years to come.

Hidden Holidays

With Halloween having come and gone, the next big holidays come onto the scene: Thanksgiving and Christmas. But those are not the only holidays celebrated in November and December. There are many others that are overshadowed by the more mainstream holidays. A diverse mix of holidays are celebrated just as there is a diverse mix of students at Century.

Bahá'í Faith: A monotheistic religion which emphasizes the spiritual unity of all humankind.

Buddhism: A religion of eastern and central Asia that grew from the teachings of Gautama Buddha. Suffering is inherent in life, and one can be freed from it by mental and moral self-purification.

Christian: A monotheistic religion based on the life and teachings of Jesus Christ.

Judaism: An ancient monotheistic religion based on the expression of the covenantal relationship that God made with the children of Israel.

Islam: A religion articulated by the Quran that upholds God is one and incomparable, and that the purpose of existence is to worship God.

Shinto: A Japanese religion incorporating the worship of ancestors and nature spirits. There is a belief in sacred power in both living and nonliving things.

Sikh: A monotheistic religion originating from the Punjab region of South Asia. Sikhism is based on the teachings of Guru Nanak, the first guru, and the ten successive Sikh gurus.

Wicca/Pagan: A polytheistic nature-worshipping religion. They are a diverse community with some groups concentrating on specific traditions, practices, or elements such as ecology, witchcraft, Celtic traditions, or certain deities.



Lucino Sosa "We go and light candles and put out their favorite foods." Photo taken by: Thuy (Kristy) Dong

1st

November

Oct 31st - Nov 2nd

Dia de los Muertos (Day of the Dead) is a holiday celebrated in Mexico that focuses on family and friends coming together to pray for and remember loved ones who have died. Some traditions include making altars to honor the dead, laying out offerings of food, sharing stories of the deceased, and decorating gravesites.

All Saints Day (Christian) is a festival that celebrates all saints of the Christian faith. Some people observe this holiday by leaving offerings of flowers to dead relatives or light candles in remembrance.

Samhain (Wiccan/Pagan) is a festival that marks the end of the harvest season and beginning of winter. It is one of the original holidays that inspires modern day Halloween and related traditions such as trick or treating, carving pumpkins, and bobbing for apples.

Birth of Bab (Baha'i) celebrates the birth of the founder of the Baha'i religion.

2nd

All Souls' Day (Christian) commemorates the deceased, particularly family members. Altars are made to honor the deceased with an offering of food, and the altars are decorated with flowers, particularly marigolds.

Birth of the Baha'u'llah (Baha'i) is the twin holiday to the Birth of Bab.

14th

Birth of Guru Nanak (Sikh) celebrates the birth of the founder of the Sikh religion.

23rd

Niiname-sei (Shinto) is a Japanese Thanksgiving where people give thanks to kami, the God of Heaven and Earth. The literal translation is "Celebrations of the First Taste." It is a day the emperor makes the season's first offering of rice crop to the deities.

24th

Martyrdom of Guru Tegh Bahadur (Sikh) is the death anniversary of one of the ten gurus of the Sikh religion.

Thanksgiving (Christian) is a national holiday that celebrates giving thanks for the blessings of the harvest. People now celebrate by gathering together and having a large meal consisting of turkey, stuffing, gravy, bread, mashed potatoes, and pie for dessert.

26th - 28th



century student descrides what his family eats. Photo taken by: Thuy (Kristy) Dong

Hmong New Year, usually a three-day long celebration involving food, games, and dancing, celebrates the end of the old year and start of the new.

27th

Advent Sunday (Christian) is the first day of the liturgical year and start of the season of Advent. Christians use the Sundays before Christmas to prepare and remember the real meaning of Christmas

December

6th

St. Nicholas Day celebrates the life of Saint Nicholas, an actual person who inspired the figure of Santa Clause. Traditions vary in each country, but a common one is children putting their shoes in the foyer for gifts to be placed in them.

8th

Bodhi Day (Buddhist) commemorates the Buddha experienced enlightenment. Buddhists hang colored lights to symbolize the many pathways to enlightenment.

Feast of Immaculate Conception (Christian) celebrates the conception of the blessed Virgin Mary.

12th

Mawlid al-Nabi (Islam) is the observance of the birthday of the prophet Muhammad.

21st - 25th

Pancha Ganapati, a Hindu festival that celebrates Lord Ganesha, the patron of arts and guardian of culture. A five-day festival that involves offerings of food, crafts, giving gifts, singing, and dancing.

22nd

Winter Solstice, also known as Yule or Saturnalia (Wiccan/Pagan), has been celebrated as the start of the new solar year as the days will be getting a little more sun. Traditions and methods of celebration vary by country and people but usually involve food, drinking, and gift giving.

24th

Christmas Eve (Christian) is the day before Christmas. In the US, giving gifts on Christmas Day, instead of Christmas Eve, came from a combination of Dutch, German, and British customs.

25th

Christmas Day (Christian), an annual festival to commemorate the birth of Christ. People often celebrate by decorating pine trees, spending time with their families, exchanging gifts, and eating sweets.

25th - Jan. 1st

Hanukkah (Jewish), a holiday that commemorates the rededication of the Holy Temple in Jerusalem, is observed for eight days and nights by lighting a candle each night on a nine-branched menorah. Latkes, potato pancakes, sufganiyot, and jam-filled doughnuts, are eaten and playing the dreidel game.

26th - Jan. 1st

Kwanzaa, a celebration that honors the African heritage in African-American culture. The karamu feast is the main eating event of the holiday and varies in formality for each family.

26th

Boxing Day, a holiday where servants or tradesmen receive gifts from their masters or employers. It is now a bank holiday in the Commonwealth nations. In Germany, Poland, the Netherlands, and Scandinavia, it is celebrated as Second Christmas Day.

31st

New Year's Eve is celebrated as the ending of the old year by large parties where people dance, eat, and drink.



Photo taken by: Tirzah Joy



ENGL 1027.01

Introduction to Creative Writing Tuesday & Thursday • 12:45-2:00 MnTC Goal 6

This creative writing class intended for all students introduces the major genres: poetry, short fiction, creative nonfiction, and screenwriting/scriptwriting as selected by the instructor. Because creative writing involves both creativity and scholarship, coursework includes an introduction to reading and critical analysis in a variety of genres; developing and practicing a creative process; and writing, revising, critiquing, and sharing original work in a variety of genres.

ENGL 2026.01

Creative Writing -

Creative Nonfiction

Tuesday & Thursday • 11:00–12:15 MnTC Goal 6

This creative writing class intended for all students focuses on the writing and close reading of creative nonfiction. This evolving genre uses the literary techniques often found in fiction and poetry to tell true stories about real people and events. Texts may include memoir, nonfiction shorts, the personal essay, and other blended forms. Because creative writing involves both creativity and scholarship, coursework includes critical analysis of student and published writing; forming aesthetic judgments about creative nonfiction; writing and revising creative nonfiction; form and technique in creative nonfiction; and responding to the creative work of classmates in a writing community.

ENGL 2028.01



Monday & Wednesday • 2:15–3:30 MnTC Goals 6 & 9

This creative writing class focuses on the writing and close reading of poetry. Because creative writing involves both creativity and scholarship, coursework includes: critical analysis of student and published writing; forming aesthetic judgments about poetry; writing and revising poems; and responding to the creative work of classmates in a writing community.

Venezuela's Ghost of Christmas Past

Chaudary Maria | Contributing Writer

A special season once a year occurs that almost everyone enjoys, Christmas. My childhood Christmas was always ideal, the one that all kids would like to have; full of traditional food, homemade desserts, gifts, and happy faces. When I was a child I used to think Christmas would be the same for vears and vears.

However, reality knocked at my door and woke me up. That perfect Christmas I enjoyed now exists only in my memory and it changed dramatically in just four years due to an unexpected economic crisis. I wish I could return to my past and tell myself, "Enjoy your present the most that you can because we never know when it will change without any warning sign."

I remember it like if it was yesterday. My mom was cleaning the entire house the morning before Christmas day with a smile. It was not a cleaning like those on a common day. This cleaning was full of energy. She did it with more anxiety every time an hour passed. Every time an hour passed by, we were closer to the biggest Christmas event in our family, a Christmas Eve dinner.

A few hours before our family came home to dinner, Mom was always organizing a big table in our yard, decorating it with red and green tablecloths. It was so large that she always spent two hours just doing that. Being twelve years old, my sister and I used to hide behind the tables and play around while she was organizing it. I remember my dad putting incense all around the house that made it smell like gardens and smoke at the same time.

In the present time, the day that always seems special looks very similar until dinnertime comes. My mom who always seemed happy, is still that way. She does not have that anxiety that she used to have on that day. It was contagious for everyone, with an amazing expectation of what would happen that night.

Organizing the tables is no longer an entertaining moment. It turned into being an annoying moment that someone had to do.

Being seventeen, that large table was no longer a place to play anymore. My dad on the other hand, with the difficult economic situation my country has these days, is no longer able to buy incense. The garden and smoke smell that I enjoyed that day are not around the house any longer so it creates an environment of disappointment and longing.

In the past, food and desserts were the best part of the Christmas Eve dinner for adults and kids. For the dinner, my family used to make different dishes, and everyone had their specialty. One of my aunts always made a big dish of chicken salad that lasted days.

Another aunt lives in a small house above my grandmother's house. She was the one that made all types of desserts; pineapple cakes and crème caramel were her favorite ones to make. One day before the dinner, I always visit her to help make the desserts.

At the same time, under my aunt's house was my grandmother's house. She was always boiling thousands of "hallacas" our traditional Christmas food. You could smell the stew from miles away.

By the end of the day, I returned home to see my dad cooking with enthusiasm. There was a big pork leg that you can almost taste it because of that strong and delicious smell it had. Seeing how my family put all their effort into making good dishes for our family meant the start of Christmas for me.

The day before my seventeenth Christmas Eve dinner was not like those that I remember. Those happy faces that I remember making Pineapple cakes, Crème caramel, hallacas, chicken salad, and pork leg were no longer happy. Instead, they had stressed expressions on their faces. Nothing was happening like years before. I was disappointed; I could not see how amazing the next day would be. On the contrary, I could feel how different that Christmas Eve dinner would be.

When I was young and thought about Christmas, the first thing that came to my mind were gifts. My family was that kind of

family that used to exchange expensive and fabulous gifts like phones, dresses, and big toys. My mom has always been the kind of person that liked to give gifts even to people that she did not know. I remember her wrapping thirty gifts, even forty, for my cousins, aunts, uncles, grandmother, friends, and even neighbors.

I liked to sit in my mom's room and watch her wrap, organize, and count gifts with liveliness. In that moment I could see everyone enjoying his or her gifts. I could imagine my cousins playing with whatever brand new toy they received. My aunts and uncles would talk about how amazing their gifts are in the front yard beside our big and wonderful Christmas pine. I was happy when everyone was happy.

My past Christmas did not have those wonderful gifts. My parents could not even afford their children's gifts. The economic crisis in my country affected the gifts of thousands of children and teenagers. The same thing happened with my aunts, uncle, and my grandmother.

That Christmas Eve I could notice how worried everyone was. They were concerned that what little they could buy was not what their children wanted. The only thing I could do was try to cheer up everyone by saying, "Christmas is not just about gifts, it is also about family." However, everyone was already used to exchanging wonderful gifts besides the Christmas pine, so that not doing it created an environment of sadness.

I will always remember that old Christmas I enjoyed before my country's economic crisis. I can still smell that garden and smoke smell around my house, the pineapple cakes in my aunt's house, and the big pork leg my dad made but is now a poor small one. I hope I can see my mom being happy while wrapping many gifts in her room again. I would just love to go back to that Christmas everyone once enjoyed. For a family who always had the more desired Christmas, we never will know when simple things like food and gifts will become difficult to obtain.

Financially Succeeding Can Benefit Your Life

Raya Quttaineh | Staff Writer

Studies show that when it comes to credit reports and scores, millennials know considerably less than older generations. Only a small percentage are aware that their credit report could impact their ability to fulfill important life ambitions such as landing a job, finding a home, qualifying for certain insurance policies, and more.

At Century College, a majority of the student body receives a Pell Grant to help pay for their tuition. However, what else do our fellow students know about finances other than applying for their financial aid?

Since basic banking and handling finances are not necessarily taught in a classroom setting, the best way for young adults, especially college students, to earn the knowledge needed to succeed financially is to take it upon themselves to seek that knowledge independently. With access to the internet at their fingertips, students are able to self-educate on nearly every topic in existence. Students should catch up on basic banking and financial skills before it is too late.

Tuition Match Minnesota

One way to make sure students are achieving financial success is to take advantage of the many programs Century College offers such as financial aid help, scholarships, and work-study opportunities. What many students are not aware of is that Century also offers a Tuition Match program.

The basic eligibilities to enter the program is a student must receive a Pell Grant and currently be working. Through Tuition Match-MN, for every \$1 saved the student can earn \$3 back. This program even provides financial literacy courses, individualized career counseling, work experiences, and keeps the student on track so they can graduate with minimal debt and are fully prepared to enter the workforce. Feel free to contact Wade Warner for additional information.

More Tips and Resources

Besides taking advantage of the programs Century offers, some other tips to follow would be to start saving early, not rely too heavily on credit cards, and most importantly, make sure to acquire the basic skills needed to be able to lead a financially successful life. Some examples are managing a checking/savings account and making on-time payments. A great tool to take advantage of in maintaining your credit and tracking how well you are handling your finances, is CreditKarma. This is a platform that allows a person to monitor their credit scores and manage the credit products they have for free!

Some other great and free online resources are: 1) Khan Academy, where you can watch videos to expand your financial and economic knowledge, 2) Investopedia, which has a range of content but is especially useful for common terms to know regarding finances, and 3) CashCourse, which can act as a guide to making informed and smart decisions when it comes to handling finances.

Final Piece of Advice

An important thing to remember is to not be afraid to seek help. Managing finances may not always be an easy task but it is well worth it. Moving into the future, knowing how to handle funds can help a student find a home, minimize debt, or even help prepare in case an emergency strikes.

Remember that Century offers a variety of resources that may help guide in the right direction. If you feel lost in a world of bank jargon or want to know how to enhance your finance-managing skills as a student, stop by the Financial Aid Office or into the Advising & Counseling Center and one of the faculty members would be more than happy to speak with you and help guide you in the right direction.

What is...

APR? The annual percentage rate is the cost per year of a debt such as a loan, expressed as a percentage of the principle owed.	Collateral? This is typically an asset used to secure a Ioan.	Compound interest? Interest paid on the returns your money earns, so that your principal balance grows at a faster pace.	Credit score? A number, ranging from 300 to 850, indicating an individual's credit- worthiness.	Federal Reserve System? The central bank of the United States. The Fed regulates the U.S. monetary and financial system.
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Financial Terms Students Are Likely to Encounter

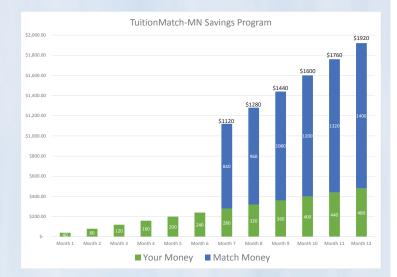
FAFSA	WORK STUDY
The Free Application for Federal Student Aid is the form students submit in order to determine their eligibility for financial aid.	Work study programs are on-campus job opportunities that can help students pay for their schooling and expenses.
PERKINS LOAN	GRANTS
The Federal Perkins Loan is specific for low- income students, with a lower interest rate and more lenient terms.	Grants are financial aid money given to low- income students that do not have to be repaid, unlike a loan.

Save a little, Earn a lot! Minimize Debt! UITIONMOTCH-MN

Triple your money! If you save \$1, we will match it with \$3

Need Help Paying Tuition? We Can Help!

- If you save \$40 per month in an Individual Development Account (IDA)
- We will match your savings 3:1 to help pay for your tuition, up to \$1920 per year for a total of \$3840 for the 2 years of the program



2016 INCOME GUIDELINES

Annual Income

less than

\$23,760

\$32,040

\$40,320

\$48,600

\$56,880

\$65,160

\$73,460

\$81,780

Household

Size 1

2

3

4

5

6

7

8

Eligibility Requirements

- Currently enrolled
- Must have at least 3 semesters left
- Currently employed
- Current household income is less than the TuitionMatch-MN income guidelines:

For more information go to

Wade Warner wade.warner@century.edu https://www.century.edu/cost-financial-aid/tuition-payment/tuitionmatch-mn

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Smitten Kitten's Spin on SAFE SEX

In a classroom where the topic of sexuality comes up, there is always a giggle, uncomfortable body shift, or rolled eyes. The topic is taboo, but always used to advertise. We are drawn to it before we know how to approach it. It is a primal instinct. The vulnerability and intimacy of the topic needs to be addressed in an intellectual and sensitive manner.

On Oct 12, Sarah Mueller from Smitten Kitten, a progressive sex toy store in Minneapolis, did a workshop on the topic during the Coming Out Week which was sponsored by the LGBTQ Center and Q&S Club.

Mueller drew clear boundaries for the audience so everyone could be respected. Her approach allowed the audience to be educated. Safe sex was the primary theme, and she gave majority of her time to the topic of consent and communication.

"The biggest secret to great, pleasurable, consensual sex is communication." The secret she gave away allows room for growth. Nothing is ever set in stone and things can always change if there is communication. To build a good sexual experience is to start way before the actual act. Trust must be built through communication to give and receive pleasure. We need "time to develop in our sexuality."

Mueller was able to be fluid about the idea of communication because of the complexity of human interaction. She drew the obvious lines of crossing consent/respect lines, but she also covered topics such as embodied consent. Where one gives permission to try something new and then taking time to reflect on how they feel about it afterwards.

Once the foundation was laid, Mueller moved on to address responsibility around the subjects of STD and STI. "Any skin to skin contact (sexual or not) presents risk," she pointed out the obvious. She encouraged us to ask "if the reward is worth the risk."

Mueller's personal mission is the stigma of the STI, human papillomavirus (HPV). People seem to have invalid information about it and are more "fear based" than educated about the topic. She pointed out that majority of the population have some form of HPV. Cold sores are HPV. Very few HPS viruses lead to genital warts or genital cancers.

She wrapped up by passing around many different types of lube and equipment that could enhance "sexy time." She was not hesitant to let the audience know that they must be "confident and advocate for yourself" when it comes to your communication with your partner and doctor. The expectation before entering the room was lots of talk on toys and embracing the alluring aspect of sex. But it was much more than that. Anyone from a married couple to a virgin would come out of that presentation having a better understanding of what a responsibility sexuality is.



For questions and information on Smitten Kitten and their mission, go to smittenkittenonline.com.



Coming Out Week

This year's Coming Out Week, October 10 through the 14, kicked off with a solid start. Painted in rainbow colors and signed by many, the Coming Out Door served as a backdrop for many different poses for the camera. Students had the opportunity to win prizes and rainbow gear to raise awareness and visibility of the LGBTQIA+ community.

On Monday, October 10, a Coming Out panel of staff, faculty, and students told their coming out stories and discussed the importance of LGBTQIA+ awareness and advocacy. Later that day, the first annual Coming Out Week Kickball Tournament was held. Everybody was encouraged to play with a minimum of eight people allowed to sign up per team. These events were sponsored by Q&S Club, LGBTQ Center, and Century College Intramurals.

On Tuesday, October 11, Phillipe Cunningham, Senior Policy Aide to Minneapolis Mayor Betsey Hodges, held a discussion entitled "The Intersections of Politics & The LGBTQIA+." He talked about his identity and the intersections of working in politics. The event was sponsored by LGBTQ Center and Student Senate.

Following on Wednesday, October 12, Safer Sex & Consent: A Workshop with Smitten Kitten was held in the cafeteria conference room. At this event Smitten Kitten, a sex-positive sex toy store, work shopped the importance of "safer" sex and consent. This was a fun, interactive workshop to broaden audience knowledge about sex positivity. The LGBTQ Center and Q&S Club sponsored this event.

Wrapping up the week, OutFront Minnesota held the event Soup, Gender, & Sexuality: OutFront Minnesota on Thursday, October 13. Outfront Minnesota is one of Minnesota's front-runners in LGBTQ equity that stopped by to chat about its many resources and opportunities available.







VETERANS

Armistice Day,

currently known as Veterans Day,

was created to celebrate the signing of the armistice that ended WWI on the 11th hour of the 11th day of the 11th month in 1918. The name was changed to Veteran's Day in 1954, making November 11th a day to honor veterans of all wars.

On Wednesday, Nov. 9, the Century College Veteran's Club and Veterans Services observed Veterans Day and honored the veterans of Century College. The club hosted several events throughout the day.

The events began with donuts by the coffee shop for veterans, courtesy of FedEx. This helped to establish a sense of camaraderie between veterans of Century College and the student body as a whole that would remain throughout the day. In order to build community awareness, veterans were given American flag shoulder stickers to wear throughout their daily routine as a display of solidarity.

Later in the Nest, various events held military themed challenges and community activities. Veterans made themselves available to answer questions related to their service, and clever students may have used this to get a leg up on the Acronym Challenge where their ability to correctly identify and name military acronyms was tested.

Students also had the opportunity to test their mettle in the Push Ups and Sit Ups for a Pick Me Up Challenge. Even the Century College President, Patrick Opatz, participated. Those who were able to complete the elite military regiment received a free pound of coffee.

Throughout the events, there was a veteran's slideshow as a visual tribute to the veterans of Century College and their many years of service. A Wall of Gratitude was also present for students, staff, administrators, and faculty to express their appreciation and honor anyone currently serving.

At noon, veterans were invited to wear their flag stickers down to the Veteran's Resource Center for a Chipotle Mess and some company. While in the Nest, students from Music for a Cause played songs like "Are You Gonna Be My Girl" by Isac Elliot.

There were many events that veterans and students enjoyed throughout the day. The event was full of gratitude and joyfulness. No doubt, next year will be even better.

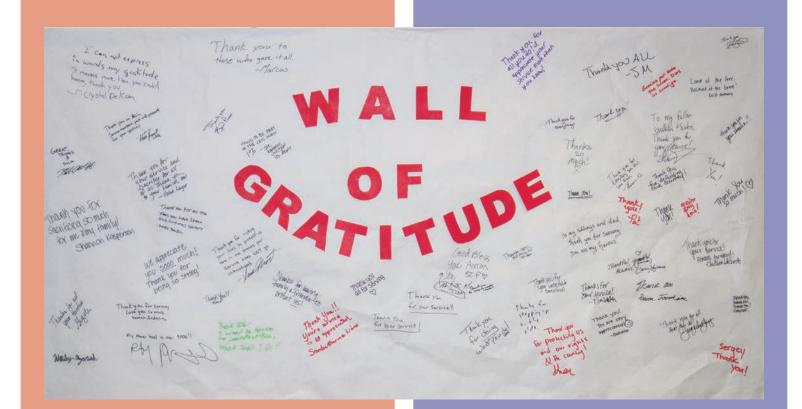


Photo courtesy of: Shannon Kasperson





Photo courtesv of: Shannon Kasperson









<text>

Who:

EVERYONE! Auditions for all roles are open to anyone from throughout the broad Twin Cities area. When:

Auditions: December 5th and 6th 2016 at 6:00pm Callbacks: December 7th at 6:00 Rehearsals: begin February 7th, 2017 Performances: April 21-22, 27-29, May 3-6, 2017 Where:

Century College Theatre - West Campus, Rm 2050 3401 Century Avenue North White Bear Lake, MN 55110

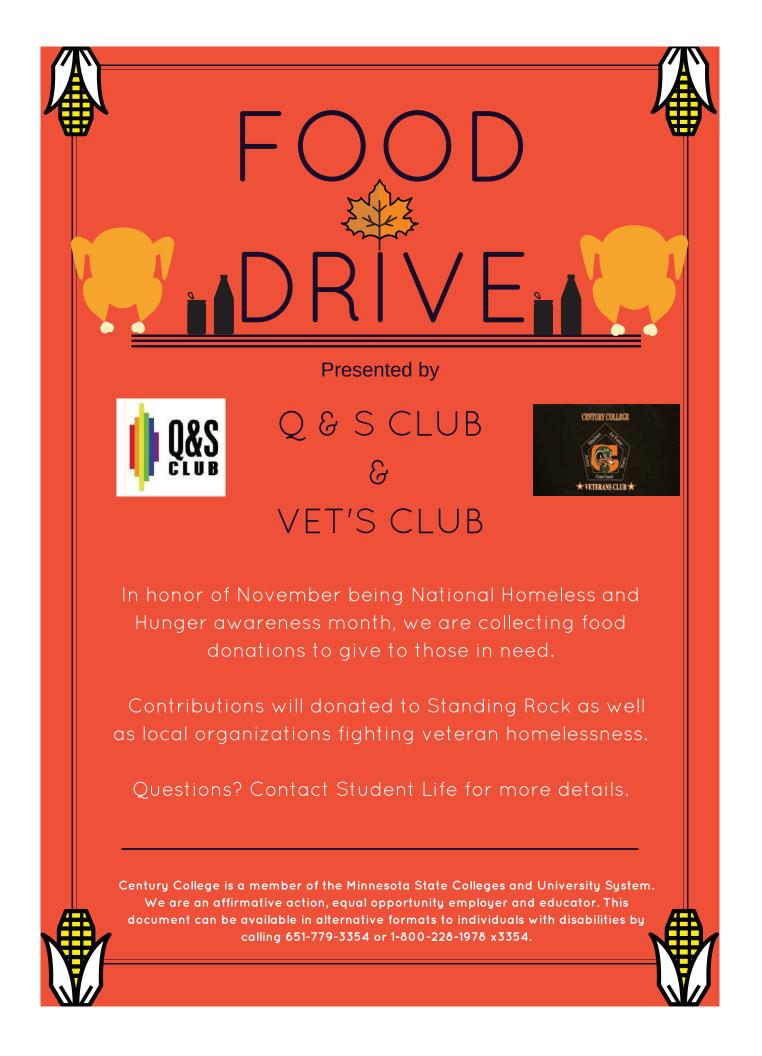
Please Note:

Each person will be required to sing a one-minute son with piano accompaniment. Please bring sheet music or come ready to learn a song from the show. In addition, a short dance combination will also be taught and performed; please wear comfortable attire.



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Century Students STAND WITH

The media has recently started covering more and more of the North Dakota pipeline on the Standing Rock Sioux Reservation. However, it is anything but recent.

Gail Ablow, producer for *Moyers* & *Company*, explains that "protests began last January after North Dakota approved the pipeline project."

Lorraine Chow, a reporter for *EcoWatch*, confirms that celebrities such as Shailene Woodley, Leonardo DiCaprio, Pharrell Williams, Mark Ruffalo, and 2017's Justice League cast also joined the fight against building the pipeline.

Century's own, Leonel Mejia, is working with The Social Change Club here at



Century to support Standing Rock by having a donation drive to help the water protectors camp site, as the water protectors will continue to protect the sacred land of Standing Rock Reservation throughout this upcoming winter.

Rosetta Peters, who is the winner of the Outstanding Student of the Year award for 2015-2016, and creative writing writing award recipient, went to Standing Rock last month.

> Peters describes that the atmosphere there "was celebratory. It wasn't that I was moving into a volatile situation. It was very harmonious, very spiritual, there was no violence, no weapons, no drugs, no alcohol. It was the most intense and incredible spiritual connection that I've ever had in my entire life. I fell asleep under the stars to the sound of archaic native prayer songs from one end of the camp to the other. I met people from Belize, Hawaii and Paris. There were people from all over the world at Standing Rock."

The original route where the pipeline was to be built was above Bismarck, but the people of Bismarck were concerned that it would contaminate their water, so they moved it right along Standing Rock.

Peters argues that, "if it's not good for the goose, why is it good for the gander? Why is it not okay to potentially poison the water to those in Bismarck, but its okay to do it that to Standing Rock Reservation?"

"President Obama put a temporary halt on all construction, but the Dakota pipeline blatantly ignored it. They're still desecrating burial grounds and bulldozing and completely ignored the United States government," Peters adds.

Peters also emphasizes that stopping this pipeline would give strength to all communities pushing for indigenous rights and greener energy. She describes that "water is life, water is everything, without clean water we cannot survive and the pipeline threatens the clean water supply of not only the Standing Rock Sioux reservations, but also millions of people who live along the Mississippi and Missouri rivers; essentially the entire center of the United States of America."

Building this pipeline would not only damage the clean water, but would also dishonor the land of those who are already there on the reservation.

"If the pipeline does not stop, this is not going to end well." Peters cautions. She goes on to warn, "The soil of this country is stained with enough Native blood that I don't think we should continue down that path, but I fear that is what is going to happen because they're not going give up on this fight. It will be a civil war in North Dakota."

Peters stresses that, "If we have an oil leak- and it's not even a matter of if, it's when there is an oil leak- it's going to contaminate the fresh water supply of

Standing Rock

Peters expresses that,

"it's not okay to treat the first people of this land with such disregard of their life and culture. Enough is enough."

the entire center of the United States and that is why we are fighting."

Every single person that Peters spoke to on the front lines said their hearts are all in and none of the tribes are giving up this fight because it's so much more than just stopping the pipeline.

She states that it is important to participate in the Social Change's club donation drive and support the water protectors because we only have one planet and that people can not continue to suck her dry. All who can help should help those who are giving their all to support Mother Earth with nothing in return, and that this environmental terrorism needs to come to an end.

The Sacred Stone Camp is putting priority on winter supplies. First and

foremost, firewood would be of the most help, but also warm clothes such as coats, sweaters and other winter supplies, as they have a surplus of clothes that are not suited for winter. Although winter clothes are wanted, you can also donate banner sheets, car ports, tarps, string of all colors, loose tobacco, and sleeping beds for zero-degree Fahrenheit weather, to name a few.

The donation box was located right outside the Multi-Cultural Center. Donations started on October 14 and ran until October 27.

There are also other ways to donate if you missed the Social Change's donation drive. Cash donations can be made to Stand Rock Sioux Reservation through *gofundme.com* to cover a wide variety of legal expenses. Making a call to Hennepin County can also be an important means of help. The militarized police presence has Hennepin County officers out there.

"Standing against those they are supposed to serve all in the name of corporate greed," Peters adds.

Leonel Mejia, 25, who is a part of Century's student senate, personally drove to Standing Rock, North Dakota on October 27 to deliver all donations received by Century College.

There are many ways all people can help in this fight to support Standing Rock. People have gathered from all sides of the planet to help out the water protectors. Honoring and respecting the land that has given its people much more than just resources is a step forward on helping preserving the land of Standing Rock.



Upside down flag signals distress

Photo taken by: Brandon Campos



Photo courtesy of Brandon Campos

WHERE DO YOU STAND?

Joseph Tittel, Pyschic Medium and author believes that according to the Lakota and Hopi prophecy, the black snake, known as the zuzeca sape is the eight of nine prophecies. In short, Tittel explains that the last prophecy hypothesized that, "the black snake will come and attempt to cross our river, into our land. The seven tribes must come together to defeat the black snake. If the seven tribes fail and the black snake succeeds in crossing the river, it will mark off the end of the world." This is a striking resemblance to what has been going on in Standing Rock, North Dakota. Especially with all Native

American Tribes being present. Similarly, lyuskin American Horse from the Sioux Tribe confirms that, "Our elders have told us that if the zuzeca sape, the black snake, comes across our land. our world will end. Zuzeca has come - in the form of the Dakota Access pipeline - and so I must fight." This is not the first time that the Lakota and the Hopi Native tribes have prophesized about world events. Tittel speculates that the last prophecy the Lakota and Hopi predicted address that, "you will hear of the sea turning black, and many living things dying because of it." For many that may have rung a bell.

In 2010, BP's oil pipeline exploded and and contaminated a large potion of the Gulf of Mexico, which resulted in the biggest oil spill to this day. This prophecy is not to far off with what is going on today in Standing Rock, North Dakota. Native American Tribes will continue to wholeheartedly fight and keep the zuzeca sape from crossing the river, otherwise known as the North Dakota Access pipeline.



Leonel Majia had the effort in initiating The Donation Drive and personally delivered all donated items to the Sacred Stone Camp.



Vladimir Cruz | Editor-in-Chief

On November 17, 2016, Erica Hanna came to visit Century College. Hanna is a 6-time Emmy award winner, creative producer and Editor. She coined the term "Preditor" because of her producer and editor experience. Erica Hanna started in a Mason City TV Station. She eventually moved to Minneapolis to work for KSTP and WCCO, which is where she won her awards. In her lecture Hanna comments that she has had quite a bit of mentoring from the one and only Prince. The main key points Hanna wants people to take away from her lecture is to:

- Keeping learning and evolving
- Know your audience and mission
- Live out loud
- Stop obsessing over what other do



After Hanna was done she opened up the panel for questions from the audience. One of the questions that were brought up was "how do go about starting your own companies?" Hanna responded with mentioning SCORE. This is a free business mentorship, which she recommends using for anyone wanting to start a company. VCT holds many fun and interesting lectures throughout the year, and lectures are always free admission. Make sure to not miss the next one!



Erica addresses the crowd of VCT students, staff, and marketing. Photo credits | courtesy of Mike Eddy

CENTURY

COLLEGE



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Century Scholarships Pave the Way for Brighter Student Futures

Elizabeth Johnson | Staff Writer Photo Credits: Tirzah Joy

On October 25th, the east campus was buzzing as Lincoln Mall filled with grateful scholarship recipients attending the annual awards banquet where many got the opportunity to meet and thank their donors and the Century Foundation members in person.

In turn, donors could finally match a recipient's name to a smiling face and learn how their generous donations have helped the educational advancement of the students chosen to utilize the scholarship dollars invested in Century College.

The Century College Foundation awards over 100 scholarships exceeding \$300,000 to deserving students each year from donors committed to student success. Every scholarship recipient has a story to tell about who they are, how they got there, and where they are going in the future.

Reflective of the rich diversity that is the backbone of Century College, some scholarship recipients elected to publicly share their stories.

As these students gave their testimonials, it was clear there were commonalities and parallel themes in the influences that carried them to that moment when they stood on stage and shared the impact these college scholarships have on their lives. All used their voices on behalf of the student body as they spoke about the life challenges they have faced to get into college and earn their degrees. These obstacles came in the form of poverty, illness, lack of opportunity and support, or a combination thereof.

"My father once told me that you don't have to know how to do the right thing; you just need to find the people who do, treat them right and they will show you how to do the right thing for the rest of your life."

> They are first generation college students who praised their parents for making higher education possible and thanked them for their sacrifices.

When one speaker found herself in trouble as a youth, her mother told her the person she was then is not who she had to be for the rest of her life; there was more out there for her. The student took her mother's wisdom to heart, graduated from high school with a baby in tow, and worked her way to Century College and the University of Minnesota.

Rim Salem, Phi Theta Kappa President and Simmons STEM Scholarship recipient, shared her educational journey. Five years ago and living halfway across the world under Taliban rule, Salem

pondered what it felt like it a limited future, even for a hard worker like herself.

She recalled asking her father, "What's the point of going to school if you know you're never going to college or you'll never get a job?"

His reply offered hope. "Just because there is no way for you to go to college here doesn't mean you won't go somewhere else." A week later, their papers arrived, allowing them to move to the United States. "Now I have the freedom to be a strong, independent Muslim woman," she said, bursting with pride.

Many Century students are parents themselves, committed to modeling a positive example for their offspring and paving the way for their futures.

Helen Valentine, recipient of the Brown-Keller scholarship, is one such student. She proudly declared that her goal is to show her own children how to overcome obstacles and follow education because it will open doors for them.

Valentine put her own education on hold until her kids were grown, and as an older student, she



The audience enjoys impassioned speech



Scholarship banquet dinner in full swing.

is still the first in her family to go to college. She teared up as she recounted losing her mother not long ago. "If she were here, she'd be very proud."

She also models for her children how to get involved and give back to the community. Valentine works in the Resource and Support Center on the west campus.

A common thread among these recipients is they sought out positive influences to help better themselves. While speaking about childhood challenges, one speaker recalled, "My father once told me that you don't have to know how to do the right thing; you just need to find the people who do, treat them right and they will show you how to do the right thing for the rest of your life."

In some form, all echoed the sentiment about scholarship awards based on the personal essays and other information submitted for funding consideration. "Someone figured out who you were and believed in you enough to invest in you."

Salem agreed. "I can be a neuroscientist or a neurosurgeon. You [through this scholarship] have given me the opportunity to know it's possible. Thank you."

As names were called, scholarship recipients paraded to the stage one by one to accept their certificates, Foundation handshakes, and glimpses into the bright futures that lie ahead.

Congratulations to all Century Foundation scholarship recipients.

On behalf of all attendees, a huge thank you to the Ritt Family Foundation for sponsoring the 2016 Scholarship Awards Banquet, and the Century College Foundation members and scholarship donors for investing in the education of Century College students.

This Could Be You: Apply for Upcoming Scholarship Opportunities

The application award period for the 2017-2018



Speaker addresses crowd at scholarship awards banquet

scholarships will be February 1 through April 1, 2017. These scholarships will be applied directly to tuition and prorated between fall 2017 and spring 2018 semesters.

For more information on scholarships, visit the Century College website or contact Melissa Brown in the Foundation office (E 2511) at 651-779-3356 or melissa.brown@century.edu.



The Foundation welcomes guests with beautiful table spread at banquet

Giving Thanks to Century

Tirzah Joy | Writer and Photographer

A poem based off of quotes from students who volunteered what they were thankful to Century for.

"Welcome to Century!" our first introduction remains as an echo of our very first Welcome Day.

We are the studious, attending all your classes, compiled of different faces coming together, learning how to get along with one another, making new friends who come from all walks of life. We grow as we learn, and you taught us not to give up. Extending staff who never gave up on us, who kept reminding us to push for our dreams, remaining steadfast and flexible in our busy schedules, you prompted us to never be afraid to ask for help. You pushed us to go further, and be confident in our abilities, to step in the mud on the road in order to reach our goals.

We thank you for the friendly atmosphere in the VET center, for simply being a friend when we needed you the most, and most importantly, for all the memories you've given us.

Special thanks to Andrew (Digital Forensics), Andrew (Education), Cienna, Kenny, Yony, Biniam, Janelle and the anonymous contributors for quotes!

0 11 ERY 2nd TUESDAY OF EACH MONTH West Campus Room 2461 FROM 10 AM TO 12 PM AN EVENT ESTABLISHED TO HELP STUDNENTS, FACULTY AND STAFF TAKE A STUDY BREAK TOGETHER, CONNECT, AND HAVE A CUP OF COFFEE, A SNACK, AND ASK FOR HELP FROM TUTORS. Century

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Minority Amongst Minorities

Suleeman Mohamed | Contributing Writer All Images courtesy of Suleeman Mohamed





People running errands during



The local strip mall looks busy.

Five years ago when my family decided to move from the small middle class suburbs back to the inner city neighborhood in Battle Creek, I was excited. No longer would I be the lone minority in a sea of white. No longer would I be the poorest amongst a sea of gold. No longer would I be different.

Little did I know that I changed during the years I spent in the suburbs. The transition to life in the city was difficult because I left A lone car faces the fence yard. the suburbs a completely different person.

I lost my culture, my language, and my

personality.

Life in the suburbs took away my culture. Everyday in the suburbs was like a solo space mission on a hostile alien planet. The locals were quite odd, and day to day life was difficult. Eventually I learned to adapt, which allowed me to survive.

After returning home all the skills and mannerisms of the local suburb residents were no longer necessary, but I had stayed in the environment long enough that it had changed my everyday life. For example, in the Somali culture, family is above all aspects of life. One is expected to die for his or her family members and respond to their needs at a moment's notice.

Growing up in the suburbs, I noticed how the other students put themselves over their families so I began to do the same. I became the center of my world and the needs of others were completely shut out. My mother was upset when she noticed this change among my siblings and me. She tried to teach us that individualism was taboo in Somali society. Unfortunately, the suburb culture spoke louder than my mother.

When I returned to Saint Paul, I was confused by some of the members of my community, and they were confused about me. To me, they were men and women who stayed at home too much. To them, I was a vanilla dipped deviant who was aloof to the needs of my family.

Often I would hear about the lack of affection and attention I paid to my family through the lectures of elders who resided curbside by the Somali coffee shop in my area. "I will wait for this generation to die out; then I will become the norm," was a thought that often crossed my mind. I always took those old kooks for granted. I never heeded the lessons in their stories or realized the importance of inheriting my culture. That is something I truly regret.

Daily life in the suburbs took away my language. Growing up, I was never too fluent in Somali, and while we were living in the suburbs, we spoke English in the house because my mother was learning English. In Saint Paul, I would speak Somali outside, talking with various shopkeepers and waiters whenever I went out. In the suburbs, the closest Somalis outside of family were many towns over. So I was put up for adoption by my mother tongue and left to speak English with "Blake" instead of Somali with "Abdi."

When I returned to Saint Paul, the Somali language sounded different. It was harsh, jagged, and resembled the sound of a dying car engine. The worst part was I could no longer speak to the shopkeeper or waiter. A mental citadel was present and prevented me from speaking my language. Every Somali word that tried to crawl out of my mouth was shot down and left for dead on the lifeless desert that was post-suburban Suleeman.

Without the Somali language, I was "miskiin," meaning "weak" or "poor," and every conversation exposed this "weakness" to my Somali peers. I got the occasional, "You're not Somali If you don't know the language" or "Look at what our youths have become, whitewashed and cultureless."

The most memorable was an elder making a big scene in front of a large group in a coffee shop saying, "You're not Somali. You're not white. You're nothing, and until you can speak like one of us you will always be nothing." His words didn't burn

like the exposure of my "weakness" to the piercing eyes of the crowd. I did not see that man in my area anymore, but I still hid from the piercing eyes.

Life in the suburbs changed my personality. Growing up in Saint Paul, I was always a "tough kid," and I never backed down from a fight, no matter how big or strong the opponent. I remember the first day of fifth grade when I moved to the suburbs. Before recess, I was already in trouble for threatening to beat up two kids and cursing two others. To me these suburb kids were soft and easy to push around. To them, I was a nuisance.

While I was in the suburbs. I was involved in two fights. Both of them were started by another student calling me racist things. Because I was a "tough kid," I won both fights, but those fights changed me. There was something about watching those kids cry and wet themselves that struck me deep in the fiber of my being. After those fights, I no longer had the urge to speak with my hands, and the careless fire in my heart died. I was no longer a nuisance and began to see others who spoke with their hands as a nuisance.

When I moved back to Saint Paul. I was seen as a soft kid, while I saw everyone as a nuisance. The first few days in Saint Paul, I watched grown men follow the same mentalities as a child, and I decided I did not want a slice of that cake. My Saint Paul peers saw me as soft when I moved back, but that was okay.

Five years ago my family moved back to the inner city neighborhood in Battle Creek from the suburbs. I was happy to be back in familiar territory. The transition to life in the city was difficult because I left the suburbs a completely different person. I lost my culture, my language, and my personality. Without my culture or language, I was not Somali, but I was not white either. I was a hybrid that stuck out like a lone marshmallow floating in a cup of hot cocoa. I was a minority amongst minorities, and that was okay.

Off to Grandma's House I Go

Angelica Chaudary | Contributing Writer

Photo Credits | Tirzah Lindala

"A neighborhood is the backyard away from home, and for a kid, it can represent an entire city to grow up with. As a child, I used to think that my little city would become bigger and shiny as I grew older."

I used to wake up to the sound of roosters and birds every morning and my mother was always preparing the usual breakfast while my father was washing the car outside. The environment in my house was peaceful.

My neighborhood was not too big and not too small. In order to go to my grandmother's house, I had to walk through the entire neighborhood. There was a big supermarket on the corner, ten times bigger than my house! I really enjoyed going there. There were stands with thousands of foods; all the styles and all brands. Across the street, there was a little coffee shop where people could buy magazines and candies, and where all the old people would gather to talk about the past century. My grandma's house was the biggest one. It was easy to recognize it because it had a big tree in front of the house. The tree protected me from the rain and the sun.

By walking the streets, I felt like I was in a beauty competition. Men dressed elegantly, and the women smelled of perfume. There was a school at the end of the street, always with happy children and colorful slides and swings. Teachers were as happy as the children, and there were many people outside selling cotton candy and ice cream which was always tempting There was a church a few houses before reaching my destiny. It was white with not even a stain.

On the way home, I could hear my neighbors' yelling, "Good morning girl, how is your mom?" Others would say, "Look at how big you are," with a wide smile.

As night fell, the neighbors liked to put chairs in front of their houses and talk for hours. I could smell barbecue at the corner and hear laughs and happiness. The small coffee shop was already closed but the owner was there, still talking to whoever wanted a good conversation. Kids played football on the streets since there were not too many cars in the way. Moreover, there were people selling hotdogs and hamburgers just across the street.

Once I turned seventeen, it was no longer the same. I woke to the sound of screams and traffic instead of chirping birds. My mother had not prepared breakfast; she was standing in line in the supermarket in order to buy food for the week. My father was not washing his car; he was with mom trying to protect her from all the angry people that had accumulated. The same supermarket, which was full of food, was now a fighting arena. The same people who used to be talking peacefully in the coffee shop were now finding their way into the line by screaming and pushing. The same people who were put together. I could smell the sweat and despair and they now looked like they had not washed their clothes in weeks.

Finding my way through the people in order to see my grandma, I saw the same school where I used to study. The slides and swings encompassed by the overgrown grass which had gone unmowed. There were no happy smiles on the children's faces, nor the teachers, and there were no longer vendors lining the streets. The church had not been painted and looked more gray than white. The protection tree was not there anymore. Not one single "good morning" or even a smile along the way. On nights, I could not hear anything. People do not sit in the front of the houses anymore. The coffee shop has completely closed with not a soul in there.

I miss my old neighborhood but more than that, I miss the time everybody used to be happy. When everybody used to say "good morning" with a smile. When the grass was greener and the air was filled with sounds of laughter. I still cannot understand how the brightness and charm of a place can change unexpectedly forever.



Dealing with Stress: Tips and Tricks

Kaitlynn Uremovich | Staff Writer

As college students, especially American college students, we feel obliged to go above and beyond in our dedication to endless hours of school work and personal responsibilities. Still, we feel expected to pick up extra shifts at work, volunteer our time to our community and have time for extracurricular activities. It is not abnormal for students to feel so overwhelmed with their schedules on a week-to-week or even day-to-day basis that stress becomes an overly-anticipated and automatic response to daily living.

Stress is a physiological and biological response to a traumatic or overwhelming experience that our bodies feel they do not have the resources to deal with on their own. Stress can build over time and is not excluded to one stressful event.

As college students, we have experienced weeks where we might have three exams, a paper or two due, and still have to uphold our personal responsibilities outside of school. It can be a cycle in which our brains associate and store memories based on previous stressful situations. We find ourselves stuck in a repetitive state of stress. Without the proper tricks and resources to help us, we are left feeling a bit hopeless and sometimes believing there is nothing we can do to minimize our stress. BUT THERE IS!

Luckily, Century College is one of the few community colleges in Minnesota that offers a wide variety of resources and outlets to help students in need right here on campus. There is an immense amount of support from Century's educators, campus leaders, specific support groups, student clubs and organizations. Whether it be mental, physical health, financial, academic needs, housing needs, or childcare, Century can accommodate just about anything a student may be looking for. There is always someone

who can point out community

Career Services Resource Room

Nriter Photo Credits: Kaitlynn Uremovich

resources. Depending on the point you are at with your stress and what the culprit of your stress may be, it might be worth a look to see if these various sources can help manage or eliminate your stress.

At the beginning of October, Crystal De Kam, one of the Century College counselors, led a Stress Reduction Workshop for Century Students – which she hopes to do again if students express interest. Crystal was very eager to share her experiences and knowledge that she has attained throughout the years as a counselor. She offers more than enough valuable information about stress to help combat and or prevent stress.

When asked about common indicators of stress, Crystal replied, "Two big factors I look at to see if someone is overly stressed is if they have started to have changes in their eating and sleep patterns." She mentions that most people who are stressed either eat too much or too little and find it hard to sleep through the night.

Being aware of the language people use when they are stressed out is another important factor. Some phrases are "I'm so overwhelmed," "I can't do this," or "I'm stressed." These thoughts or verbalized phrases can be anindicator that someone might be becoming less resilient or struggling with intense emotions.

When stress becomes a repetitive cycle of feeling stuck, it can start impacting major areas of a person's life. Crystal advises it to "be a good time to see a counselor at Century because we can help get things moving in the right direction."

Before 1914, a psychologist named Walter Cannon, described stress as a "fight or flight syndrome." He viewed stress as the body's reaction to an emergency situation. This is where the body directs its blood flow to where it is needed like the heart and skeletal muscles as opposed to the gut and the extremities. This is because if you are in a crisis or a life or death situation, you will need to be able to fight and think fast compared to keeping your hands warm or digest food. Therefore, Cannon saw stress as a positive and necessary response to overcome threats.

However, a few years after Cannon defined stress, an endocrinologist named Hans Selye came to the conclusion that sometimes stress was not normal

Advising, Counseling & Career Center Front Desk Check-In



and could affect people in a negative manner by making them sick. If stress goes on long enough or grows in intensity, it begins to damage the stress response itself, making it more damaging to the person than helpful.

Everyone has their own level of stress tolerance and some handle stress in a very different way than other people. Crystal stated, "We are resilient beings by nature. Some can handle it (stress) for what seems like a long time. It is great to be so resilient, but too often it allows the stressful situation to go on and on." She explained that stress can be good and it can aid us in achieving tasks that require focus and motivation such as tests, sports and driving in bad weather.

One important aspect to remember when differentiating between good and bad stress is noticing how much stress is taking place. Crystal made a wonderful point to say, "Imagine it (a person's stress tolerance) as a personal empty cup. Sometimes one or two big stressors can take up our tolerance and make us feel overwhelmed. Other times, we might have a million little stressors, but it takes up the same amount of stress tolerance as a big thing." By having negative thoughts, we can escalate the intensity of stress even if the stressor may be small.

Stress can be eliminated and managed, but it is important to remember that stress does not have to be forever. There will be an end, and we can put it to rest by taking action. It is something we sometimes sweep under the rug while we are stressed. Following the basics of self care and giving ourselves enough time to unwind and relax can be one of the best ways to minimize stress.

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Stress Management Tips

- Take action on changing the things in your life that might be causing unnecessary stress. Or try to cut back on extra commitments that can be put on hold.
- Accept the things you cannot change. Sometimes your perspective and your reaction is the only thing you have control over, and that's okay. As long as you work to make those reactions as positive as possible.
- It is important to voice your concerns and opinions. Make yourself heard and let people know how you feel in certain situations, or during this time of stress, because your emotions deserve recognition. Communication can do wonders.
- Eat healthy and avoid too much sugar and caffeine. Focus on fruits, vegetables, whole grains, and lean protein. Comfort foods always seem to be the go-to for most people, but keep in mind that processed carbs and high in sugar foods can actually cloud your thoughts and make you feel sluggish. It can also negatively impact your outlook on life, making it harder to reduce stress.
- Do not look to drugs or alcohol to ease your stress because this can cause more stress, as well as addiction, which in turn, can make life a lot more difficult.
- Know that it is OKAY to say no to some things. If you know it will add more stress to your life, then just say no. You have a choice.
- Get enough sleep every night and try to stay on a consistent sleep schedule. Take advantage of extra rest when needed.
- Exercise regularly. If possible, take a walk outside. Fresh air and nature can help clear your head and lift your spirits.
- Practice relaxation techniques; try doing breathing exercises, meditation, prayer, yoga, or tai chi. Even listening to calming music and just sitting back in a comfortable place can be helpful at minimizing symptoms of stress.
- Time management can be difficult when you're overwhelmed, but it can greatly reduce feelings of stress. It is easier to manage time if you can organize your days by making lists, setting timers, reminders, etc. Try to avoid putting more than you can realistically handle in a day. Allow enough time for both work and play.
- Make sure you are making time for the things you enjoy. Draw, write, be involved in sports, play your favorite video game, dance, sing, etc. The list is endless with the amount of hobbies and interests you can make time for.
- Spend time with the people you love and enjoy being with. You would be surprised by the positive impact that people who care about you can have on your life. They can replace the worry and stress with good times and happiness.
- Talk to a counselor at Century and reach out to campus and community resources for more tips on stress management.

Symptoms of Stress

Some people experience a few of these. Some may only experience one, while others might experience every single one of these symptoms. Everyone experiences stress in their own way, so be aware of what is normal for your body and pay attention to uncomfortable changes. Know that these symptoms can come and go, and change as we get older.

- Overeating or under eating
- Sleep disturbances: trouble falling asleep, difficulty staying asleep
- Fatigue: low energy
- Anxiety: overwhelming worrying, rapid heartbeat, chest pains
- Low immune system: frequent colds, infections
- Cold, or sweaty, hands and feet
- Grinding teeth or clenched jaw
- Loss of sexual drive or ability
- Body and muscle soreness
- Nervousness and ringing in the ears
- Dry mouth

Resources at Century:

- Student Health Services, East Campus 2232 Hours: Mondays - Fridays 8 am - 2 pm Phone: 651-779-3954
- Food Pantry, West Campus 1010

 Hours: Vary by semester
 Contact: Justin Martin, West Campus 1214
 Phone: 651-772-3452, Justin.Martin@century.edu
- Advising, Counseling, and Career Center, West Campus 2410 Hours: Monday - Thursday 8 am - 6 pm Friday 8 am - 4 pm Phone: 651-779-3285
 - GPS Life Plan, West Campus 1230
- Note: A free program to aid students in planning their personal, academic, and professional life. Contact: Randy LaFoy
 - Phone: 651-779-3363, gpslifeplan.org/century
- Peer Tutoring, East Campus 2542 & West Campus 2461
 Hours: East: Monday Friday 8 am 4:30 pm
 West: Monday Thursday 8 am 4:30 pm
 Friday 8 am 2 pm
 - Phones: East 651-779-3293, West 651-779-3258
- Resource and Support Center, West Campus 2450

 Hours: Monday Thursday 9 am 5 pm
 Friday 9 am 4 pm

 Phone: 651-747-4098

 Michele Jersak, Counselor 651-779-3221
 - udent Perent Support Center Feet Compus 226
 - Student Parent Support Center, East Campus 2261 Hours: Monday – Thursday 9 am - 3 pm Fridays - time varies Contacts: Anne Turnbull 651-773-1785 Katie Vadnais 651-779-3274
- Dental Clinic, East Campus 3651 Phone: 651-779-5787
- Cosmetology and Hair Salon, East Campus 3375
 Phone: 651-779-5756
- Fitness Center, West Campus Phone: 651-747-4054 Note: Student ID needed to use the center

Contact Zone of Three Sisters

Sia Moua | Contributing Writer

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As the women start the process of "transculturation," it has led them to ponder and question their standards in the gender roles, which leads to conflicts within their marriage by seeking answers and support through other Hmong American Women. In a country as diverse as the United States with so many cultures, we come into contact with individuals and have conflicts, even within our own communities.

As a community, we have the tendency to have a lot of disagreements on how we should view the new world that has been brought upon us, which traditions to disregard or keep has been among one of the most difficult debates in the Hmong Community between men and women.

Should men be allowed to have all the power while women are powerless and voiceless? Should we adapt to the new culture with a voice and some control of our life? As the women start the process of "transculturation," it has led them to ponder and question their standards in the gender roles, which leads to conflicts within their marriage by seeking answers and support through other Hmong American Women.

In "Arts of the Contact Zone," Mary Louis Pratt, a renowned professor of Spanish and Comparative Literature, discusses the effect she calls "contact zone" in which conflicts occur when diverse cultures collidie. She also purposes to this problem through what she calls the "safe house."

Pratt explains that when there is a cultural difference, we must create a "safe house" where everyone would feel safe, have an equal understanding of each other, and have trust for one another. Drawing on Pratt's idea of the contact zone, I analyze how gender-related conflicts are dealt with through mutual support and learning among sisters and between moms and daughters.

Gender expectation in Hmong community and gender related contact zones

I grew up amongst the Hmong community, and there are many expectations from married women. In my whole life, I am taught to become what the community would consider as marriage material. Traditionally, women are expected to know how to cook, clean, and bear children. Most importantly, they need to respect the male figures; grandfathers, fathers, brothers, and husbands. They must never argue back even if they know the males are wrong.

In our culture, the male is dominant and the woman is subordinate. Women support the male figures in all aspect of their life. As a woman,

your father and fatherin-law are to be the most respected. They hold all the power above your brothers. husbands, mothers, and you. Whatever they say. you must comply whether you agree or not.

Women are seen as weak,

Photo taken by: Ker Moua

meaningless, and powerless with no authority to control their life.

The only power to their name was that they could bear offspring to a man and create a family name for generations to come. Women are always expected to be quiet and not speak until spoken to. If you had a problem with your husband, you would first have to bring the problem to your father-in-law and he will be the one to send the message along to your parents if necessary.

My sisters and I were raised in this strict standard. After getting married, our standards changed because of the different backgrounds of our husbands' upbringing. We adopted different approaches to lifestyle, culture, and roles. My older sister and her husband were both born and raised in Laos. He retained all the traditional cultural beliefs without adapting to the American culture. My youngest sister, a born citizen, married an American born Hmong. While I married a French born, now, American Hmong man.

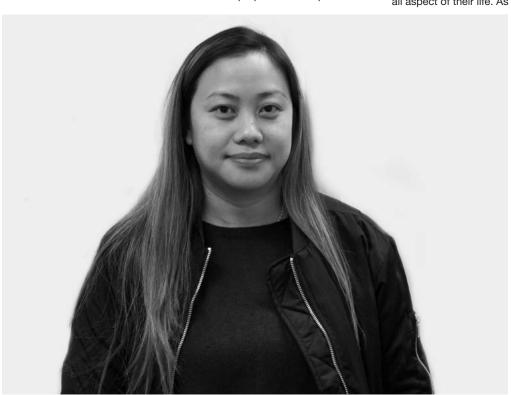
Contact zone in a Hmong American Woman's life

Our most recent interaction with the contact zone was when we had a conversation about a woman who was being mistreated by her husband. If they were to divorce, whose side should we stand by?

As women, we do not have the privilege to divorce our husband as easily as they can divorce us. When you see another woman being mistreated by a family member, do you side with the husband who is related to you, or the woman who is not related by blood?

Pratt defines the term "contact zone" as "social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power" (p. 34). In other words, Pratt says that when groups of people with different beliefs and backgrounds collide, there will be conflicts and disagreements because of unequal power.

My older brother-in-law started the conversation by telling my sisters and I that we had to stand with our family in situations like this because we had not heard both side of the stories. Family always stick together. He said, "If women don't listen to their husband, they are showing



Our contributing writer, Sia Moua

disrespect. They need to learn how to show respect for their husbands. This is not a good reason for a divorce."

I felt he already judged the wife by this point in addition to taking the husband's side by making this remark. My older sister said, "Only when you have tried your best would you know there isn't any more you can do to make it work. Then you can suggest divorce." I replied, "If he is being unreasonable, then she should be able to leave and I'll side with her." My youngest sister said, "I'll side with her because we women need to stick together. It's understandable that we are family, but if he is continuously emotionally and verbally abusing her, it doesn't make sense to continue a marriage that is bound for failure."

This caused clashes among us sisters and my older sister's husband because of our cultural values. My younger sister, being very outspoken, sided with me against my sister's husband about taking the woman's side.

My older brother-in-law shot back, "Why would you take side with someone other than your family, when you haven't even heard both side of the story." I was getting irritated and replied, "If I see it with my own eyes that she is getting mistreated by my family member, I don't need to hear both side of the story!"

Seeing that nobody was siding with him, he turned and asked my husband, "Am I right? Don't you agree with me? When women talk to each other, they always talk about negative things, they don't have anything positive to say about their husbands." My husband replied, "If they don't understand each other and don't get along, I think they should divorce."

I could see that my older brother-in-law was getting irritated with my younger sister and me because we were stepping out of line by arguing back. The argument got heated to the point where my older sister told my younger sister and me to be quiet and let it go before it escalated into something more than a simple disagreement.

My older sister did not say much after her statement because of the presence of her husband. She was an obedient traditional Hmong woman.

I respect my elders, so I only speak up when I am sure something is wrong. My younger sister, on the other hand, speaks her mind, regardless of the situation. Women, who speak up the way my younger sister does, are considered not behaving properly due to their lack of respect for elders.

My older brother-in-law is a man and is considered an elder so he believes he has the power to tell the entire family to side with him. He was raised as a leader to control what he possesses. Whether we agree or not, we still should respect him because he is an elder in the family.

My older sister lives her life much like my parents because she lives by her husband's rules. She does all that is considered a wife's duty, such as household chores, raising the children, accommodating to her husband's need, not having a social life outside her husband, and never arguing with her husband especially in front of families. His only role is to provide for the family.

In our contact zone, due to my older sister's demanding traditional husband, she did not have much to add to our conversation. He took my

sister's voice away with the dominance that he had over her, and with his presence she was afraid to give her opinions on the subject of matter. She kept her head down and let her husband pressure my younger sister and me that we were wrong for not taking our family's side. She did what a perfect traditional Hmong woman would do in this case. This led me to be angry with her because she knows that my younger sister and I were right about the situation.

For my interactions with my brother-in-law in the contact zone, I had disrespected him as an elder, because I spoke up for what I believe to be right. I know well that my older brother-in-law is someone my husband and I should respect, but when I feel someone is being mistreated, I have to say something. He thought this way because I have kept some of my traditional culture values while adjusting to ideas in a gender equality culture.

According to Pratt, "transculturation" is defined as a "process whereby members of the subordinated or marginal groups select and invent from materials transmitted by a dominant" (p. 36). In short, people with less power gather information they believe is useful to them from people of privilege and recreate it to their own usage.

My older brother-in-law expected me to side with him as his wife did due to his social status. In his mind, I should have been just stayed powerless and voiceless, but I argued back because my husband and I have a more equal relationship in our marriage.

My husband and I live a life where we compromise, and we both have a voice to say what we feel. He was raised in France, so he does not care much about the Hmong culture. He thinks the Hmong culture has too many rules, makes no sense to him, and he hates the fact that every married couple's problems become the elders' problems. This is why when he was asked during our conflict in the contact zone he simply did not care much about whose side to take. Even though my husband does not follow traditional Hmong practices, my brother-in-law still has much respect for him because he is not being fully subjugated by me.

In our culture, elders do not have much respect for men that are dominated by their wives, which is why my younger brother-in-law is not taken seriously. Since my younger sister's husband is not as outspoken as her, my older sister's husband does not engage in a discussion with him. They have adapted to a more equal relationship in their marriage. My younger sister is able to control her own life because her husband grew up in the American culture.

For this reason, my younger sister was very opinionated during our discussion of the divorce. Being the youngest in the family and outspoken, my younger sister surprised my older brotherin-law with her blunt comments. The fact that my younger sister took the side of the woman instead of the family member angered him. As an elder who has so much culturally endowed power due to his gender, age, and status, my older brotherin-law felt powerless to have a young adult going against him.

Safe house between sisters

Although my sisters and I have so many differences, we are each other's moral support,

guidance, and shoulder to lean. We are all going through the same things but just with different husbands of different backgrounds. We learn from each other in the safe house on how to fight for some portion of control over our life without verbally confronting our husbands.

According to Pratt, the term safe house refers to "where there are legacies of subordinate, groups need places for healing" (p. 40). Basically, Pratt says that when people are being treated badly, they need a place for peace and recovery.

At our safe house, my older sister had told us that at times she wishes her husband had adopted some modern practices and ideas in marriage as my younger brother-in-law and my husband have done. We have told my older sister that she needs to stand up to her husband.

She will have excuses to why she can not stand up to him because it is our culture where women are not supposed to stand up to their husband. We would explain to her why we as women need to learn how to assert ourselves without upsetting our husbands. We learn from each other on how to adapt to the feminist idea of an equalitarian relationship while not losing our tradition.

Safe house with mom

When we are at my mom's house, we can openly discuss our feelings, issues, and our differences without judging each other. We can tell our mom anything, knowing that she would not critique us, but to teach us to become a better sister, wife, and mother.

My older sister's husband and mine followed the traditional practice by asking our parents for a blessing before marriage. My mom would always say to us when we have problems with our husbands that she would not let us divorce them because it would be a disgrace to the family. The only way she will welcome us back is when our husbands decide they want to divorce us and send us back to them.

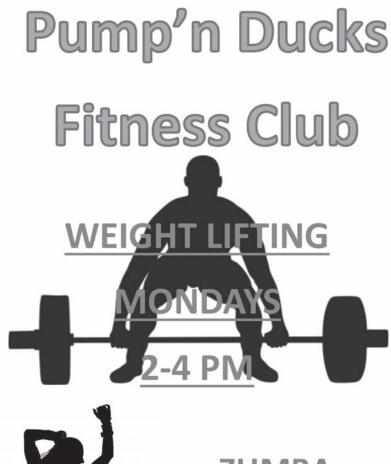
In our culture if our husband wants to divorce us, they will have to send us back to our parents with \$1,200 dollars. However, because my younger sister's husband did not ask for a blessing, my mom always yells at her to come back home whenever they have a disagreement.

My older sister and I always have something to say about this, but that is a story for another day.

It is difficult to live a traditional lifestyle like my older sister. If you have a place to go where you feel safe and secure, a place to relieve your stress and frustration, it will make it easier to tolerate the traditional life. To survive this lifestyle without losing too much of our culture, we need to understand the rights and wrongs of the culture.

We cannot continue the tradition of male domination and not expect its consequences. For this country was built on equality. Women can and should divorce their husbands if they can not control any portion of their life. We as Hmong American Women have traditions to keep, but we should only keep those that will benefit us. Discard those that suffocate us.

Pratt, Mary Louise. (1991). "Arts of Contact Zone." *Profession 2006*, 33-40. Retrieved from http://www.jstor.org/stable/25595469.





ZUMBA WEDNESDAYS

5-5:45 PM

<u>CHOICE DAY</u> <u>FRIDAYS</u> 12-4 PM

Come workout with us!

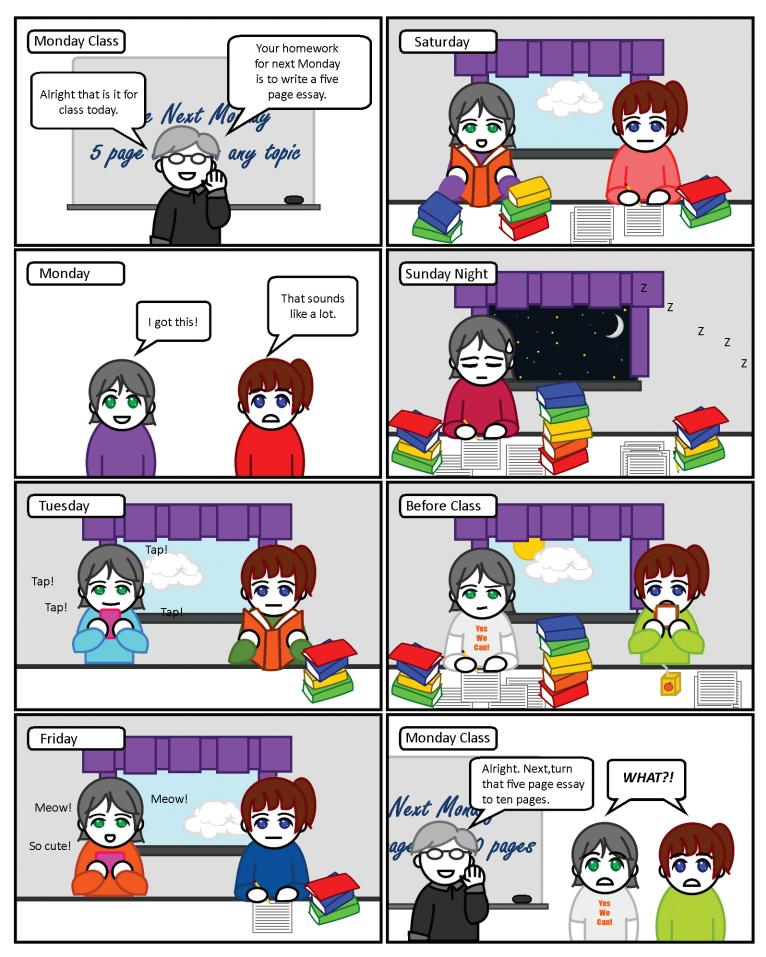
Mondays in the Century College Fitness Center from 2 – 4pm is Weightlifting

Wednesdays in the Century College Gymnasium from 5-5:45pm will be Zumba class

Fridays are Choice Day 12 – 4pm

All events are FREE! Club Contact: Pumpingducks@gmail.com

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