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Defining Nuclear Colonialism 8
Definiendo el Colonialismo Nuclear

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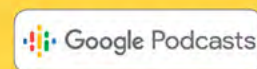
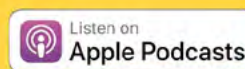
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Commentary/Commentario

'Keep Our Families Together': Law That Protects Native Families is at Risk

Eva López

The Indian Child Welfare Act (ICWA) — which requires state courts to make active efforts to protect Native children and keep Native families together—is currently at risk of being gutted by the Supreme Court in *Brackeen v. Haaland*. Congress passed ICWA in 1978 to address the nationwide crisis of state child welfare agencies tearing Native children from their families and placing them in non-Native homes, in an attempt to force Native children to assimilate and adopt white cultural norms.

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Being removed from their homes and families and disconnected from culture, tradition, and identity profoundly harms Native children and has lasting, lifelong impacts.

Being removed from their homes and families and disconnected from culture, tradition, and identity profoundly harms Native children and has lasting, lifelong impacts.

connected from culture, tradition, and identity profoundly harms Native children and has lasting, lifelong impacts. We spoke to two Native people who shared their stories about the impacts of child removal, why ICWA is important, and why Native families have a right to stay together.

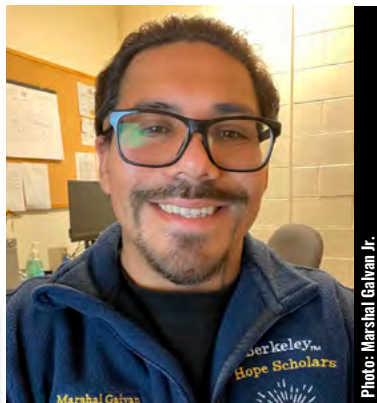


Photo: Marshal Galvan Jr.

Marshal Galvan Jr., Little Shell Chippewa

When I was a child, I remember going to powwows. I remember seeing Native people. I remember being happy in these spaces with my family, and in my eyes and in my sisters' eyes, my parents could do no wrong. But for whatever reason, the child welfare system decided that my parents weren't

good parents, and they decided to take that right of parenthood away from them.

When my sisters and I were placed in the child welfare system, we were initially placed together, but we got split up and placed into different homes over the years. They said we were bad kids and no one would take all of us on because we were a handful to deal with. Looking back now, we were just kids who were traumatized. We were kids that just wanted to go back to the safety of our parents.

My first placement was in a foster home with a white family. I didn't learn about Catholicism or Christianity until I entered foster care. As I went through the system, I started landing in different homes with different cultures and languages being spoken, in different cities, schools, and neighborhoods. Everything constantly changed, and it constantly reinforced an identity crisis in my life.

By the time I was a teenager, I was gravitating towards anything and everything that I felt was going to connect me to something — whether it was the gang, drugs, or alcohol. It gave me a false sense

of pride, ego, and meaning to life. I was putting myself in risky situations so that I could feel a part of my community. In my young adult life, things started shifting for me. I started getting incarcerated. I turned 18 and became homeless immediately. My addiction took a turn for the worse. Suicidal ideation and hopelessness started setting in. All along, I was grappling with my identity and just really seeking to know my roots.

In 1997, when my parents lost their rights, there was no support and there certainly wasn't any communication between our tribe and our family or the courts. At the time, the social workers and courts weren't making active efforts to help our family bridge those gaps. My family's tribe, Little Shell, wasn't federally recognized until 2019. Because of that lack of federal recognition, my family was glossed over and wasn't protected under ICWA.

My tribe allowed me enrollment membership into the tribe on August 23, 2022, but I've never lived in Montana and I don't know the practices of my tribe. I acknowledge that. But through my enrollment, I am learning and rediscovering things about my tribe, and it has given me the ability to share that with my family. I started to reconnect with my family, and my enrollment is helping 16 other family members reconnect with the tribe, including my dad who wants to relearn his roots. I think it's a beautiful thing.

It's been a journey to unlearn, decolonize myself, and decolonize my mind. It's an ongoing process, and I still have to do a lot of healing. To this day, as a tribal person, I still am facing an identity crisis. But no one should ever feel like they're not Native enough, or enough, period.

Now, my passion is helping people that have similar stories to mine. Currently, I'm a counselor and work with youth in the Berkeley area. I would like social workers that are working in the child welfare system to continue to educate themselves on their own biases, because we're hurting families. We're keeping kids away from their parents and families when they don't need to be.

The Indian Child Welfare Act is important because it keeps people like myself connected to our cultural roots, our family lineage, and our birthright. Not only does it respect tribal sovereignty, it also gives Native kids an opportunity to choose whether or not they want

to embark on a journey that's a birthright. To have the opportunity to have community, to be able to have folks that I can look around at and say, these are my people. That's the most important thing — family, community, and cultural roots.



Photo: Mondae Vanderwalker

Mondae Vanderwalker, Rosebud Sioux Tribe

It took me three and a half years of jumping through hoops and dealing with wrongdoings from the Department of Social Services (DSS) and the court system to adopt my two nephews.

My oldest nephew was taken away from my brother when he was around 3 years old. He was put in the system, and I called the local DSS office and told them that I wanted to get custody and adopt my nephew. The DSS representative told me "No, we're not going any further or moving forward with this case," just because they heard some hearsay about me. But they never looked into the allegations. I asked DSS, "Well, how come you won't do a background investigation or whatever you have to do so that I can get my nephew? He's an important part of my life." And they just kept saying, no, we're done here.

I had no money to fight this, and didn't know what to do. A few years later, my younger nephew was born, and he was also taken away from my brother when he was just a few months old. After he was taken, a woman from a different DSS office contacted me and asked, "Would you be interested in taking him?" and I said, "Yes," in a heartbeat. I was waiting for that phone call for many years.

DSS had me and my husband go through a program to get a foster parent certificate to start the process of adopting our nephews. Once we were finalized for the adoption process, DSS finally let us go see my nephews at their foster family's home. We had to



Congress Knows How to Slash Child Poverty. It Just Needs to Do It.

Juan Carlos Ordóñez

If you could prevent millions of children from falling back into poverty, would you? Most of us, I imagine, would answer "yes" without hesitation.

But not Congress. For nearly a year, lawmakers in Washington, D.C., have dithered as the policy directly responsible for a dramatic decline in poverty last year lapsed. It's time for Congress to bring back the enhanced Child Tax Credit.

New poverty figures by the U.S. Census Bureau has left no doubt that we can end poverty if we choose to do it. In 2020, the rate of childhood poverty stood at 9.7%. By 2021, it had dropped to just 5.2% — a whopping 46% decline. It was the largest year-to-year decrease ever recorded. In the blink of an eye, 2.1 million children in our na-



Photo: Oregon Center for Public Policy

tion no longer lived below the poverty line.

The reason for the massive decline in childhood poverty is clear. It is the result of improvements to the Child Tax Credit included in the last federal pandemic relief package that Congress passed in March 2021.

Congress strengthened the Child Tax Credit in several ways. First, it upped the amount of cash families get from the credit. Lawmakers also reworked the credit so that the lowest-income families could receive the full benefit, just like middle-class families can. Finally, Congress made it so that the benefits of the Child Tax Credit arrived in monthly installments, rather in a lump sum after families filed their tax returns, thus helping them better cope with their monthly bills.

These improvements to the Child Tax Credit proved a powerful tonic for the financial ills plaguing families struggling to get by on low wages. Most of the money went to pay for essentials like food, utilities, and rent. The tax credit also helped families cover expenses related to their children's education, such as

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It would be a failure of leadership for Congress to send millions of children back into poverty.

school books and supplies, tuition and after-school programs. These uses were particularly evident in the case of Black, Latino, and other families of color.

The one hitch with the plan was that the improvements to the Child Tax Credit were temporary. The changes expired in January of this year. And so far, Congress has yet to reinstate this more effective version of the Child Tax Credit.

The expiration of the enhanced Child Tax Credit comes at an espe-

cially bad time for families surviving on low wages. The cost of food, rent, and other essentials has been rising rapidly over the past year. While higher income families have room to absorb price increases, low-income families have no wiggle room. They already make too little to get by on. At the very least, a stronger Child Tax Credit would help families with children keep up with the rising cost of essentials.

Long term, a stronger Child Tax Credit offers to transform the lives of our most vulnerable children. There is overwhelming evidence that growing up with economic insecurity — without reliable access to such basics as food, shelter, or health care — is damaging to kids. Children who experience poverty have worse outcomes in

See Ordóñez on page 22

Threats to Impeach DHS Secretary Are Appalling

Vanessa Cárdenas

At a time when the greatest domestic threat to national security in America is the rise of white nationalist extremism, it is appalling that Kevin McCarthy and his minions have decided to investigate and try to impeach the very person responsible for America's security against this escalating threat.

Rep. McCarthy refuses to acknowledge his party's role in promoting white supremacy and enabling domestic extremists. Or his party's refusal to support fund-



Photo: America's Voice

ing to augment inspections of cargo and supplement border port of entry infrastructure, leaving us

more vulnerable to drug trafficking. Further, they continue the same messaging and political stunts on immigrants and border security that gets headlines on Fox and Breitbart but fails the American people.

The American people demand sensible immigration reform that includes addressing the border, but Rep. McCarthy and House Republicans are too busy playing politics and scrambling ahead of their leadership elections to bother with proposing real policy solutions. They want to continue the failed political strategy of attacking im-

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They want to continue the failed political strategy of attacking immigrants and attacking Latino cabinet secretaries, then they wonder after election day every year why that didn't do better with Latino voters.

migrants and attacking Latino cabinet secretaries, then they wonder

after election day every year why that didn't do better with Latino voters. They just refuse to learn.

We urgently need a modern immigration system, including addressing the border. But once again, solving problems isn't on McCarthy's agenda. Creating division and making America less safe seems to be his top priority.

Vanessa Cárdenas is the Executive Director of America's Voice.

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Las Amenazas de Impugnar al Secretario del DHS Son Atroces

Vanessa Cárdenas

En un momento en que la mayor amenaza doméstica a la seguridad nacional en Estados Unidos es el aumento del extremismo nacionalista blanco, es alarmante que Kevin McCarthy y sus secuaces hayan decidido investigar y tratar de destituir a la persona responsable de la seguridad del país que precisamente lucha contra esta creciente amenaza.

El representante McCarthy se rehúsa a reconocer el papel que su partido tiene en promover la supremacía blanca y habilitar a extremistas domésticos. O el hecho de que su partido se rehúsó a re-

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Quieren continuar con la fallida estrategia política de atacar a los inmigrantes y a los secretarios del gabinete de origen latino, y entonces se preguntan después de cada elección por qué no mejoran con los votantes latinos.

spaldar el financiamiento para incrementar las inspecciones de

Vea Cárdenas/Esp, página 16



Commentary/Commentario

America Should Not Be Governed by Fear—And Neither Should Its Teachers

Jacob Goodwin

The United States has an alarming problem: civic negligence. The signs of civic decline and decay are all around us – threats of extremist violence, book bans and legislative efforts to restrict honest discussions of history in schools. Renewing schools as civic spaces will require ending punitive testing policies to restore rich educational experiences. It will take shelving book bans to reaffirm trust in the freedom of thought. And it will call for repealing laws that seek to disrupt academic discussions to assert the value of freedom of speech. Urgent action is needed for our beloved public schools to renew civic life.

Civic education is essential

In Tennessee, there was an effort to ban "Maus," a graphic novel series chronicling survival during the Holocaust, in public schools. Art Spiegelman, the author and illustrator of the book, said that the act of censorship was "a harbinger of things to come."



Photo: Jacob Goodwin

The jetsam of antisemitism is but one example of a rising tide of intolerance. Each new high-water mark in the coarsening of American life leaves less and less room for finding common ground. The widespread targeting of public schools by politicians is further evidence of shrinking public space for reason and pluralism.

Public schools represent the last best hope for Americans to learn from one another and to learn to live with another. The idea of free universal education for every child, regardless of background, is the promise of America. Going to school with people with different views and lived experiences is

one of the best ways to fight stereotypes and prejudice. When we can see each other for the full and complex humans that we all are, we are less likely to buy into caricatures that simplify us down to "others." Inclusion is the antidote to a reactionary politics of divisiveness.

How we arrived here: Civics and history pushed to the margins

A recent study by the Brookings Institute reports that there is wide-spread bipartisan support for learning about different perspectives in high school. That same report, though, shows that there is shrinking agreement on what should be talked about and taught in elementary and middle school.

This matches a troubling trend identified by the National Council for Social Studies and the Council for Chief State School Officers, two nonpartisan organizations. In a 2018 pre-pandemic report, they found 44 percent of districts surveyed had cut instructional time for Social Studies since the enactment of No Child Left Behind in 2001. Robust civic life requires a renewed focus on civics and history in our public schools and a reversal of a decades-long trend limiting instructional time.

The decline in teaching time for history and civics coincides with political polarization in the country. Harvard professor Meira Levinson's "No Citizen Left Behind" highlights how federal mandates created a singular focus on test scores and a narrowing of the curriculum in public schools. This meant reducing class time and eliminating classes that provide students with forums to study history, discuss the nuances of American government and engage in projects connected to the people and communities surrounding schools. In short, we are living in a time where civic education has become an afterthought – a time of civic neglect.

The narrowing of curriculum does not affect all schools equally. But all students share a stake in the future of our republic. High enrollment in free or reduced lunch programs is a predictor of a school's instructional offerings. I worked at a school in Manchester, N.H., that had a free/reduced lunch rate of over 90 percent. There was no time in the day to learn about state history or civics as a result of NCLB-related overhauls. Schools that serve children with the least should have the most resources, not the other way around.

In Manchester and beyond, teachers try their best to use scant resources – often supplementing what schools do not provide by spending money out of their own pockets or asking for donations from friends and family. Dedicated professionals yearn to share their love of learning and their pride in local history. It's time we release them from the handcuffs of high-stakes testing, which placed rigid requirements on curriculum, squelched pedagogical innovation and diminished intellectual curiosity.

Renewing public schools as civic spaces

Civic trust starts with supporting public education, not shouting it down. Across the board, educators want to provide students with a rich understanding of the past, where we can challenge and support each other through honest inquiry. As professionals, we understand that as the times change so too we must change; we want to keep up to date with practices and the latest scholarship in our field. For this reason, teachers are working to share more complete accounts of the past. We seek inclusive and accurate histories, not one-sided accounts. It is discussing the challenges and the triumphs of the past that a new generation imagines the possible.

Teachers also need time to learn and grow. This includes time for reflection and an environment where teachers feel like they can be themselves. Lawmakers undercut the creation of supportive learning communities when they target teachers. Legislative action threatening "career death" is no way to support teachers who are trying their best to have difficult, but honest, conversations in the classroom. Harsh penalties inspire fearfulness and self-censorship, another way to limit public discourse.

For a moment coming off the height of the Covid-19 pandemic, there was a glimmer of possibility: that teachers would be given the freedom to be responsive to the needs, especially social-emotional health needs, of students. Yet, the most recent announcement of National Assessment of Educational Progress scores will likely raise unhealthy demands on schools and teachers. Doubling down on a "back to the basics" approach that will once again narrow the curriculum and, in so doing, reduce the chances of recovering the civic purpose of schools.



Inclusion is the antidote to a reactionary politics of divisiveness.

It has been said that public schools are mirrors of society. A society's thoughtfulness, caring, and compassion are reflected each day; as are its pain, anger, and hurt. In these anxious times, we cannot look away from the truths and choices that the mirror of schools lays bare.

We must help our neighbors to see how corrosive policies have weakened civic and history education for decades. Highlight what is working for students at your local school. Demand that all students are given access to high-quality civic learning. Stand up for intellectual freedoms. Respectfully rebuff those who would try to police thoughts through book bans and legislative restrictions on classroom conversations. Insist on expanding the concept of civic space – both in our schools and in the public square. Civic education is for the many, not the few.

Let this be the beginning of a new Renaissance of commitment toward our public schools as sites of civic renewal. The cause of decency, honesty, and integrity must reside in every classroom and in each person. It is by adopting this cause that we can show Spiegelman our commitment to a better America; an America that is not governed by fear. When we do, we will be able to read freely, speak truthfully, and to look into the mirror again and see ourselves fully.

Jacob Goodwin is a sixth-grade social studies teacher and the 2021 New Hampshire History Teacher of the Year. This article/oped is republished from Common Dreams under a Creative Commons license.

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The Human Toll of 'Nuclear Colonization' Across New Mexico

by Alicia Inez Guzmán

Of the three waves of colonization New México has undergone — Spanish, American and nuclear — the latter is the least explored. And for author Myrriah Gómez, there were personal reasons to reveal the truth about how “nuclear colonization” has altered the state’s past and continues to shape its future.

Gómez, an assistant professor at the University of New Mexico, is the author of “[Nuclear Nuevo México](#),” a book that explores the history of the Los Alamos National Laboratory and the fundamental tension of living in its shadow. Its publication last month by the University of Arizona Press couldn’t be timelier: Los Alamos is currently preparing to build [plutonium “pits”](#) that act as triggers in nuclear weapons, putting the lab front and center in an ongoing national debate about nuclear impacts.

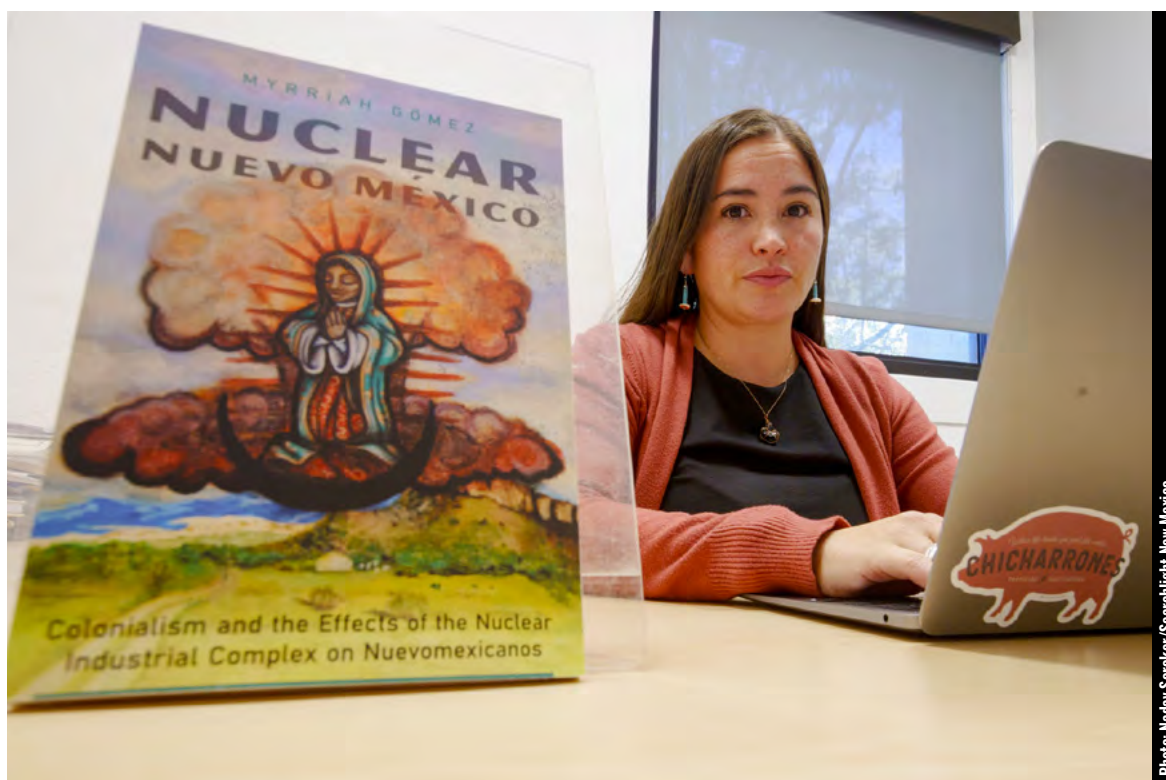
“If Spanish colonialism brought Spanish colonizers and U.S. colonialism brought American colonizers,” as Gómez writes in her book, “then nuclear colonialism brought nuclear colonizers, scientists, military personnel, atomic bomb

testing, and nuclear waste among them.”

For Gómez, the story is deeply felt. She grew up in El Rancho, New Mexico, just 20 miles from Los Alamos. And like so many in the Pojoaque Valley and its nearby villages, she was surrounded by relatives and others who worked at “the labs.” The profound, but not uncommon, loss of family members to radiation exposure shaped her writing.

The book describes in great detail how the Manhattan Project’s site was chosen; how the deaths of *Nuevo Mexicanos* in the 1950s were designated as “classified” and kept secret; and how atomic testing affected the health of people living in the [Tularosa Basin](#), downwind of the world’s first nuclear detonation. She also touches on the plutonium pit production that is gearing up to-day.

I recently sat down with Myrriah Gómez to talk about her book, which started as a PhD dissertation and grew from there. We also shared some of our common experiences. As a Truchas, New México, native, I myself lost a relative to illness that was linked to his work at Los Alamos.



Myrriah Gómez at the University of New Mexico’s Honors College.

This interview has been edited for length and clarity.

Searchlight New Mexico: The book begins with Los Alamos and the Manhattan Project but then it takes a statewide look at what’s happened since the arrival of the

first scientists on the Pajarito Plateau. How did you decide to make it a book, in essence, about all of New México?

Myrriah Gómez: Because everything shifted in New México with nuclear colonialism, I started to really expand my focus. I started seeing how the nuclear industrial complex had really affected other parts of New México.

In 2016, I started working with the Tularosa Basin Downwind Consortium (TBDC). And they had asked me to help write their health impact assessment and so I took a break from my research for a couple of years to focus entirely on that.

For me, that really got back to a question that my dissertation committee had asked me: “How are you going to return this research to the community?” At that point I started doing more advocacy work with activist groups like Concerned Citizens for Nuclear Safety and TBDC.

In the book, you mention family members who died and people in the community who have suffered as a result of working at Los Alamos or living downwind of the Trinity Site, where the first nuclear device was detonated. What was it like having to listen to some of those testimonios, as you call them?

I was very traumatized after working with the downwinders. The people in the areas near Trinity and their descendants are so riddled with disease right now that it is unbelievable. One of the most difficult stories that I’ll never be able to forget was a breakfast conversation

with a woman whose great-granddaughter had the same brain tumor as her husband. It was a rare brain tumor whose root cause was radioactive contamination.

The *testimonios* around the Trin-



Who bombs their own people? They literally dropped an atomic bomb in New México and have never apologized for it.

ity site were the hardest ones for me to listen to because there are so many and they’re so recent, and they’re people who are suffering right now.

There’s a lot of trauma and there’s a lot of injury that has been done to families — families who can say the labs have been both good and bad for us. And I think that’s what makes it so hard. Whereas in other parts of the state, like Southern New México, nobody’s saying this has been good for us, because they don’t have the same economic dependency on the nuclear industrial complex that Northern New México does.

The health impact assessment you worked on — aptly titled “Unknowing, Unwilling and Uncompensated” — detailed an increased risk of cancer, death and long-term radioactive fallout. What was the response to it?

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El Coste Humano de la 'Colonización Nuclear' en Todo Nuevo México



Myrriah Gómez en el Honors College de la Universidad de Nuevo México.

por Alicia Inez Guzmán

De las tres olas de colonización que ha sufrido Nuevo México -la española, la estadounidense y la nuclear- esta última es la menos explorada. Y para la autora, Myrriah Gómez, había razones personales para revelar la verdad sobre cómo la "colonización nuclear" ha alterado el pasado del estado y sigue moldeando su futuro.

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¿Quién bombardea a su propio pueblo? Lanzaron literalmente una bomba atómica en Nuevo México y nunca se han disculpado por ello.

Gómez, profesora adjunta de la Universidad de Nuevo México, es la autora de "Nuclear New Mexico," un libro que explora la historia del Laboratorio Nacional de Los Álamos y la tensión fundamental de vivir a su sombra. Su publicación el mes pasado por la editorial de la Universidad de Arizona no podía ser más oportuna: Los Álamos se prepara actualmente para construir "fosas" de plutonio que actúan como detonantes en las armas nucleares, lo que sitúa al laboratorio en el centro de un debate nacional en curso sobre los impactos nucleares.

"Si el colonialismo español trajo a los colonizadores españoles y el colonialismo estadounidense trajo a los colonizadores estadounidenses", como escribe Gómez en su libro, "entonces el colonialismo nuclear trajo a los colonizadores nucleares, a los científicos, al personal militar, a las pruebas de bombas atómicas y a los residuos nucleares entre ellos".

Para Gómez, la historia es muy sentida. Ella creció en El Rancho, Nuevo México, a sólo 20 millas de Los Álamos. Y como muchos en el Valle de Pojoaque y sus pueblos cercanos, estaba rodeada de familiares y otras personas que trabajaban en "los laboratorios". La profunda, pero no infrecuente, pérdida de familiares por la exposición a la radiación dio forma a su escritura.

El libro describe con gran detalle cómo se eligió el emplazamiento del Proyecto Manhattan; cómo se designaron como "clasificadas" y se mantuvieron en secreto las muertes de nuevos mexicanos en la década de 1950; y cómo las pruebas atómicas afectaron a la salud de los habitantes de la cuenca de Tularosa, a sotavento de la primera detonación nuclear del mundo. También habla de la producción de pozos de plutonio que se está llevando a cabo en la actualidad.

Hace poco me senté con Myrriah Gómez para hablar de su libro, que comenzó como una tesis doctoral y creció a partir de ahí.

También compartimos algunas de nuestras experiencias comunes. Como nativa de Truchas, Nuevo México, yo misma perdí a un familiar por una enfermedad relacionada con su trabajo en Los Álamos.

Esta entrevista ha sido editada por razones de longitud y claridad.

Searchlight New Mexico: El libro comienza con Los Álamos y el Proyecto Manhattan, pero luego echa un vistazo a lo que ha sucedido desde la llegada de los primeros científicos a la Mesa del Pajarito. ¿Cómo decidiste convertirlo en un libro, en esencia, sobre todo Nuevo México?

Myrriah Gómez: Como todo cambió en el Nuevo México con el colonialismo nuclear, empecé a ampliar mi enfoque. Empecé a ver cómo el complejo industrial nuclear había afectado realmente a otras partes del Nuevo México.

En 2016, comencé a trabajar con el Consorcio Tularosa Basin Downwind (TBDC). Y me habían pedido que ayudara a escribir su evaluación de impacto en la salud y así me tomé un descanso de mi investigación durante un par de años para centrarme por completo en eso.

Para mí, eso me devolvió a la pregunta que me había hecho el comité de mi tesis doctoral: "¿Cómo vas a devolver esta investigación a la comunidad?" En ese momento empecé a hacer más trabajo de defensa con grupos activistas como Concerned Citizens for Nuclear Safety y TBDC.

En el libro, usted menciona a familiares que murieron y a personas de la comunidad que han sufrido por trabajar en Los Álamos o por vivir a sotavento del emplazamiento de Trinity, donde se detonó el primer artefacto nuclear. ¿Cómo se sintió al tener que escuchar algunos de esos testimonios, como usted los llama?

Quedé muy traumatizado después de trabajar con los "downwinders". La gente de las zonas cercanas a Trinity y sus descendientes están tan plagados de enfermedades ahora mismo que es increíble. Una de las anécdotas más difíciles que nunca podré olvidar fue una conversación durante el desayuno con una mujer cuya bisnieta tenía el mismo tumor cerebral que su marido. Se trataba de un raro tumor cerebral

cuya causa principal era la contaminación radiactiva.

Los testimonios en torno al sitio de Trinity fueron los más difíciles de escuchar para mí porque son muchos y muy recientes, y son personas que están sufriendo en este momento.

Hay muchos traumas y muchos daños en las familias, familias que pueden decir que los laboratorios han sido buenos y malos para nosotros. Y creo que eso es lo que lo hace tan difícil. Mientras que en otras partes del estado, como el sur de Nuevo México, nadie dice que esto ha sido bueno para nosotros, porque no tienen la misma dependencia económica del complejo industrial nuclear que tiene el norte de Nuevo México.

La evaluación del impacto en la salud en la que trabajaste -acertadamente titulada "Sin conocimiento, sin voluntad y sin compensación"- detallaba un mayor riesgo de cáncer, muerte y lluvia radiactiva a largo plazo. ¿Cuál fue la respuesta?

Publicamos la evaluación del impacto en la salud en febrero de

Vea [Nuclear/Esp](#), página 22

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State News / Noticias del Estado

The Player-Coaches of Addiction Recovery Work Without Boundaries

COLORADO

By Rae Ellen Bichell

Sarah Wright stops by her peer support specialist's hotel room-turned-office in this Denver suburb several times a day.

But her visit on a Wednesday morning in mid-October was one of her first with teeth.

The specialist, Donna Norton, had pushed Wright to go to the dentist years after homelessness and addiction had taken a toll on

her health, down to the jawbone.

Wright was still getting used to her dentures. "I haven't had teeth in 12½, 13 years," she said, adding that they made her feel like a horse.

A new smile was Wright's latest milestone as she works to rebuild her life, and Norton has been there for each step: opening a bank account, getting a job, developing a sense of her own worth.

Wright's voice started to waver when she talked about Norton's role in her life during the past few months. Norton wrapped her arms, adorned with tattoos of flames,

spiderwebs, and a zombie Johnny Cash, around Wright.

"Oh, muffin," she said. "I'm so proud of you."

Norton, 54, is a Harley-riding, bulldog-loving, eight-years-sober grandmother and, professionally, "a cheerleader for the people that look bad on paper."

People like her. "If you were to look me up on paper, you wouldn't be in this room with me," Norton said. "You would not let me near your house."

If she were a therapist or social worker, hugging and sharing her experiences with drugs and the law might be considered a breach of professional boundaries. But as a peer support specialist, that's often part of the job.

"I have no boundaries," Norton said. "F— off," she said, "is a term of endearment here."

Norton works for the Hornbuckle Foundation, which provides peer support to participants in the SAFER Opportunities Initiative. SAFER provides short-term shelter in the hotel for people in Arapahoe County who are homeless and have mental health or substance use disorders.

Peer support specialists are themselves in recovery and are employed to help others. As billions of dollars in opioid settlement funds roll out to states and localities, local leaders are deciding what to do with the money. Supporting and training peer specialists, whose certification requirements vary by state, are among the options.

States, counties, municipalities, and tribes filed thousands of lawsuits against drug companies and wholesalers that are accused of fueling the opioid crisis. Many of those cases were lumped together into one mega-lawsuit. This year, four companies settled out of court, agreeing to pay \$26 billion over 18 years. Participating states must follow guidelines for how the money can be spent.

In Colorado, hundreds of millions of dollars from that settlement (and a few others) will go to local governments and regional groups, several of which submitted plans to use some of the money for peer support services.

David Eddie, a clinical psychologist and a research scientist at the Recovery Research Institute at Massachusetts General Hospital, said peer recovery support services have "been gaining a lot of traction in recent years."

According to the Substance Abuse and Mental Health Services



Donna Norton embraces client Sarah Wright in Norton's hotel room-turned-office in Centennial, Colorado. / Donna Norton abraza a la cliente Sarah Wright en la habitación de hotel convertida en oficina de Norton en Centennial, Colorado.

Administration, "mounting evidence" shows that working with a peer specialist can result in better recovery outcomes, from greater housing stability to reduced rates of relapse and hospitalization. A report by the U.S. Government Accountability Office identified peer support services as a promising practice in treating adults with substance use disorders. In many states, peer specialists are reimbursed through Medicaid.

"They can plug a really important gap," Eddie said. "They can do things that we as clinicians can't do."

They can, for example, help navigate the bureaucracy of the child protective services system, about which clinicians might have little knowledge, or take someone out to coffee to build a relationship. If a person stops showing up to therapy, Eddie said, a peer support specialist "can physically go and look for somebody and bring them back to treatment — help them reengage, reduce their shame, destigmatize addiction."

Norton has, for instance, picked up a client who called her from an alley after being discharged from a hospital stay for an overdose.

"Some people will tell you, 'I decided I was going to get in recovery, and I never had to drink, drug, or use again.' That's not my experience. It took me 20 years to get my first year clean and sober. And that was trying every day," said Norton from her office, her Vans planted just inches from a basket that lives under her desk: It contains three opioid overdose reversal kits stocked with Narcan.

Her office, warmed by the sunlight coming through a south-facing window and the nearly constant rotation of people plopping onto the couch, contains a shelf of essential items. There are tampons, for whoever needs them — Norton

will "never forget" the time she got a ticket for stealing tampons from a grocery store while she was homeless — and urine analysis kits, for determining whether someone is high versus experiencing psychosis.

“

"Some people will tell you, 'I decided I was going to get in recovery, and I never had to drink, drug, or use again.' That's not my experience. It took me 20 years to get my first year clean and sober. And that was trying every day."

Donna Norton, Hornbuckle Foundation

She teaches "stop, drop, and roll" as a coping mechanism for when people are feeling lost and thinking about using substances again. "If you're on fire, what do you do?" Norton said. "You stop immediately, you lay on the ground, you roll and get yourself out. So I'm like, 'Go to bed. Just go to sleep.' People are like, 'That's not a wellness tool.'"

"It is," Audrey Salazar chimed in. Once, when Salazar was close to relapsing, she stayed with Norton for a weekend. "I literally just slept," Salazar said. The two rested and ate Cocoa Puffs and Cheez-Its by the box.

"It was so bad," Norton said of the junk food binge. But the weekend got Salazar back on track. Working with a peer support specialist who has "walked the same walk," Salazar said, "holds you accountable in a very loving way."

That October day, Norton pivoted from nagging one person to

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Los Mentores Trabajan, Sin límites, en la Recuperación de Adicciones



Foto: Rae Ellen Bichell / KHN

Una gran parte del trabajo de Donna Norton como especialista en apoyo de pares con la Fundación Hornbuckle es construir relaciones con personas en las primeras etapas de recuperación de una adicción. / A big part of Donna Norton's job as a peer support specialist with the Hornbuckle Foundation is building relationships with people in the early stages of recovery from substance use disorders.

COLORADO

Por Rae Ellen Bichell

Sarah Wright visita a su mentora varias veces al día, en la habitación de hotel transformada en oficina en este suburbio de Denver.



“Algunas personas te dirán: ‘Decidí que me iba a recuperar y nunca más iba a beber, drogarme o consumir’. Esa no es mi experiencia. Me tomó 20 años lograr mi primer año limpia y sobria. Y significó intentarlo todos los días”.

Donna Norton, Fundación Hornbuckle

Pero su visita de un miércoles por la mañana a mediados de octubre fue una de las primeras con dientes.

La especialista en ayuda a pares, Donna Norton, había impulsado a Wright a ir al dentista años después de que la falta de vivienda y la adicción afectaran su salud, literalmente hasta la mandíbula.

Wright todavía se estaba acostumbrando a su dentadura postiza. “No he tenido dientes en 12, 13 años”, dijo, y agregó que la hacían sentir como un caballo.

Una nueva sonrisa fue el hito más reciente de Wright mientras trabaja para reconstruir su vida, y Norton ha estado allí en cada paso: al abrir una cuenta bancaria, conseguir un trabajo, desarrollar un sentido de autoestima.

La voz de Wright comenzó a temblar cuando habló sobre el papel de Norton en su vida durante

los últimos meses. Norton envolvió a Wright en sus brazos, adornados con tatuajes de llamas, telarañas y un zombi Johnny Cash.

“Oh, muffin”, le dijo. “Estoy tan orgullosa de ti”.

Norton, de 54 años, es una abuela que maneja una Harley, ama a los bulldogs, lleva ocho años sobria y, profesionalmente, “es una persona que anima a los que se ven mal en papel”.

La gente la quiere. “Si me buscaras en un papel, no estarías en esta habitación conmigo”, dijo Norton. “No me dejarías acercarme a tu casa”.

Si fuera terapeuta o trabajadora social, abrazar y compartir sus experiencias con las drogas y la ley podría considerarse cruzar la línea de los límites profesionales. Pero como especialista en apoyo de pares, a menudo eso es parte del trabajo.

“No tengo límites”, dijo Norton. “A la m...”, dijo, “aquí es un término cariñoso”.

Norton trabaja para la Fundación Hornbuckle, que brinda apoyo entre pares a los participantes en la SAFER Opportunities Initiative, que ofrece refugio a corto plazo en el hotel para personas del condado de Arapahoe que no tienen hogar y tienen trastornos de salud mental o adicciones.

Los especialistas en apoyo a pares están ellos mismos en recuperación y se los contrata para ayudar a otros. A medida que se distribuyen miles de millones de dólares en fondos para acuerdos por opioides a los estados y localidades, los líderes locales deciden qué hacer con el dinero.

Entre las opciones están apoyar y capacitar a estos especialistas, cuyos requisitos de certificación varían según el estado.

Los estados, condados, municipios y naciones indígenas presen-

taron miles de demandas contra las compañías farmacéuticas y los mayoristas acusados de alimentar la crisis de los opioides. Muchos de esos casos se convirtieron en grandes demandas colectivas.

Este año, cuatro empresas llegaron a un acuerdo extrajudicial y acordaron pagar \$26,000 millones durante 18 años. Los estados participantes deben seguir las pautas sobre cómo se puede gastar el dinero.

En Colorado, cientos de millones de dólares de ese acuerdo (y algunos otros) se destinarán a gobi-

ernos locales y grupos regionales, varios de los cuales presentaron planes para utilizar parte del dinero en servicios de apoyo a pares.

David Eddie, psicólogo clínico y científico investigador del Recovery Research Institute del Hospital General de Massachusetts, dijo que los servicios de apoyo de recuperación entre pares han “ganado mucha fuerza en los últimos años”.

De acuerdo con la Administración de Servicios de Salud Mental y Abuso de Sustancias, la “evidencia creciente” muestra que trabajar con un par especialista

puede generar mejores resultados de recuperación, desde una mayor estabilidad en la vivienda hasta tasas más bajas de recaídas y hospitalizaciones.

Un informe de la Oficina de Responsabilidad del Gobierno de EE.UU. identificó los servicios de apoyo entre pares como una práctica prometedora en el tratamiento de adultos con adicciones. En muchos estados, estos especialistas reciben un reembolso a través de Medicaid.

Vea [Recuperación](#), página 19

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State News / Noticias del Estado

Students Learn About the State's Deadliest Day in History

COLORADO

By Ann Schimke

Teacher Sarah Malerich read a letter to the students gathered in her history classroom in the southeastern Colorado town of Kiowa.

The eyewitness account described how U.S. soldiers attacked a peaceful creekside camp at daybreak, killing more than 230 Cheyenne and Arapaho villagers.

"It was hard to see little children on their knees have their brains beat out by men professing to be civilized," Malerich said, quoting the letter.

Students murmured "oh my God" and "geez" as Malerich read about the atrocities — the most graphic of which she'd excised. In that moment, the horrors of the Sand Creek Massacre, which unfolded on Colorado's Eastern Plains more than 150 years ago, became uncomfortably real.

"I'm so upset with history," said Mariah Vigil-Gonzales, a 17-year-old junior at Kiowa High School. "I wish we had a time machine."

Other students quickly chimed in, imagining how they could

change the events of that long-ago November day. A girl said, "Expose Chivington," referring to the colonel who led the attack.

"It's a story that needs to be told. It's a story that needs to be respected." Gail Ridgely, Northern Arapaho Tribal Elder

So much about the classroom scene was unusual. Few Colorado students learn much about the Sand Creek Massacre — the deadliest day in Colorado history — and even fewer spend several days studying the topic as part of a Native American history class as Malerich's students did.

The new course is timely, coming as efforts to commemorate and elevate the Sand Creek Massacre are gaining steam across the state. Colorado's history museum in Denver unveiled an exhibit on the massacre last month, and earlier this fall, federal officials announced a major expansion of the national historic site marking

the massacre — about a two-hour drive from Kiowa. In addition, new social studies standards include the Sand Creek Massacre on a list of genocides that Colorado students should study before graduation.

The Sand Creek Massacre occurred on Nov. 29, 1864, when U.S. troops attacked a camp of Native Americans who'd been assured by territorial officials that they'd be safe at that site. Many Cheyenne and Arapaho chiefs who'd sought peace with the U.S. government were among the murdered, upending the tribal power structure and fueling decades of war in the West.

"It's a story that needs to be told. It's a story that needs to be respected," said Gail Ridgely, a Northern Arapaho tribal elder who lives on the Wind River Reservation in Wyoming.

Ridgely, who is the great-great-grandson of Little Raven, a peace chief who survived the massacre, said the episode contributed to the displacement of the Cheyenne and Arapaho from their homeland in Colorado.

"After the massacre, we were hunted," he said.



Brooke Mills, left, a junior at Kiowa High School, in Colorado, talks with teacher Sarah Malerich and classmates during an October lesson on the Sand Creek Massacre.

It was only last year that the state formally rescinded the 1864 proclamation that allowed settlers to "kill and destroy" Native Americans and steal their property.

Malerich believes there's lots of good things to highlight in American history, but that it's important to teach about shameful episodes like the Sand Creek Massacre, too.

"What can we learn from that?" she said. "We can't go back and save those peoples' lives or anything, but what sort of ways can we kind of atone for that?"

Mascot law begets new class

Malerich's Native American history class exists largely because of a 2021 state law banning Native American mascots in Colorado schools — a measure lawmakers saw as a step toward "justice and healing to the descendants of the survivors of the Sand Creek Massacre, most notably the Cheyenne and Arapaho tribes."

Following the law's passage, the 318-student Kiowa district, which is crisscrossed by streets with names like Ute Avenue and Comanche Street, sought to retain its Indians nickname. Leaders there asked the Kiowa Tribe of Oklahoma to approve continued use of the name and mascot, a scenario allowed under the law. The tribe agreed to the request, updating a 2005 agreement, as long as the district met certain conditions, including providing "a curriculum that teaches American Indian History."

Strasburg High School, which also uses the Indians nickname, and Arapahoe High School in Centennial, which uses the Warriors nickname, have similar agreements with the Northern Arapaho tribe.

The agreement to keep the mascot was "a gigantic win for our community," said Kiowa district Superintendent Travis Hargreaves. "Teachers are coming with more and more ideas of how we can honor that."

One of those ideas was the new semester-long history course, which will be a graduation requirement for district students starting with the class of 2025. Malerich said she was excited to launch the class this fall, but also nervous because she wanted to do it justice and couldn't find many resources designed for high school students.

Please contact COLOR about upcoming community forums on the "Know Your Rights" training for immigrant families and the "What's At Stake?" information sessions regarding your health care coverage.

Contacta las oficinas de COLOR para obtener información de los próximos foros comunitarios sobre inmigración y el taller Conozca Sus Derechos. En los foros puedes saber más sobre como puede verse afectada tu cobertura médica mediante el taller ¿Qué está en juego?



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State News / Noticias del Estado

Borderland Ministries Helps Migrants and Asylum Seekers

NEW MEXICO

By Nicole Maxwell

Ana Reza has served as bridge chaplain for the Rio Grande Borderland Ministries of the Episcopal Diocese of the Rio Grande for about three years.

The bridge chaplain moves back and forth between the U.S. and México to greet incoming asylum seekers or immigrants seeking legal entry into the U.S.

"I do want people to know how grateful we are in everything we've



Rev. Kathy Hudak speaks to a group of asylum seekers as part of the Rio Grande Borderland Ministries. She is presenting a video on the rights the asylum-seekers have. / La reverenda Kathy Hudak habla a un grupo de solicitantes de asilo en el marco de Rio Grande Borderland Ministries. Presenta un video sobre los derechos de los solicitantes de asilo.

done so far and we look forward to build new relationships and to continue to build the new relationships we have now," Reza said. "The need is there."

Sometimes Reza sees up to 900 people a day coming across the border.

"It's a lot of work. Pray for us that we be able to continue to provide a safe space because if it wasn't for the shelters, Border Patrol would just drop them off at the airport and we see how that's going," Reza said.

There is a government-run shelter in Las Cruces with 29 staff



"Pray for us that we be able to continue to provide a safe space because if it wasn't for the shelters, Border Patrol would just drop them off at the airport and we see how that's going."

Ana Reza, Rio Grande Borderland Ministries

members that just received about \$1 million in Federal Emergency

See **Ministries** on page 21

Borderland Ministries Ayuda a los Migrantes y Solicitantes de Asilo

NEW MEXICO

Por Nicole Maxwell

Ana Reza ha servido como capellán puente para los Ministerios Fronterizos de Río Grande de la Diócesis Episcopal de Río Grande durante unos tres años.

El capellán puente va y viene entre Estados Unidos y México para recibir a los solicitantes de

asilo o a los inmigrantes que buscan entrar legalmente en Estados Unidos.

"Quiero que la gente sepa lo agradecidos que estamos en todo lo que hemos hecho hasta ahora y esperamos construir nuevas relaciones y seguir construyendo las nuevas relaciones que tenemos ahora", dijo Reza. "La necesidad está ahí".

A veces, Reza ve hasta 900 personas al día que cruzan la frontera.

"Es mucho trabajo. Recen por nosotros para que podamos seguir proporcionando un espacio seguro, porque si no fuera por los refugios, la Patrulla Fronteriza se limitaría a dejarlos en el aeropuerto y ya vemos cómo va eso", dijo Reza.

Hay un refugio administrado por el gobierno en Las Cruces con 29 miembros del personal que acaba de recibir alrededor de 1 millón de dólares en fondos de la Agencia

Federal de Gestión de Emergencias (FEMA), dijo Reza.

"Creo que es una forma más saludable de gestionar las cosas", dijo Reza. "Es un buen modelo que nuestro gobierno necesita para tener un lugar donde nosotros, como gente de pastoral, podamos ir y ser pastorales con la gente en lugar de dirigir el refugio apenas y como gerente mis voluntarios que



"Recen por nosotros para que podamos seguir proporcionando un espacio seguro, porque si no fuera por los refugios, la Patrulla Fronteriza se limitaría a dejarlos en el aeropuerto y ya vemos cómo va eso".

Ana Reza, Ministerios Fronterizos de Río Grande

Vea **Ministerios**, página 25

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NMAEA Names Elena Baca Art Educator of the Year



Elena Baca, has more than 25 years of experience working in museums, higher education, informal science, and art education.

NEW MEXICO

The National Hispanic Cultural Center (NHCC) recently announced that Elena Baca, Educator & Program Coordinator for the Visual Arts program at the NHCC, has received the Museum Education Art Educator of The Year Award from the New Mexico Art Education Association (NMAEA).

The award is given to an educator whose exemplary practices and contributions to the field of museum education are deserving

of recognition. The award is one of six given out annually to educators who work in different educational environments.

"The National Hispanic Cultural Center has many treasures – most of all, our talented and dedicated staff," said Executive Director Dr. Margie Huerta. "We're so excited to see Elena's hard work, empathy, and passion for education recognized by her peers from across New México."

See **Baca** on page 23



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National News/Noticias Nacionales

'Love Wins Again': Senate Passes Bill to Protect Same-Sex, Interracial Marriage

By Jessica Corbett

Rights groups and other supporters of marriage equality celebrated Tuesday after 12 Senate Republicans joined with all Democrats present to pass protections for same-sex and interracial partnerships.

The Respect for Marriage (RFM) Act does not confirm the right of same-sex couples to marry nationwide, as the U.S. Supreme Court did in *Obergefell v. Hodges*, but rather requires states to recognize their marriage licenses. It also does not block states from banning same-sex marriage if the high court's 2015 ruling is overturned—as Justice Clarence Thomas *teased* in his concurring opinion for the June decision that ended national abortion rights.

While some have criticized the legislation for falling short of what's needed and *pandering* to religious groups, the 61-36 Senate vote was still widely heralded as historic progress. The amended version is expected to again pass the Democrat-held House—which initially *passed* the bill in July—before reaching the desk of President Joe Biden, who *reaffirmed* that he

"will promptly and proudly sign it into law."

"As the votes in Congress attest, LGBTQ+ people belong and are part of our families, our communities, and our country. This is a critical victory on the road to the day when all people are fully protected from discrimination and have the freedom to make decisions about their lives and families," said Mary Bonauto, senior director of civil rights and legal strategies at GLBTQ Legal Advocates & Defenders (GLAD), who argued the *Obergefell* case.

Lambda Legal chief legal officer Jennifer C. Pizer *declared* that "today we are witness to the imminent final erasure of the discriminatory federal Defense of Marriage Act (DOMA), which has been an ugly stain on our federal statute books since 1996."

As Pizer explained: "Key parts of that hurtful law haven't been enforceable since 2013 thanks to our prior, much more fair-minded U.S. Supreme Court's historic ruling in *United States v. Windsor*. And state bans on same-sex couples marrying have been unenforceable since that court's... *Obergefell v. Hodges* decision. But even if largely dor-

mant since *Obergefell*, those marriage bans still live on the books in many states. With the current extremist orientation of the court raising concerns that *Obergefell* may be next on the court's hit list, married same-sex couples have faced the possibility that their marriages would once again be recognized in one state, but not another.

"The Respect for Marriage Act addresses that concern. While not perfect, this legislation ensures marriages solemnized validly anywhere in these United States are valid everywhere in our country without government discrimination based on sex, race, ethnicity, or national origin. We applaud the bipartisan group that understood the urgency and worked hard to find the path to mitigate the harms in case the Court were to take the outrageous, discriminatory step of erasing the fundamental right to marry."

Retiring Republican Sens. Ben Sasse (Neb.) and Pat Toomey (Pa.) did not vote on Tuesday; nor did Democratic Sen. Raphael Warnock (Ga.), who is *campaigning* for a December 6 runoff against GOP challenger Herschel Walker—a former football player who earlier this month *delivered* an "unhinged transphobic speech" in the aftermath of a deadly mass shooting at an LGBTQ+ nightclub in Colorado.

The bill has been spearheaded by Sens. Tammy Baldwin (D-Wis.), Susan Collins (R-Maine), Rob Portman (R-Ohio), Kyrsten Sinema (D-Ariz.), and Thom Tillis (R-N.C.). The other nine Republicans who voted for it are Sens. Roy Blunt (Mo.), Richard Burr (N.C.), Shelley Moore Capito (W.Va.), Joni Ernst (Iowa), Cynthia Lummis (Wyo.), Lisa Murkowski (Alaska), Mitt Romney (Utah), Dan Sullivan (Alaska), and Todd Young (Ind.).

"By passing this bill, the Senate is sending a message that every American needs to hear: No mat-

ter who you are or who you love, you too deserve dignity and equal treatment under the law. As the chamber knows, this is personal to me. And the first people I will call when this bill passes will be my daughter and her wife," said Senate Majority Leader Chuck Schumer (D-N.Y.).

“

"While we welcome the historic vote on this measure, members of Congress must also fight like trans lives depend on their efforts because trans lives do."

James Esseks, ACLU's LGBTQ & HIV Rights Project

"None of this was inevitable. At the urging of my colleagues, we took the calculated risk of *holding off* on a vote back in September, because they believed with more time we could build enough bipartisan support to push this bill over the finish line. Today, we have vindication the wait was well worth it," he added. "I thank my colleagues for their work, and above all I want to thank the American people, the vast majority of whom understand deep in their hearts that the inexorable march towards equality is what America is all about."

"Today's bipartisan vote in the Senate to pass the Respect for Marriage Act is a proud moment for our country and an affirmation that, notwithstanding our differences, we share a profound commitment to the principle of equality and justice for all," said National Center for Lesbian Rights executive director Imani Rupert-Gordon. "For the first time in our collective history, Congress has taken a concrete step to

protect marriage equality in federal law."

"While Congress has taken an important step toward," Rupert-Gordon added, "it is incumbent on all of us to continue to push for passage of the comprehensive Equality Act, which would protect LGBTQ individuals and our families from discrimination in all aspects of our everyday lives. Today we celebrate this win, tomorrow we continue to fight for the justice and equity that every American deserves."

James Esseks, director of the ACLU's LGBTQ & HIV Rights Project, similarly *celebrated* the development while also urging lawmakers to go further—even though action in the next two years is unlikely, with the GOP set to seize control of the House in January after winning a narrow majority earlier this month.

"For the last seven years, LGBTQ families across the country have been able to build their lives around their right to marriage equality," said Esseks. "The Respect for Marriage Act will go a long way to ensure an increasingly radical Supreme Court does not threaten this right, but LGBTQ rights are already under attack nationwide."

"Transgender people especially have had their safety, dignity, and health care threatened by lawmakers across the country, including by members of this Congress," he stressed. "While we welcome the historic vote on this measure, members of Congress must also fight like trans lives depend on their efforts because trans lives do."

Jessica Corbett is a Staff Writer with Common Dreams. This article/oped is republished from Common Dreams under a Creative Commons license.

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Cárdenas/Esp

carga y complementar la infraestructura de los puertos fronterizos de entrada, dejándonos más vulnerables ante el tráfico de drogas. Además, continúan con el mismo mensaje y las artimañas políticas sobre los inmigrantes y la seguridad fronteriza que logran titulares de prensa en Fox y Breitbart, pero que dejan de lado al pueblo estadounidense.

Los estadounidenses exigen una reforma migratoria sensata que incluya abordar la frontera; pero

el representante McCarthy y los republicanos de la Cámara están muy atareados jugando a la política y apurados en sus elecciones de liderazgo como para ocuparse de ello y proponer soluciones reales. Quieren continuar con la fallida estrategia política de atacar a los inmigrantes y a los secretarios del gabinete de origen latino, y entonces se preguntan después de cada elección por qué no mejoran con los votantes latinos. Simplemente se niegan a aprender.

Necesitamos urgentemente un sistema de inmigración moderno, que incluya abordar los retos de la frontera. Pero una vez más, resolver problemas no está en la agenda de McCarthy. Dividir y hacer a Estados Unidos menos seguro parece ser su prioridad principal.

Vanessa Cárdenas es Directora Ejecutiva de America's Voice.

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drive from Sioux Falls two and a half hours away each weekend to go see them. But on our third visit, the foster family tried to keep us from visiting. I thought the agreement was that we were working on getting these children placed back with us, but the foster family kept trying to block our visits. DSS representatives warned me: "You're going to have a battle on your hands — the foster family wants to adopt these children."

I kept thinking, "I need to do something about this, because I'm going to lose my nephews." I talked to someone I knew on our tribal council and then to our tribal president and told them what was going on. I told them I was afraid I was going to lose my nephews, because we were coming down to the wire, and the foster family got a lawyer to try to keep our nephews from us. They even tried to argue that my oldest nephew was not an enrolled tribal member, which would have made him ineligible for protection under ICWA. If that had happened, the foster family would have been able to adopt him right away. But thankfully, my brother did fill out tribal enrollment papers for my older nephew years ago — it turned out that DSS just had never turned them into the court.

Our tribal president ended up hiring a lawyer to help me fight for my nephews and we went to court. ICWA ended up saving us. If one of my nephews was not a Native American child, a non-Native person would have been able to adopt them without any question, and I would have lost them. But after a three and a half year battle, I was finally able to legally adopt my nephews under ICWA.

My two nephews are now 8 and 4 years old. Once we were reunited, I felt relieved, like a lot of pressure was taken off my shoulders. I was happy that the fight was finally over and that we could finally just live our lives. I want to help more people to understand ICWA and to tell them to not give up. If I didn't talk to somebody and try to get

help, they would have been gone. But I fought and fought and never gave up. It makes you think — how many more people, how many children who are sacred to Native American people, do you think we lost like that, in this system?

My nephews love me for what I've done because now they know a lot about powwows, everything to do with the tribe, and our ancestors. Before, they didn't know any of that. They didn't know what a powwow was. They didn't know what fry bread was, or what Indian tacos were. But they do now. Now, they can have a better understanding of their culture and where they came from.

If ICWA was not put in place, I would have lost my nephews. The ICWA guidelines are important, but the state has to follow them. When my nephews were first placed in the system, my tribe was supposed to be involved from the get go, but they weren't. Under ICWA, it was the responsibility of a DSS worker to call our family and tribe to let them know that these children were placed in a foster home with non-Native American families, but that didn't happen. Our tribe needs to know that these children are in this system. And they should have known about it a long time ago.

When government workers don't follow the ICWA guidelines, it hurts our people by allowing our children to be adopted out to other families and away from their tribe. ICWA is there to protect us, and DSS needs to do more to help these Native American children be placed back with their families.

ICWA helps us keep our children with their families like they should be. Our children need to stay with us, and we need to keep our families together.

Eva López is a Communications Strategist with the American Civil Liberties Union of Colorado

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Recovery



Donna Norton meets with Ian Dereus and his dog, Lola, at the hotel in Centennial, Colorado, where Norton helps people recovering from mental health and substance use disorders. / Donna Norton se reúne con Ian Dereus y su perra, Lola, en el hotel de Centennial, Colorado, donde Norton ayuda a las personas a recuperarse de trastornos de salud mental y abuso de sustancias.

make a doctor's appointment, to getting someone else set up with a food pantry, to figuring out how to respond to the bank that told a third client that an account couldn't be opened without a residential address. She also worked on lowering the defenses of a newcomer, a sharply dressed man who seemed skeptical of the program.

Some people come to Norton after being released from the county jail, others by word of mouth. And Norton has recruited people in parks and the street. The newcomer applied after hearing about the program in a homeless shelter.

Norton decided that sharing a little about herself was the way to go with him.

"My experience is jails and hospitals and institutions. I've got an old number," meaning a convict number. "And I have eight years drug-free," she recalled telling him. "My office is down the hall. Let's get some paperwork done. Let's do this."

Norton is one of seven peers on staff with the Hornbuckle Foundation, which estimates that it costs about \$24,000 a month to provide peer services to this group of residents, with peer specialists working full time make about \$3,000 a month plus \$25 an hour per client. Norton's office is the hub of activity for a floor in one hotel where about 25 people participating in the SAFER Opportunities Initiative live while recovering from substance use disorders until they "graduate" to another hotel, located next door. From there, they'll move on to their own housing, which staffers often help them find.

While in the program, residents meet at least once a week with a case manager, a therapist, and a peer support specialist, in addition to attending group meetings, which take place every day except Sundays and are all run by peers.

Kyle Brewer, based in Arkansas, is the peer specialist program manager for NAADAC, the Association for Addiction Professionals (formerly the National Association for Alcoholism and Drug Abuse Counselors). Brewer, who said his life derailed after he started using prescription opioids to manage the pain from a wisdom tooth removal, said opioid settlement funds present an opportunity to support the people who work on the ground.

"When we're working and talking and troubleshooting different approaches to solve the opioid crisis, we should have the people that have been directly affected by those issues in the room, guiding those conversations," he said.

Toward the end of the day, Norton ran into the new guy in the hallway again, this time on his way back from the ice machine.

"Eight years clean. My hat goes off to you," he said.

"I started with one day," said Norton.

"Well, I'll start with one hour," said the new guy.

He said he needed to clean out his car, where he'd been living. He said he has trouble putting his jeans on in the morning after losing a thumb to frostbite. He wanted to find a part-time job. He has trauma to work through in therapy. His mother died about a year and a half ago.

"Friday night, we're going to the movies," said Norton.

"Oh, cool," he said. "I want to see 'Top Gun,' the new one."

Rae Ellen Bichell is a Colorado Correspondent for with Kaiser Health News, the newsroom of KFF (Kaiser Family Foundation), which produces in-depth journalism on health.

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Recuperación

"Pueden llenar un vacío realmente importante", dijo Eddie. "Pueden hacer cosas que nosotros, como médicos, no podemos hacer".

Pueden, por ejemplo, ayudar a navegar la burocracia del sistema de servicios de protección infantil, sobre el cual los médicos pueden tener poco conocimiento, o invitar a alguien a tomar un café para construir una relación. Si una persona deja de asistir a la terapia, dijo Eddie, un especialista en apoyo de pares "puede ir físicamente a buscar a alguien y traerlo de vuelta al tratamiento, ayudarlo a volver a participar, reducir su vergüenza, eliminar el estigma de la adicción".

Norton, por ejemplo, recogió a un cliente que la llamó desde un callejón después de ser dado de alta de un hospital por una sobredosis.

"Algunas personas te dirán: 'Decidí que me iba a recuperar y nunca más iba a beber, drogarme o consumir'. Esa no es mi experiencia. Me tomó 20 años lograr mi primer año limpia y sobria. Y significó intentarlo todos los días", dijo Norton desde su oficina. En una canasta debajo de su escritorio tiene tres kits de reversión de sobredosis de opioides surtidos con Narcan.

Su oficina, tibia por la luz del sol que entra por una ventana orientada al sur y la rotación casi constante de personas que se dejan caer en el sofá, tiene un estante con artículos esenciales. Hay taponos, para quien los necesite — Norton "nunca olvidará" la vez que recibió una multa por robar taponos en una tienda de comestibles mientras no tenía hogar— y kits de análisis de orina, para determinar si alguien está drogado o experimentando psicosis.

Norton enseña a "parar, tirarse al piso y rodar" como un mecanismo de afrontamiento cuando las personas se sienten perdidas y piensan en volver a consumir. "Si estás en crisis, ¿qué haces?", dijo Norton. "Te detienes de inmediato, te recuestas en el suelo, ruedas y sales. Así que digo 'Vete a la cama. Solo ve a dormir'. La gente dice: 'Esa no es una herramienta de bienestar'".

"Lo es", intervino Audrey Salazar. Una vez, cuando Salazar estaba a punto de recaer, se quedó con Norton un fin de semana. "Literalmente me dormí", dijo Salazar. Las dos descansaron y comieron Cocoa Puffs y Cheez-Its de la caja.

"Fue tan malo", dijo Norton sobre el atracón de comida chatarra. Pero el fin de semana volvió a encarrilar a Salazar. Trabajar

con un especialista en apoyo de pares que ha "recorrido el mismo camino", dijo Salazar, "te vuelve responsable de una manera muy amorosa".

Ese día de octubre, Norton pasó de regañar a una persona para que hiciera una cita con el médico, a conseguir que otra persona creara una despensa de alimentos, a descubrir cómo responder al banco que le dijo a un tercer cliente que no se podía abrir una cuenta sin una dirección residencial. También trabajó en bajar las defensas de un recién llegado, un hombre elegantemente vestido que parecía escéptico del programa.

Algunas personas llegan a Norton después de haber sido liberadas de la cárcel del condado, otras por el boca en boca. Y Norton ha reclutado gente en los parques y en la calle. El recién llegado aplicó después de enterarse del programa en un refugio para personas sin hogar.

Norton decidió que compartir un poco sobre ella misma era el camino a seguir con él.

"Mi experiencia son las cárceles, los hospitales y las instituciones. Tengo un número antiguo, es decir, un número de convicto. 'Y tengo ocho años sin drogas'", recordó haberle dicho. "Mi oficina está al final del pasillo. Hagamos algunos trámites. Hagámoslo".

Norton es uno de los siete pares en el personal de la Fundación Hornbuckle, que estima que cuesta alrededor de \$24,000 por mes para brindar servicios de pares a este grupo de residentes, y los especialistas que trabajan a tiempo completo ganan alrede-

dor de \$3,000 por mes más \$25 por hora por cliente.

La oficina de Norton es el centro de actividad de un piso en un hotel donde viven unas 25 personas que participan en la Iniciativa SAFER mientras se recuperan de los trastornos adicciones hasta que se "gradúan" en otro hotel, ubicado al lado. A partir de ahí, se mudarán a su propia vivienda, que los empleados a menudo les ayudan a encontrar.

Mientras están en el programa, los residentes se reúnen al menos una vez a la semana con un administrador de casos, un terapeuta y un especialista en apoyo de pares, además de asistir a reuniones grupales, que se llevan a cabo todos los días excepto los domingos y están dirigidas por compañeros.

Kyle Brewer, con sede en Arkansas, es el administrador del programa de especialistas en pares de NAADAC, la Asociación de Profesionales en Adicción (anteriormente, la Asociación Nacional de Consejeros sobre Alcoholismo y Abuso de Drogas). Brewer, quien dijo que su vida se descarriló después de que comenzó a usar opioides recetados para controlar el dolor de la extracción de una muela de juicio, dijo que los fondos de acuerdos por opioides presentan una oportunidad para apoyar a las personas que trabajan con las personas necesitadas.

"Cuando estamos trabajando y hablando y resolviendo problemas de diferentes enfoques para resolver la crisis de los opioides, deberíamos tener a las personas que se han visto directamente afectadas por esos problemas en la sala, guiando esas conversaciones", dijo.

Hacia el final del día, Norton volvió a encontrarse con el muchacho nuevo en el pasillo, esta vez cuando regresaba de la máquina de hielo.

"Ocho años limpio. Me quito el sombrero ante ti", dijo.

"Empecé con un día", dijo Norton.

"Bueno, comenzaré con una hora", dijo el muchacho.

Dijo que necesitaba limpiar su auto, donde había estado viviendo. Dijo que tiene problemas para ponerse los jeans por la mañana después de perder un pulgar por haber estado expuesto a temperaturas congelantes. Quería encontrar un trabajo de medio tiem-

po. Tiene que resolver un trauma con terapia. Su madre murió hace aproximadamente un año y medio.

"El viernes por la noche, iremos al cine", dijo Norton.

"Oh, genial", dijo. "Quiero ver la nueva de Top Gun".

Rae Ellen Bichell es corresponsal de Colorado de Kaiser Health News. KHN es la redacción de KFF (Kaiser Family Foundation), que produce periodismo en profundidad sobre salud.

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We released the [health impact assessment](#) in February of 2017. And that was huge. The moment I realized how important and impactful this work was was when we were sitting at the Congressional hearing and Tina Cordova, the founding member of TBDC, was testifying and the report was entered into the Congressional record.

After that I really started working on refining that definition of nuclear colonialism to include *Nuevo Mexicanos*, because there had not been a study that looked exclusively at how New Mexicans, *Nuevo Mexicanos*, Spanish-speaking people, and descendants of Spanish speaking peoples, had been affected.

Do you think the Manhattan Project or the nuclear tests conducted in New México would have been conducted in a majority white area, neighborhood, community or state?

No. I think I outlined it pretty well in the first chapter. Manhattan Project leaders had the opportunity to put "Site Y" in other places, including one that would've meant displacing white Mormon farming families. And they chose not to. Even the Los Alamos site did not

meet the requirements that they had set forth, except for having a "reasonable availability of labor." So, absolutely not. That is tantamount to my definition of nuclear colonialism.



So it's not just the health, the illness, the disease and the deaths. It's also the rifts created in the community.

What's taken the longest for you, in terms of research?

Working through a lot of those really difficult stories and figuring out how I want to tell them, assuring people and sending parts back for them to read, and making sure it's all okay. And, you know, calling my uncle multiple times and being like, 'I'm gonna read this to you again. Do I have your blessing to share this?' Just because these are real people's lives. And I keep telling people, 'I have a responsibility to my community for this book in ways that other scholars don't.' Other scholars can come in, they can do their research, they can go back to their jobs at what-

ever university, and they can publish. And the book, for the most part, stays in the academy.

I can't just write stuff and then not be responsible for it. So I had to be very cognizant of not only which stories I decided to tell, but how I was telling those stories and how I selected those stories.

Has Los Alamos or the Manhattan Project acknowledged culpability for the health impacts? Or are they strategically not doing so, in your opinion?

Yes. It is strategic. There are multiple times they could have apologized, multiple times that they could have just acknowledged what they've done — but I think one of the best examples is with the [Radiation Exposure Compensation Act](#) (RECA).

The RECA, as it's passed and amended, offers an apology to the people downwind of the [Nevada test site](#) experiments, but because New México's [downwinders] are not included in RECA, there has been no public apology to the people of New México for exploding the bomb at Trinity Site.

Who bombs their own people? They literally dropped an atomic bomb in New México and have never apologized for it.

The lack of apology makes me wonder about the many people who became ill and received personal legal settlements for radiation exposure at the labs. I can't help but think about my uncle, who never would have gotten several different types of cancers had he not worked there and been exposed. But a settlement isn't an apology.

Wow. See? And there's so many stories like that. But then families get their settlements and they stay very quiet. And do you blame them?

So it's not just the health, the illness, the disease and the deaths. It's also the rifts created in the community. The big reduction in the labor forces that happened in the 1990s, the majority of whom were from the valley — that period of time was the biggest reflection

of how dependent we are on the labs and why it's problematic.

It's not just the illness. It's not just kicking people off their land. It's not just the Radiation Exposure Compensation Act, or the 'Let us give you this lump sum of money for how you've been sick.' This is all treating the symptoms instead of getting to the root of the illness.

Which is to say that it's systemic, which is why it's colonialism.

Alicia Inez Guzman is a Staff Writer with Searchlight New Mexico. Searchlight New Mexico is a non-partisan, nonprofit news organization dedicated to investigative reporting in New México.

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Management Agency (FEMA) funds, Reza said.

"I think that's a healthier way to run things," Reza said. "That's a good model that our government needs to have a place where we, as pastoral people, can go and be pastoral to the people instead of running the shelter barely and as a manager my volunteers who volunteer to stay the night, have a better chance of interacting than I do because I'm just moving around making sure everything is moving along."

Many of the people Reza spoke to who are seeking asylum in the U.S. came from situations that were unsafe and getting worse and the family decided they wanted a better life in the U.S.

Reza, who specializes in adult education, went to the shelters in Juarez and found that education was needed there.

"It's hard because you know a lot of them are not going to get asylum," Reza said.

She started to read up on adult education then COVID-19 came to New México.

"So everything kind of switched and changed," Reza said. "We did a lot of fundraising. We did awareness in our community and then now, in March, we started going down there (to the Border) and we had this space here in El Paso. the congregations here and where me and Canon Lee (Curtis) work out of."

Curtis serves as Canon to the Ordinary in the Rio Grande Diocese, which, in layman's terms, essentially means he is the bishop's chief of staff.

One of the main ministries at Rio Grande Borderland is sheltering migrants and asylum seekers while they await their cases to process or to wait for relatives to arrive.

"We are one of the smaller shelters. We house 20 people every Monday," Reza said. "We ultimately want to do Monday and Thursday so it would be a total of 40 (people). We're trying to figure out if that's possible."

Rio Grande Borderland Ministries accepts monetary donations and emergency supplies but what it needs most now are volunteers, according to Reza.

One of the benefits of volunteering is for the volunteer to see what life is really like in the U.S.-México Borderlands.

"Once you're in the shelter, you talk to the family members and you see how important it is for them to keep moving forward," Reza said. "To get a good price on a flight, you have to wait, like, a month. There's no time for that or space and it's not good for the person to just kind of be. It's better for them to start their

journey. Start to see where they can get help, getting contact with these agents to get their kids to start school."

Some of the people who come to volunteer are part of pilgrimages from other dioceses and denominations from across the country or are seminarians which are people attending seminary to become deacons or priests.

Some pilgrimages come from Kansas, Montana, Michigan and Florida, Reza said.

"We can't do it alone," Reza said. "That's one thing that I always tell people: we need the help. I mean, we need help (from) other congregations within the U.S. to take on some of the sheltering or (other ministries)."

Volunteers go through a background check prior to safeguarding training which teaches participants about how to treat or take care of people in vulnerable situations. There are also conversations with potential volunteers to make sure they really want to volunteer for border work which can be strenuous both physically and emotionally, Reza said.

Some of these ministries include showing the migrants how to do such things like enroll their children in school and how to get a bus pass.

The Rio Grande Borderland Ministries is a Episcopal Diocese of the Rio Grande ministry that serves the borderlands of New México and far west Texas.

The ministries have been active for decades "by working collaboratively to provide humanitarian support to vulnerable people in our border communities," the Borderland Ministries mission statement says. "We help to ensure that our migrant neighbors are embraced in the service of justice, the interest of dignity, and the spirit of love. The compassionate response of RGBM is simple — to feed, shelter, and care for our neighbors on both sides of the border."

Other Borderland Ministries include supporting shelters in Juárez and Ojinaga, México, the Episcopal Migration Ministries, Frontera Welcome Coalition which helps migrants as immigration laws change, Boquillas and Beyond Mexican Mission which brings solar power to rural areas and Heart Nature Giving which works towards a sustainable food plan for the shelters.

Nicole Maxwell for New Mexico Political Report. This story was originally published by New Mexico Political Report.

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2017. Y eso fue enorme. El momento en que me di cuenta de lo importante e impactante que era este trabajo, fue cuando estábamos sentados en la audiencia del Congreso y Tina Cordova, la miembro fundadora de TBDC, estaba testificando y el informe fue introducido en el registro del Congreso.

Después de eso empecé a trabajar en refinar esa definición de colonialismo nuclear para incluir a los nuevos mexicanos, porque no había habido un estudio que analizara exclusivamente cómo se habían visto afectados los nuevos mexicanos, los nuevos mexicanos, los hispanohablantes y los descendientes de los hispanohablantes.

¿Cree que el Proyecto Manhattan o las pruebas nucleares realizadas en Nuevo México se habrían llevado a cabo en una zona, barrio, comunidad o estado de mayoría blanca?

No. Creo que lo he esbozado bastante bien en el primer capítulo. Los líderes del Proyecto Manhattan tuvieron la oportunidad de poner el "Sitio Y" en otros lugares, incluso en uno que hubiera significado el desplazamiento de familias agrícolas mormonas blancas. Y decidieron no hacerlo. Incluso el emplazamiento de Los Álamos no cumplía los requisitos que habían

establecido, excepto el de tener una "disponibilidad razonable de mano de obra". Así que, absolutamente no. Eso equivale a mi definición de colonialismo nuclear.

“

Así que no es sólo la salud, la enfermedad, la dolencia y las muertes. También son las desavenencias creadas en la comunidad.

¿Qué es lo que más tiempo le ha llevado, en términos de investigación?

Trabajar con muchas de esas historias realmente difíciles y averiguar cómo quiero contarlas, asegurar a la gente y enviar partes para que las lean, y asegurarme de que todo está bien. Y, ya sabes, llamar a mi tío varias veces y decirle: "Voy a leerte esto otra vez. ¿Tengo tu bendición para compartir esto? Sólo porque estas son las vidas de personas reales. Y sigo diciéndole a la gente: "Tengo una responsabilidad con mi comunidad por este libro que otros académicos no tienen". Otros académicos pueden venir, pueden hacer su investigación, pueden volver a sus

trabajos en cualquier universidad, y pueden publicar. Y el libro, en su mayor parte, se queda en la academia.

No puedo escribir cosas y luego no ser responsable de ellas. Así que tuve que ser muy consciente no sólo de las historias que decidía contar, sino de cómo las contaba y cómo las seleccionaba.

¿Han reconocido Los Álamos o el Proyecto Manhattan su culpabilidad por los impactos en la salud? ¿O, en su opinión, no lo hacen estratégicamente?

Sí, es estratégico. Hay múltiples ocasiones en las que podrían haber pedido disculpas, múltiples ocasiones en las que podrían haber reconocido lo que han hecho, pero creo que uno de los mejores ejemplos es la Ley de Compensación por Exposición a la Radiación (RECA).

La RECA, tal y como ha sido aprobada y modificada, ofrece una disculpa a las personas que se encuentran a sotavento de los experimentos en el sitio de pruebas de Nevada, pero como las personas que se encuentran a sotavento no están incluidas en la RECA, no ha habido ninguna disculpa pública al pueblo de Nuevo México por la explosión de la bomba en el sitio Trinity.

¿Quién bombardea a su propio pueblo? Lanzaron literalmente una bomba atómica en Nuevo México y nunca se han disculpado por ello.

La falta de disculpas me hace pensar en las muchas personas que enfermaron y recibieron acuerdos legales personales por la exposición a la radiación en los laboratorios. No puedo evitar pensar en mi tío, que nunca habría contraído varios tipos de cáncer si no hubiera trabajado allí y no hubiera estado expuesto. Pero un acuerdo no es una disculpa.

Vaya. ¿Ves? Y hay tantas historias como esa. Pero luego las familias reciben sus acuerdos y se quedan muy calladas. ¿Y los culpables?

Así que no es sólo la salud, la enfermedad, la dolencia y las muertes. También son las desavenencias creadas en la comunidad. La gran reducción de la mano de obra que se produjo en los años 90, la mayoría de la cual era del valle, ese periodo de tiempo fue el

mayor reflejo de lo dependientes que somos de los laboratorios y de por qué es problemático.

No es sólo la enfermedad. No se trata sólo de echar a la gente de sus tierras. No se trata sólo de la Ley de Compensación por Exposición a la Radiación, o del "Déjenos darle esta suma de dinero por lo que ha estado enfermo". Todo esto es tratar los síntomas en lugar de llegar a la raíz de la enfermedad.

Es decir, es sistémico, por eso es colonialismo.

Alicia Inez Guzmán es redactora de Searchlight New Mexico, una organización de noticias no partidista y sin fines de lucro dedicada al reportaje de investigación en Nuevo México.

Traducido por Juan Carlos Uribe-The Weekly Issue/El Semanario.

Lea Mas Noticias de Portada en: ELSEMANARIO.US

Ordóñez

virtually every way, from physical and mental health, to school performance, to earnings when they become adults. By strengthening the economic security of families, the Child Tax Credit helps children reach their full potential.

But right now, millions of children are falling back into poverty, due to congressional inaction. Congress stands idle as children needlessly suffer, despite having a proven remedy on hand.

There is still a chance for Congress to redeem itself. An anticipated end-of-year budget bill is the perfect opportunity to bring back the enhanced Child Tax Credit. Every member of Oregon's congressional delegation should push

hard to ensure that Congress does right by our nation's most vulnerable children.

The evidence gathered over the past year has removed any shred of doubt that poverty is a policy choice. It is not inevitable. It would be a failure of leadership for Congress to send millions of children back into poverty.

Juan Carlos Ordóñez is the communications director of the Oregon Center for Public Policy, as well as the host of the podcast Policy for the People.

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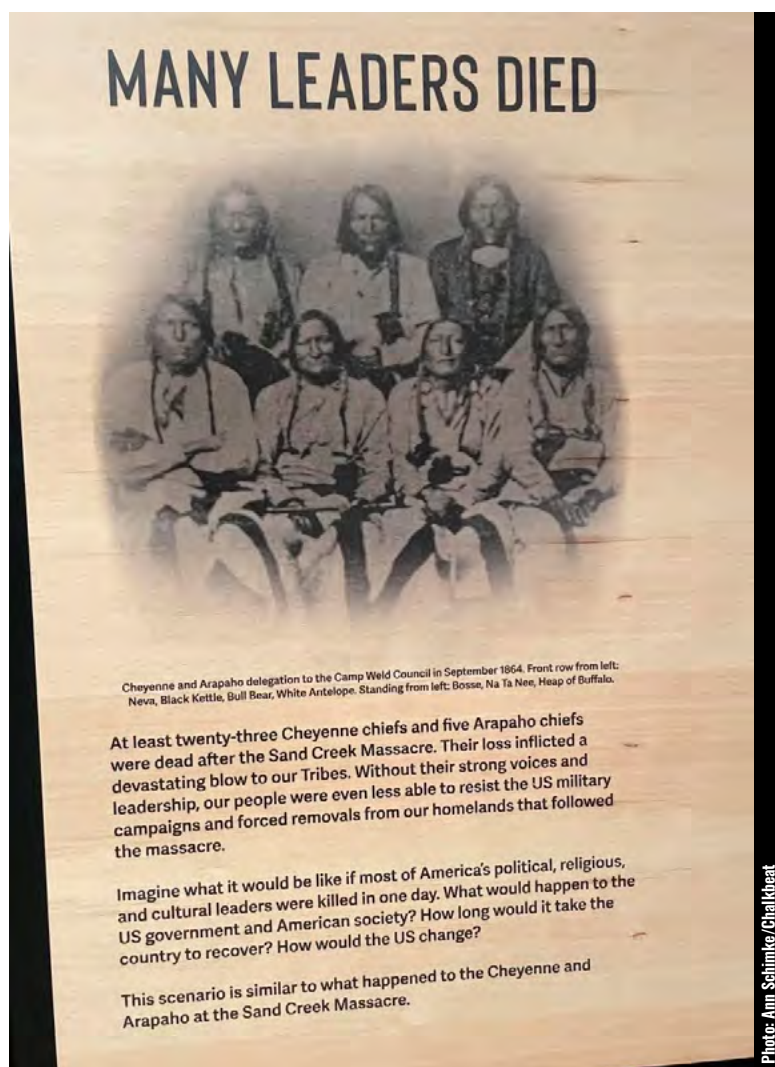
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HUMAN SERVICES



A panel at the new Sand Creek Massacre exhibit at the History Colorado museum in Denver, Colorado.

Students started out by learning about the many tribes that have called Colorado home over the centuries, making maps outlining where each lived. They also discussed the culture and traditions of those tribes, and more broadly, the influence of Native Americans during colonial times and beyond.

"It's really cool to think about the roots of the land," said ninth grader Alyssa Edwards, "like, what was here before."

Several of the 11 students in Malerich's class — a typical class size at the rural high school — signed up for the new course because they wanted to, not because they had to.

Mariah, who started at Kiowa High this year, said her family is Apache, and she wanted to learn more Native American history. "There's just a lot of Indians that came through Colorado and so it's like, a lot of this originated here ... and no one ever really talks about that."

Who learns about the Sand Creek Massacre?

It's not clear how many Colorado students learn about the Sand Creek Massacre at school — either during their Colorado history unit in fourth grade or any other time.

Representatives from the Colorado Council for the Social Studies and the History Colorado Center in

Denver, where the new Sand Creek exhibit opened earlier this month, both guessed the numbers are relatively small.

Hargreaves, who used to be a fourth grade teacher in the Cherry Creek district, said the textbook he used at the time included about a half page on the Sand Creek Massacre.

"It was about a day dedicated to it," he said.

Malerich, who teaches in the same Kiowa High School history classroom where she once sat as a student, said her first distinct memories of learning about the massacre were not from school but from the TNT miniseries, "Into the West," which she watched before sixth grade.

Some students in Malerich's Native American history class said they'd learned a little about the Sand Creek Massacre in other classes. Others never had.

Josie Chang-Order, school programs manager at History Colorado, said there are no children's books about the massacre and few materials designed for older students either.

"Teachers coming to Indigenous history when we ourselves didn't get very much of it in schools is a huge challenge," she said.

She and other museum staff hope the new exhibit will help turn the tide. They're creating special

lessons for fourth- to 12-graders who take field trips to the exhibit and an online list of Sand Creek Massacre resources for educators.

Elishama Goldfarb, whose class at Denver's Lincoln Elementary includes fourth-, fifth-, and sixth-graders, covers the Sand Creek Massacre at least every three years, interspersing primary source accounts of the massacre with excerpts from a miniseries on Colorado history called "Centennial."

He wants students to understand the massacre within the context of ongoing conflict, broken treaties, and mistrust between Native Americans and white settlers who wanted gold, land, or other resources.

Goldfarb, who plans to take his students to the new Sand Creek exhibit in January, also connects the prejudice that fueled the massacre to the human temptation to judge people or deem certain people superior to others.

He wants to help students understand that "when we see each other as worthy of dignity and love and care," horrific events like the Sand Creek Massacre don't have to happen.

Voices of the people

History Colorado had a Sand Creek Massacre exhibit once before. It closed a decade ago after pressure from tribal leaders, who didn't feel it accurately reflected their history.

"It was a fairytale, Barbie dolls, misprints," Ridgely said.

But the new Sand Creek Exhibit — subtitled "The betrayal that changed Cheyenne and Arapaho people forever" — has been done right, he said, with tribal leaders consulted extensively on the details.

"It's a historic milestone for Colorado and it's sacred," he said. "Every time I go down to the museum, it's a real good feeling because the victims are speaking."

The exhibit starts years before the massacre, grounding visitors in the tribes' culture and way of life. Besides maps, timelines, and larger-than-life photos, the exhibit features oral histories from tribe members telling the stories of Sand Creek that have been passed down over generations. The exhibit incorporates Cheyenne and Arapaho language throughout.

Shannon Voirol, director of exhibit planning at History Colorado, believes the new exhibit will help make the Sand Creek Massacre part of the state's lexicon in the same way the museum's Amache exhibit raised awareness about the

southern Colorado camp where Japanese-Americans were imprisoned during World War II.

"More people now understand that we had Japanese internment camps in Colorado. We get more and more teachers asking about it. We get more students having some knowledge of it. It's part of the canon as this will become," she said, gesturing to the photos and artifacts, in the Sand Creek exhibit.

Ridgely, one of several tribe members who worked with museum officials on the exhibit thinks students will become more humble and respectful — "better citizens" — by learning about the Sand Creek Massacre.

In October, Malerich began a series of lessons on the Sand Creek Massacre by discussing the history of the Cheyenne and Arapaho tribes — their traditions, language, and culture. During the third lesson, she and her students read five accounts of the massacre, including from Col. John Chivington; Silas Soule, an army captain who refused to fire on the Native Americans; and a survivor named Singing Under Water, whose oral account was written down by her grandson.

Malerich read aloud from Chivington's 1865 testimony to Congress, which falsely portrayed the massacre as a battle where only a few women and no children were

killed.

"I had no reason to believe that [Chief] Black Kettle and the Indians with him were in good faith at peace with the whites," she read.

But students were skeptical and indignant.

"Literally, [they] had the white flag up and the American flag up," Mariah said of the tribes.

She and her classmates concluded that Chivington knew the Arapaho and Cheyenne were camped peacefully but didn't care. Other firsthand accounts didn't support his claims, they said.

After the lesson, Alyssa said knowing how and why the massacre happened might help prevent something similar from happening again.

"That was really inspirational," responded Brooke Mills, a junior whose mother is partly descended from the Blackfoot tribe. "Like the saying that, if you don't know your history, you're doomed to repeat it. I feel like that's a huge part of all of this, too."

Ann Schimke is a senior reporter at Chalkbeat, a nonprofit news organization covering public education. This story was originally published by Chalkbeat.

For More Colorado News:
ELSEMANARIO.US

Baca

Baca, an Albuquerque native and University of New Mexico graduate, has more than 25 years of experience working in museums, higher education, informal science, and art education. At the NHCC, she works with artists to create compelling hands-on art programs for adults and families, collaborates with schools in providing participatory art activities and exhibitions that embrace cultural understanding, and develops interactive experiences for art museum patrons.

She leads a wide range of programs, from the ever-popular Happy Arte Hour to the NHCC's monthly Colcha stitch-a-long. Outside of

her work at the NHCC, Baca is a gifted printmaker, and is generous about sharing her vast knowledge of art processes, materials, and techniques with the broader New Mexico arts community.

Baca is one of two educators from Museums administered by the New Mexico Department of Cultural Affairs to receive an award from NMAEA this year. Kemely Gomez, the Museum Art Educator for the Museum of International Folk Art in Santa Fe, received an award for Community Advocacy for Art Education.

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PAGADO POR EL DEPARTAMENTO DE SALUD Y SERVICIOS HUMANOS DE LOS ESTADOS UNIDOS

se ofrecen para pasar la noche, tienen una mejor oportunidad de interactuar que yo porque sólo estoy moviéndome de un lado a otro asegurándome de que todo está avanzando."

Muchas de las personas con las que habló Reza que buscan asilo en Estados Unidos venían de situaciones inseguras y que empeoraban y la familia decidió que quería una vida mejor en Estados Unidos.

Reza, que se especializa en educación de adultos, fue a los refugios de Juárez y descubrió que allí se necesitaba educación.

"Es difícil porque sabes que muchos de ellos no van a conseguir asilo", dijo Reza.

Empezó a leer sobre la educación de adultos y luego llegó COVID-19 a Nuevo México.

"Así que todo cambió y cambió", dijo Reza. "Hicimos mucha recaudación de fondos. Hicimos conciencia en nuestra comunidad y luego ahora, en marzo, empezamos a ir allá (a la Frontera) y tuvimos este espacio aquí en El Paso. las congregaciones aquí y donde yo y el canónigo Lee (Curtis) trabajamos".

Curtis trabaja como canónigo del Ordinario en la diócesis de Río Grande, lo que, en términos laicos, significa esencialmente que es el jefe de personal del obispo.

Uno de los principales ministerios de Río Grande Borderland es acoger a inmigrantes y solicitantes de asilo mientras esperan que sus casos se tramiten o que lleguen sus familiares.

"Somos uno de los albergues más pequeños. Albergamos a 20 personas todos los lunes", explica Reza. "En última instancia queremos hacerlo los lunes y los jueves, por lo que serían un total de 40 (personas). Estamos tratando de averiguar si eso es posible".

Río Grande Borderland Ministries acepta donaciones monetarias y suministros de emergencia, pero lo que más necesita ahora son voluntarios, según Reza.

Uno de los beneficios del voluntariado es que el voluntario ve cómo es realmente la vida en la frontera entre México y Estados Unidos.

"Una vez que estás en el refugio, hablas con los familiares y ves lo importante que es para ellos seguir adelante", dijo Reza. "Para conseguir un buen precio en un vuelo, tienes que esperar como un mes. No hay tiempo ni espacio para eso y no es bueno que la persona se quede así. Es mejor que comiencen su viaje. Empezar a ver dónde pueden conseguir ayuda, ponerse en contacto con estos agentes para que sus hijos empiecen la escuela".

Algunas de las personas que vienen a hacer de voluntarios forman parte de peregrinaciones de otras diócesis y denominaciones de todo el país o son seminaristas, es decir, personas que asisten al seminario para convertirse en diáconos o sacerdotes.

Algunos peregrinos vienen de Kansas, Montana, Michigan y Florida, dijo Reza.

"No podemos hacerlo solos", dijo Reza. "Eso es algo que siempre le digo a la gente: necesitamos la ayuda. Es decir, necesitamos la ayuda (de) otras congregaciones dentro de los Estados Unidos para que se encarguen de algunos de los refugios u (otros ministerios)".

Los voluntarios pasan por una comprobación de antecedentes antes de la formación de salvaguardia, que enseña a los participantes cómo tratar o cuidar a las personas en situaciones vulnerables. También se mantienen conversaciones con los posibles voluntarios para asegurarse de que realmente quieren dedicarse al trabajo fronterizo, que puede ser agotador tanto física como emocionalmente, dijo Reza.

Algunos de estos ministerios incluyen mostrar a los migrantes cómo hacer cosas como inscribir a sus hijos en la escuela y cómo obtener un pase de autobús.

Río Grande Borderland Ministries es un ministerio de la Diócesis de Río Grande que sirve a las zonas fronterizas de Nuevo México y el extremo oeste de Texas.

Los ministerios han estado activos durante décadas "trabajando en colaboración para proporcionar apoyo humanitario a las personas vulnerables de nuestras comunidades fronterizas", dice la declaración de la misión de Borderland Ministries. "Ayudamos a garantizar que nuestros vecinos migrantes sean acogidos al servicio de la justicia, el interés de la dignidad y el espíritu del amor". La respuesta compasiva de RGBM es sencilla: alimentar, albergar y cuidar a nuestros vecinos de ambos lados de la frontera."

Otros ministerios fronterizos incluyen el apoyo a los refugios en Juárez y Ojinaga, México, los Ministerios Episcopales de Migración, la Coalición Frontera Welcome que ayuda a los migrantes a medida que cambian las leyes de inmigración, Boquillas y Más allá de la Misión Mexicana que lleva la energía solar a las zonas rurales y Heart Nature Giving que trabaja por un plan de alimentación sostenible para los refugios.

Nicole Maxwell para New Mexico Political Report. Esta historia fue publicada originalmente por **New Mexico Political Report.**

Traducido por Juan Carlos Uribe-The Weekly Issue/El Semanario.

Para Más Noticias de New México: [ELSEMANARIO.US](https://www.elsemanario.us)

Classifieds / *Classificados***TRIO Site Coordinator for Colorado Springs**

The TRIO Educational Opportunity Center (EOC) is a federally-funded program at CSU Pueblo with the primary purpose of assisting individuals who are low- income and/or potential first-generation college students in gaining access to higher education.

Description of Job

Provide in-person services to program participants including providing information about college, and careers; assistance in applying for college admissions, student financial aid and scholarships; referrals to college readiness and GED programs and community agencies; other assistance as necessary to facilitate college enrollment and funding.

Manage day-to-day operations of satellite office. This includes coordination with host institution, responding to inquiries, scheduling appointments and supervising any student employees.

Perform client intakes, determine eligibility, select participants, assess services needed to achieve educational goals, and develop participant service plan.

Enter information about participants and services provided into database and maintain hard-copy files for all participants, ensuring participant records are complete and in order. Completes monthly error checks and file audits. Facilitate completion of the Annual Performance Report (APR).

Plans and implements community outreach in assigned service area. This includes individual and group meetings, representing the program at events, and conducting workshops for potential participants, parents and staff members of community organizations, secondary and postsecondary institutions.

Tracking participant progress in completing critical tasks identified in the participant service plan, including enrollment of participants in postsecondary education.

Salary Range

\$40,000 to \$42,000.

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**Coordinador de TRIO para Colorado Springs**

El Centro de Oportunidades Educativas TRIO (EOC) es un programa financiado por el gobierno federal en CSU Pcon el propósito principal de ayudar a las personas de bajos ingresos y / o potenciales estudiantes universitarios de primera generación en acceso a la educación superior.

Descripción del trabajo

Proporcionar servicios en persona a los participantes del programa, incluyendo proporcionar información sobre la universidad y las carreras; Asistencia en la solicitud de admisión a la universidad, ayuda financiera para estudiantes y becas; Referencias a programas de preparación para la universidad y GED y a programas comunitarios. Apoyar según sea necesario para facilitar la inscripción en la universidad y la obtener financiación.

Gestionar las operaciones diarias de la oficina satélite. Esto incluye la coordinación con la institución anfitriona, responder a las consultas, programar las citas y supervisar a los estudiantes empleados.

Realizar la captación de clientes, determinar la elegibilidad, seleccionar a los participantes, evaluar los servicios necesarios para alcanzar los objetivos educativos y desarrollar el plan de servicios del participante.

Introducir la información sobre los participantes y los servicios prestados en la base de datos y mantener archivos impresos de todos los participantes, asegurándose de que los registros de los participantes estén completos y en orden. Completar las comprobaciones mensuales de errores y las auditorías de archivos. Facilitar la finalización del Informe Anual de Resultados (APR).

Planifica y ejecuta las actividades de extensión comunitaria en el área de servicio asignada. Esto incluye reuniones individuales y de grupo, representando el programa en eventos y realizando talleres para posibles participantes, padres y miembros del personal de las organizaciones comunitarias, instituciones secundarias y postsecundarias.

Seguimiento del progreso de los participantes en la realización de tareas críticas identificadas en el plan de servicio al participante, incluida la inscripción de los participantes en la educación postsecundaria.

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