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-La leñadora-

Al servicio de la comunidad latinx del condado de Humboldt

marzo 2016

Vol. 6 Edición 6

Mujeres Historia. Mujeres Siempre.

By Amanda Walker

Camina silenciosamente.
No hagas ni un sonido.
Mientras seguimos a la mujer bajo
tierra.
Ya que ella a ayudado a varios y nos ha
hecho ver
Que un día como hoy es un día para
ser libre.
Enfermos, heridos, o sanos te damos
nuestra fiabilidad,
A la primera en ganar el Premio Nobel
y que fue la mujer de ciencia,
Ahora miremos hacia el cielo, y pense-
mos en la primera mujer que aprendió
a volar,
Quien hizo lo que más amó mientras
los dudosos preguntaban porque.
Con manos imaginativas no tenemos
restricción
Mientras pensamos en la mujer que
supo pintar.
Su arte cual fue su fuerza y expresión
emocional,
Ella se rehúsa a caer como prisionera
de su salud y depresión.
Por último, pero no menos importante:
la madre y la esposa,
Son maestras, son nuestro refugio..nos
han dado la vida.
Surjamos y demos una fuerte ovación
Por sus trabajos que necesitan más
aprecio



Historical Women. Women Forever.

By Amanda Walker

Walk quietly.
Don't make a sound.
As we follow the woman of the un-
derground.
For she has helped many and had
made us see
That today was the day for us to be
free.
Ill, injured or healthy we give our
reliance,
To the first Nobel Prized lady and
woman of science,
May we roll our eyes up to the sky,
And think of the first woman who
learned how to fly,
As she did what she loved most while
her doubters asked why.
With imaginative hands we hold no
restraint
As we reflect on the woman who
knew how to paint.
Her art as strength and emotional
expression,
She refused to fall prisoner to her
health and depression.
Last but not least: the mother and
wife,
They are teachers, our shelter..they've
given us life.
May we rise and give them a standing
ovation
For their job is tough and needs more
appreciation.

The image above is a collage of womyn who have made a profound impact in Humboldt County and have affected the lives of many with thier work in the community. | Illustrations by Jillian Freihei, Ariana Hendren and Aren Fikes

Shareen McFall (Left)

Shareen McFall is an Afro-Latina womyn who was the founding editor-in-chief for El Leñador. McFall, along with the help of other students in the Journalism and World Languages & Cultures department, established El Leñador to give a voice to the ever growing Latinx community here in Humboldt County. Throughout her time here she was a prominent member of the journalism department known for her willingness to help, her hardwork and her versatile skills in editing, marketing, design and writing. Although she graduated in the spring of 2014, her impact is something to be acknowledged. McFall represents the core strength and soul of El Leñador.

Jacquelyn Bolman (Center Top)

Jacquelyn Bolman is an American-Indian Womyn who has worked in the education system for the last decade advocating for underrepresented student communities. Bolman had a tremendous impact at Humboldt State as the director of the INRSEP program and helping Native American students continue with their higher education. Her dismissal in Fall 2014 caused protests throughout campus and united many students together to fight for her employment on campus. Bolman is a representation of a leading womyn making a difference in underrepresented communities and fighting for those who are silenced.

Betty Kwan Chin (Center Bottom)

Betty Chin is a Chinese-American Womyn who for the last 20 years has been a savior to many homeless in Humboldt County and has become a philanthropist along the way. Chin has advocated for the mentally ill and homeless by bringing food and helping with shelter services. Her amazing work was recognized in 2010 by President Barack Obama when she received the Presidential Citizen's Medal. The Betty Kwan Chin Day Center opened in 2013 offering a variety of services for the poor and homeless in Eureka. She is a symbol of the goodwill in our communities and shows the importance of giving back to the less fortunate.

Maral Attallah (Right)

Maral Attallah is an Armenian-American womyn who has been a lecturer at Humboldt State University for the last several years. In 2014, she was awarded the 2013/2014 Humboldt State University Excellence in Teaching Award- Lecturer Faculty. Attallah has spent the majority of her time educating on race and ethnic relations, genocide and resistance, and uplifting the deep rooted histories and voices of underrepresented communities. Along with being a lecturer at HSU, Attallah also gives lectures and has presented extensive research on the Armenian Genocide. Her talent for compelling storytelling and the warmth she exudes whenever anyone crosses her path makes Atallah an embodiment of strength, perseverance and wisdom.

Mujer/ Womyn

by Jocelyn Lopez Ibarra

De los rascacielos, del cemento duro en las calles, del bosque, de la tierra que nos vio nacer. No importa en donde estés siempre te encontrarás con una mujer. No importa ni cómo, ni cuándo, ni de donde llego. Lo único que tienes que saber es que ella esta presente. Su manera de vivir, su manera de vestir, su peso, sus pensamientos y muchas cosas mas, van más allá de la importancia social, de la importancia moral. Ella por el simple hecho de ser y sentirse mujer no necesita que notes su presencia y resistencia a la vida que ella misma ha creado. Solo calla y disfruta de su manera de ser, de sus frutos, de su por venir. La mujer, ser independiente que de nada se convierte en todo.

From the skyscrapers, from the pavement of the streets, from the forest of the the soil that watched us grow. No matter where you are, you will come across a womyn. It doesn't matter where, when or how she came to be. The only thing you should know is that she is present. Her way of life, her style, her weight, her thoughts and more go beyond the notion of social importance and moral importance. Her, for the simple fact of being and feeling like a womyn, doesn't need you to see her presence and resistance to the life that she herself has made. Quietly enjoy her way of being, her gifts and her future that is yet to come. Womyn, an independent being that from nothing becomes everything.

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DID YOU KNOW?

In this issue we are exclusively using the term "womyn" as a way to decenter "man" from the term and put womyn's issues, thoughts and experiences at the forefront.

Mes de la Mujer

Womyn of Color at HSU

by Emily Fajardo

Even though March marks the date for International Women's Month, students and faculty at Humboldt State feel like women of color are underrepresented everyday on campus and in classrooms.

Many believe that it is very difficult for women of color to build community and come together here at HSU. Amy Westmoreland, director for the MultiCultural Center, said there are many issues on the campus including identity.

"Tokenization on this campus and being tokenized is one of the big issues currently," Westmoreland said.

Tokenism refers to the practice or policy of admitting an extremely small number of members of racial, ethnic or gender to groups to work, educational or social activities to give the impression of being inclusive, when in actuality these groups are not welcomed. Westmoreland explained that women of color are also not reflected in the faculty.

"We just don't have that many as part of the staff community," Westmoreland states.

Westmoreland and Araceli Diaz, the director of the Latin@ Center, came up with the idea to build a space where students can come together and build a community and a platform to establish better connections on

campus.

The goal is to come up with ways to make this environment more supportive for women of color and to bring everyone together.

One of the things that Westmoreland and Araceli Diaz did to be inclusive to all was to start spelling women as womyn. Many feminist groups in the U.S. follow this similar practice.

"We called it womyn, to really include everyone, staff, faculty and anyone else, not only students," Westmoreland said. "So we can develop how we want to work with each other to support and also talk about what our vision is on campus."

Senior Valerie Mora explained what being a womyn of color on campus means to her.

"Being resilient because we are in a white institution and I, as a marketing major have realized that it makes it a little bit more difficult to validate my knowledge compared to my fellow white peers because I am a women of color," Mora said.

Many students here at HSU feel there is a label with being a person of color, especially in a rural community.

"People who stay in this community and haven't really left assume that a person of color is like the stereotypes that they have seen in media," Mora said. "We have a problem with retention at HSU, some of the students here don't have the same identity or



Photo provided by the Womyn of Color Resource Club.

culture as a person of color does. So it makes the students of color feel like they don't belong here so they don't come back to study here, however, having these spaces gives them an opportunity to speak their mind and validate their opinions and thoughts."

Creating a meeting space and establishing a place where womyn of color can join and are able to talk about what they are going through as a womyn and as a minority, offers connections with other womyn of color who want

to combat issues being faced by womyn of color here at HSU. Anyone who is interested and wants to be involved should contact Amy Westmoreland at asw344@humboldt.edu and Araceli Diaz at araceli.diaz@humboldt.edu or stop by the MCC (Vine Deloria Room) Wednesdays at 12p.m.

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ako ang liwanag/ i am a light

by Charlotte DeJoya

I've never felt more empowered as when I came to terms with who I am.
I've never felt more empowered as when I let myself feel relentlessly.
There are reasons I am the womyn I am today.

My dad always asked me about my best friend, whether I "liked" her or not.
'Of course I do,' I would say, 'I love her.'
But not like that "she's my girlfriend" kind of love.
She is my girl friend.
I was nine years old.

I feel the same way about guys and girls.
There's no in between with that.

The feeling I get when I look into a man's brown eyes is the same with the scent of coconut in a womyn's hair.

'I go both ways' I would say jokingly to my devoutly Catholic schoolmates, laughing along with them, but I actually did.

I was ten when I wore that red dress that made me look ten years older.
That was when one of my dad's friends put his hand on my hip and told me I was his girlfriend.
That was the first time I told a man no.

The body I was given was one I grew into awkwardly.
For a long time, I was uncomfortable in my body; I didn't want it.
I hid my breasts, I cut my hair; I refused to wear dresses and stayed as far away from being a girl as possible.
I hung out with young boys who took advantage of the fact I had the body of an eighteen-year-old womyn at the age of eleven.

I was thirteen when I told myself I loved a boy who wanted to take my shirt off in a public bathroom.

I was thirteen when I became strong enough to not care about this wanton boy and stopped crying over boys.

My first year of college was the first time I needed to be strong against men who thought it was okay to oppress me through words and actions.

'You're an Asian delicacy,' some man said to me; there was a clever smirk on his face, as if he cracked the code to my heart.

'You're exotic,' another said, sliding his hand down my arm.

'You'd look better under me,' one other said.

I honestly didn't need that.

I truly do not need the approval of men to tell me I'm beautiful, to say I'm a masterpiece, to be who I am, because the only approval I will ever need is my own.

I am my own womyn.
I am my own last word.

Between the events written above, I made a beeline towards a light that keeps me in line with myself. That light is about me now; I feel it at three in the morning when I lie awake from stress, I feel it during the foggiest days, I feel it when I shower. Being a womyn who doesn't need to question her body, her sexuality, her thought process, is invigorating. Womyn are unbreakable fortresses that can take hits that would have a man begging for mercy. Womyn are utterly powerful. There is nothing a womyn can't do.

Charlotte DeJoya can be reached at el-lenador@humboldt.edu

Hello in English is just too Boring



Khamla Sabpaso presenting at the International Education Week event| Photo provided by Khamla Sabpaso

by Katherine Miron

Imagine being able to walk around a supermarket and recognizing not one but five languages. As you make your way around the store you have the ability to laugh at some silly joke a father is telling his daughter, or to overhear two older ladies gossiping about their third friend just a few feet behind them.

Khamla Sabpaso, a third year, is currently an International student here at Humboldt State with the ability to speak five languages: Lao, Thai, Vietnamese, Japanese and English. How does one come to learn so many? Her mother.

"It was important to her that we'd know her language, and we ended up going to a Vietnamese school as well," Sabpaso said. "She spent most of her time speaking [Vietnamese] around the house with us."

The civil engineering major also has high hopes that her ability to learn languages ever so easily will one day help her earn a job when she returns back home after finishing school.

"A lot of Chinese companies and organizations have been expanding in Laos," Sabpaso said. "If I learn Chinese it will be a helpful tool for me to communicate, understand and collaborate with [a] Chinese company."

Born in the Southeast Asian country of Lao, Sabpaso spoke Lao like the rest of her neighbors but at home she enjoyed speaking Vietnamese, her mother's native language. As for Japanese, Thai and English? Sabpaso and her siblings came to learn the languages by watching films and listening music from those countries.

"A lot of the social media we are on in Lao, comes from Thailand and Japan especially the music, I am a very big fan of their music," she said with a smile on her face before adding that Japanese is one of her favorites to speak. "Japanese, it is very beautiful," she laughed. "And cute I don't know it's how you have to speak and how you say things, very nice since it has a rhythm to it."

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Womyn’s History Month



Virgie Tovar reads a piece at the Sister Spit event in the KBR. | Briana Yah-Diaz



Cassie J. Snider reads a slam poetry piece. | Briana Yah-Diaz

Just Spit it Out

Sister Spit tour hits Humboldt

by Estee Trevizo

The lights began to dim in the Kate Buchanan room as the crowd waited in excitement - the Sister Spit show had finally begun.

Sister Spit is a feminist performing group that includes womyn who perform slam poetry, read short stories and educate about queer culture.

The event took the place on Wednesday, March 25 with a huge crowd of Humboldt State students ready to hear the spoken words of poets.

One by one, poets recited their pieces to the crowd. Cassie J. Snider was the first to go up, with her poem titled: “The Wait.”

Sneider spoke about how she spent her 20’s hating herself and worrying about her insecurities growing up. She talked about how it affected her self-esteem and childhood overall, but was able to conquer it.

“I’m fine the way I am and I worked hard to be here,” Sneider said.

Lamont E. Douglas Jr., a psychology major, said he could relate to one particular poet who made a huge impression on him.

“The mermaid gangster fairy chick. I loved her poem about colonialism and internal colonialism as far as the perspective of slavery and African American history in this country,” Douglas said. “That perspective isn’t really taken into account and acknowledged as much, especially on this campus.”

The mermaid gangster fairy chick Douglas had spoke of was Jezebel Delilah X, the second poet

to go on stage. “Stroke my ego” she began, as she attempted to break the ice.

Delilah spoke about herself and her family who continues to silence her radicalistic ideals.

“I was born to be a warrior and I am a fierce ass powerful Femme,” Delilah reciting her poem. “Do not be afraid to destroy that for which is destroying you.”

Douglas said he connected with the strong and vulgar topics that Delilah spoke about during her poem including self-expression.

“I enjoyed her perspective on respectability as well because I deal with that a lot in my family,” Douglas said. “Religion and stuff like that often wants to silence your radicalness essentially, but they don’t understand that I’m being radical for you, not just for me. I loved it.”

Thanks to the managing director of Radar (the organization that oversees Sister Spit), Virgie Tovar and the new Artistic Director of the organization, Juliana Delgado Lopera, the event was put together and brought here to HSU.

“The event is really old, it started in the 90s by two essentially dyke identified women who were in the spoken word scene, and it’s been on and off the road since the 90s,” Tovar said.

According to Tovar, the tour stopped for a bit and then it started again as Sister Spit: The Next Generation.

“It really began to evolve, because at the time it really was mostly white dykes who were really invested in carving space into open mic scenes which were

really masculine centered at that time,” Tovar said.

Tovar explained their interest in taking the show on the road for specific reasons. The group was really invested in changing the narrative of women on the road.

Carlrey Delcastillo, an environmental studies major, was a first timer at the event as well and understood the power of poems being read.

“I really resonated with the colonial aspect of the Latino upbringing talking about religion and the machismo and the emotions of all the poets,” Delcastillo said.

A lot of that has to do with the vision of Juliana Delgado Lopera, the new artistic director who took over from the founder in 2015.

Lopera’s vision was to re-center the organization on queer artists of color. By having more diversity in the event The plan was to share an open space with more people of color.

Tovar pointed out that the queer community and social landscape has really changed from the time they began up until now.

“I think the lineup has begun to really shift with that changing need. Back then it was almost all white lesbians on the line up and now it’s mostly women of color,” Tovar said.

Humboldt State is their fifth stop on a tour that started in San Francisco. The collective has seven more stops to go, with their last stop being in Los Angeles.

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Soy poderosa, Mujer soy

The magic and strength in femininity

by Carmen Peña-Gutierrez

“Calladita te miras mas bonita. Antes muerta que sencilla, mija. Hay que ser toda una mujer”

These ever so iconic sayings have the loudest echo; they have dictated the way I carry myself for as long as I can remember. My mother always emphasized my femininity. I move through time and space hyper-aware of my identity as a woman. Even more so, my identity as a Latina woman. But, to be completely honest, it wasn’t until recently that I’ve seen it as a symbol of strength.

Growing up with only brothers, my femininity has been nothing but an insult.

I hit like a girl, I run like a girl, I cry like a girl. I need to help out in the kitchen, with the laundry and serve guests because I am a girl. As a young girl, this only developed the internalized misogyny I carried and unconsciously still carry. I saw every woman who crossed my path as competition. Maybe it was envy, jealousy or the sense that there can only be so many of us in the male dominated spaces we find ourselves in. “This isn’t a woman’s place.” I sacrificed my femininity by repressing it within myself and shaming other women for expressing theirs. Femininity never seemed to belong anywhere, I had to get rid of it.

Falling in love with being a woman, being myself.

All it took was one unbearably hot summer in Mexico. Surrounded by four tias and four primas at all times for two months straight is

where I fell in love with being a woman at the age of 15. It might be something scientific but I prefer to think of it as a type of magic. As famous Mexican poet, Octavio Paz, puts it: women are an enigma. What was seen as “traditionally” feminine things such as putting on makeup, cooking dinner, braiding each other’s hair and chismiando became revitalizing. Little things like these became bonding moments. I found strength in softness and fell in love with feminine intimacy. The most fruitful and meaningful relationships I have in my life are all with women: my mother, my tias, mis primas, my best friends.

I am strength.

When we think of strength, we correlate it with men. But as of lately, I am deconstructing that concept. Femininity isn’t a defining characteristic of being a woman and vice versa. Someone can identify as a woman and not be feminine and just because someone is feminine doesn’t make them a woman. But, when I think of strength, I think of all the women who have crossed my path. I think of the women who have nurtured me, how our emotions are the driving force behind our passion and how our ability to love fiercely, relentlessly and fearlessly is a strength, not a weakness. Femininity should not be inferior. We are allowed to embrace our softness and all things that make us “feminine” and still be seen as powerful and intelligent. There has slowly been a shift within myself and other women around me. We are



Illustration by Jillian Freihei

starting to appreciate the power of femininity and how vital it is in everyday life. Women have to tolerate a lot and still we rise. Nothing dampens our resilience

and what’s even more aweing is how time after time again, we still manage to forgive and to love. So, this goes out to our femininity, never lose that tenderness. Always

appreciate your softness, embrace your intuition. Don’t sell yourself short, hay que ser toda una mujer.

Carmen Peña-Gutierrez can be reached at el-lenador@humboldt.edu

The Bitter Fruit of Labor

Familias Unidas boycotts for better wages and treatment



Ramon Torres leads the picketing line into the street as union farm workers come together in solidarity to strike against unfair wages and working conditions. March 22, 2016. | Javier Rojas

by Javier Rojas

Ramon Torres immigrated to the United States 13 years ago and has worked in the strawberry fields of Burlington, Washington since the age of 18. But this past year he got a new job- boycotting the same strawberry fields that gave him one of his first job opportunities in America.

For the last three weeks Torres and Familias Unidas, an independent farmworker union, have been making stops along the west coast picketing and informing people about Sakuma Bros. and their international corporate distributor Driscoll's.

Driscoll's is one of the biggest distributors of berries in the world and sells to companies like Costco with a huge labor force across the U.S.

Torres voiced his concerns about the injustices he and others have faced working in the berry fields of Washington including discrimination and unfair wages.

"The working conditions are bad, they made us stay in 50 year old cabins and have 10 hour shifts without break," Torres said. "We are asking for basic things like better working conditions, better pay, medical care and overtime. These should be basic things in our contracts."

But Familias Unidas isn't the only union boycotting Driscoll's Berries. In March of 2015, 70,000 farmworkers in San Quintín, Mexico launched a general strike and formed an independent union, La Alianza, supporting the boycott of Driscoll's.

The strike tour made its stop in Humboldt County on March 22 at the Costco in Eureka where farm workers and supporters of the boycott picketed outside the store. Upon arrival picketers were asked to evacuate the property and were threatened by police. The boycott was moved to the sidewalk where protesters were met with honks and cheers from locals in support of their movement. Posters and banners that read "DONT BUY DRISCOLLS!" and "Justice for Farmworkers" were held up as they chanted in unison.

Wendy Garcia, a student at Humboldt State, participated in the protest and expressed her support of the strike. She said that the boycott touched home because of the personal connection to the experiences that many farm workers have

endured.

"I have family that have worked in the fields and as a human it's just disgusting to see and hear about what is going on," Garcia said.

Garcia was one of a few HSU students participating in the picket line that included former farm workers, union members and even locals that wanted to voice their concerns about the strike. As the rally grew, more and more people showed up to support Familias Unidas efforts but not everyone there was on their side.

Halfway through the protest a man showed up and began to yell remarks towards protesters claiming most farm workers are illegal and should have no right to demand better rights. This didn't deter Torres from getting his message out on the truth about Driscoll's.

"We are trying to reach people and educate them about Driscoll's. There is a lot of exploitation and we are asking people to seek alternatives like growing your own berries. It's more healthier and convenient," Torres said. "Every town we have passed I get the same reaction; how can I help and where do I sign up? The first thing we hear is how we can grow our own berries."

Andrew Eckels, a boycott coordinator at the rally, said the biggest thing about having rallies like this is getting attention, good or bad.

"We just came back from a protest in Eugene, Oregon and upon arrival Costco removed the berries off the stands," Eckels said. "This shows people are concerned and we aren't just out here making a bunch of noise about nothing."

Some of the concerns Eckels expressed was common with other farm workers including

the discrimination that they faced daily on berry fields.

"Workers tell me after they began to strike they were threatened with scare tactics that included job termination and the calling of immigration services," Eckels said.

According to Eckels, since the strike began some improvements have been made including rest breaks and lunch but workers are still facing labor issues that will only be fixed from higher management at Sakuma Bros. and Driscoll's.

The west coast boycott tour will make its way all the way to San Quintín, Mexico where they will meet with the La Alianza union group. The plan is to hold a collective rally where both unions will have massive protests and try to show Driscoll's the power of the growing strike.

For Torres this will be a culmination of months of laboring and protesting fighting for the rights of farm workers.

"I came as an immigrant from Jalisco, Mexico and immediately started working in the fields," Torres said. "I came to America like everyone else looking for an opportunity and all I want to see is people treated like they should be, like humans."

Javier Rojas can be reached at el-lenador@humboldt.edu



Union members picket outside Costco in Eureka demanding the end of the sale of berries. March 22, 2016. | Javier Rojas

Celebración de la comunidad

by LatinoNet

Unos 200 miembros de la comunidad vinieron a probar alimentos culturales y auténticos el domingo pasado durante la primera kermés de fondos para Baile Terapia de LatinoNet para apoyar la Buena salud física y mental.

Baile Terapia fue una idea que surgió de los Promotores del Condado de Humboldt (trabajadores de la salud comunitarios que trabajan con la población de habla hispana.) Promotores de Humboldt es un proyecto de LatinoNet, y originalmente recibieron fondos de Humboldt Area Foundation para apoyar esta actividad. Jorge Matías, un miembro de la mesa directiva de LatinoNet y promotor del hospital St. Joseph's presentó esta idea a su supervisor para poder apoyar su liderazgo en esta actividad. Matías vio la necesidad de hablar sobre los problemas mentales y de salud física en nuestra población creciente de habla hispana. Y este evento se alinea con el plan y la misión de Beneficios a la Comunidad del hospital que consiste en crear comunidades saludables aquí en la costa norte.

Los alimentos tradicionales y sabrosos fueron preparados por los participantes de Baile Terapia, con fondos iniciales de LatinoNet y se vendieron para recaudar fondos para apoyar el evento de Baile Terapia. El evento reunió \$1,015.00 pero lo más importante es que el evento reunió a la gente para apoyar a una buena causa y para que aprendieran más acerca de los esfuerzos de LatinoNet. Alrededor de 20 voluntarios cocinaron, sirvieron comida y dieron la bienvenida a los participantes de la comunidad.

"Con fondos limitados, animaron a los participantes a juntar a la comunidad para asegurar que el Baile Terapia continuará" Matías dijo.

"Me hace sentir apoyado como latino, al ver tantas personas que ofrecieron su tiempo como voluntarios y para la compra de alimentos hechos localmente para apoyar a esta actividad, que apoya a la salud y el bienestar de nuestra población," Matías explicó.

El Baile Terapia ofrece muchos beneficios a nuestra comunidad local. La actividad reúne a la gente y desarrolla una comunidad para todas las edades (el participante más joven tiene 7 años y el mayor tiene 78). Ofrece un lugar seguro y cómodo para hacer ejercicio con música conocida con otros en su comunidad. Debido a que la actividad es gratuita, no hay ninguna barrera financiera que evite que la gente participe. Además de los muchos beneficios del ejercicio físico, Matías y la instructora Flor de María Rivera siempre se aseguran de incluir mensajes sobre la buena nutrición e información sobre el programa de beneficios de estampillas de comida (CalFresh), que ayuda a llevar alimentos nutritivos al hogar.

La actividad es un gran ejemplo de colaboración local en uno de sus mejores momentos. Los Promotores por primera vez dieron cuenta de la necesidad de esta actividad para la comunidad de habla hispana. A Matías le paga el Hospital St. Joseph mientras LatinoNet busca la manera de como pagar por el tiempo de la instructora de danza, como pagar por la guardería para niños y como pagar para la seguridad responsable de los civiles. Aunque la actividad es más para la población de habla hispana, todos son bienvenidos a participar. El evento se lleva a cabo en Fortuna y Eureka. Para obtener más información sobre Baile Terapia, llame a Jorge Matías al (707) 441-4477.

LatinoNet, es una organización 501(c)(3) sin fines de lucro que trabaja con más de 150 miembros que representan a más de 50 agencias del área que varían desde atención médica, servicios sociales, educación, negocios y servicios para niños. La Misión de LatinoNet es el mejorar la calidad de vida para familias de habla hispana en la Costa Norte a través de la creación de redes, información, colaboración y abogacía. Si desea obtener más información sobre LatinoNet y sus servicios, visite <https://www.facebook.com/latinonetcalifornia> o llame al 707-268-2132.



Families enjoy a meal at the LatinoNet event. | Provided by LatinoNet.

Campus

Seguir la Lucha

F.R.E.E. returns to the Border

by Alfonso Herrera

On March 1, students from the Humboldt State club F.R.E.E., Finding Resources and Empowerment through Education, traveled south to volunteer with a humanitarian organization based in Southern Arizona. No Más Muertes, or No More Deaths, began in 2004 in the form of a coalition of community and faith groups dedicated to stepping up efforts to stop the deaths of migrants in the desert and to work towards ending death and suffering in the Mexico/ U.S. borderlands through civil initiative. Students from HSU gathered together to uphold fundamental human rights, provide direct aid that extends the right to provide humanitarian assistance and encouraging humane immigration policy. The issues at hand are how the United States is depriving deportees of their property without due process of law and placing them at heightened risk and the health impact of detention and deportation of immigrants and their families.

Problems at the Border
Problems identified by No Más

Muertes begins when unaccompanied minors become apprehended – placing many Mexican children into a position of vulnerability. Secondly, the abuse of women, and the risk of being a victim of femicide, sexual assault, and more vulnerable because they are traveling with their children, where women are 2.7 times more likely to die during migration process than men. Thirdly, high temperature and sun exposure create extremely high risk for medical complications, especially for pregnant women, diabetics, and elderly. If an individual becomes physically ill, they are neglected medical aid required. Lastly, the practices of the Alien Transfer Exit Program, designed to send migrants far away from the border region through which they originally travelled, causing family separation and lots of U.S. taxpayers money.

What is F.R.E.E Doing?
This is where No Más Muertes places authority into the hands of the public, where its special interest in increasing the health and lives of immigrants from Mexico, in or outside the United States becomes

a coalition of organizations. The border is surrounded by desert, and in vulnerability, where an individual places his or her existence for a better life, and basic human rights. No Más Muertes gathers a group of volunteers and resources and provides humanitarian aid, through offering necessities of life in the desert. Students involved in F.R.E.E. have been physically and emotionally affected by volunteering. The saying: “seguir la lucha,” meaning continue to fight, has motivated their social work. Besides from their beliefs, they are the hope for those struggling to survive near borders. The students have raised their own money in order to volunteer, since funding was found nowhere else. Like adding water to a dying flower, students are adding life to those who are in threatened by famine. One of those students is Samyrha Saba, who has been involved with F.R.E.E. for the last two years, has seen change in the environment by the U.S. border. “People keep migrating away from the border because of inhumane militarization, and its recognized by all in the small towns, creating a strange wild but calm atmosphere,” Saba said. Her



Members of F.R.E.E carry water canteens to give aid to individuals crossing the U.S./Mexican border. Photo provided by No Mas Muertes

position in the organization, both F.R.E.E. and No Más Muertes has grown over the years, from her experiences. For Kimiko S. Nishitsuji, she voiced her concerns about the lack of transparency Border Control provides on the deaths of colored people. “It’s become socially accepted to no long mourn over the death of colored people, especially immigrants,” Nishitsuji said. For members of F.R.E.E. this experience has impacted them in various personal ways, improv-

ing the conditions and struggles many immigrants deal with. No Más Muertes provides students to place themselves in the shoes of undocumented people. Club member, Mariah Wallace expressed going forward the importance of the yearly trek to the U.S. border. “We are the voices of the dead, the alive and those wanting to survive in the present,” Mariah Wallace said.

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Revising Environmentalism: The Importance of Personal Narratives

by Shiloh Green and Ivan Soto

Each Monday evening, a small group of students gather in the pastel-laden upstairs living room of Humboldt State’s Campus Center for Appropriate Technology (CCAT). These students are enrolled in Geography 491: Latin@ Environmentalisms, a participatory discussion seminar centered around articles and case studies on the interconnected issues surrounding environmental justice and environmental racism. The class is harbored in the Geography department and facilitated by Kristian Salgado, an environment and community Masters student. Salgado and her advisor, Dr. Sarah Jaquette Ray, sought to address a lack of appreciation for scholarship on Latin@ environmental concerns and identities. This prompted the two to ask, “how can we revise environmentalism and sustainability to not just include, but put at their center, underrepresented students’ experiences and knowledges?” With this in mind, they developed a one-unit course for students to come together in a book circle setting to read, analyze and critique articles by Chican@ writers and scholars in a way that has helped to foster stronger personal student narratives. This structure allows students and the instructor to then produce knowledge together in a transformative way. Over the course of the semester, the group has read a variety of articles urging readers to critically utilize food justice to dismantle racism, value local knowledge and citizen science to mitigate environmental health issues and potentially analyze the intersec-

tions between the two. Carley Delcastillo, a junior in the environmental studies program, believes this class is very important. “In combining Humboldt’s notoriety as an environmentally-friendly campus, and its newly adorned status as a Hispanic Serving Institute (HSI), one would think these interconnected discussions would be intentionally occurring. Though, until now, these intentions have not been included in natural science curriculum,” says Delcastillo. Students enrolled in the course come from Los Angeles, others from suburban Orange County, and yet others hail from rural towns. No student in the group has the same background, and as a result, the group is incredibly diverse. Geography 491 comes at a time when HSU must better include these integral student perspectives through an interdisciplinary lens. The course helps to validate Latin@ students’ experiences around mainstream environmentalism and their own environmental knowledges and provides a setting in which they may better articulate their personal stories. The hope is to foster a stronger discussion on the HSU campus. “We need to do everything we can to have these discussions everywhere, and really foster the momentum of these students’ interests and work,” Ray said.

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Deconstructing Black in Latin America

by Monica Ramirez

Henry Solares, anthropology and women studies major, said that claiming your racial identity can be difficult. There are multiple titles that you can claim based on either your phenotype or family background. However, students are pushed under one specific title that they may not even feel associated with. “Just the definition of Latino is complicated,” Solares said. “What it means to be Latino is not always the same.” The film, “Black in Latin America” was shown in the Kate Buchanan Room on Tuesday, March 8 by Dr. Kirby Moss. The film focused on the countries of Mexico and Peru and how ethnic mixtures began when slavery brought twice as many slaves to Mexico than the United States. Originating in Veracruz, Mexico, thousands of slaves were brought there by boat to be checked before purchase. Just like in the U.S, as soon as Black people arrived they were seen as lesser than, an issue that continues today but in a quieter way. Moss’ goal for the film was to show students that our form of racism is expanded in other countries and there are people that struggle to identify themselves just like students here at Humboldt State do. Are you a latino or are you black? Can you be both even if others deny your identity choice? “Do we think of ourselves as belonging to a nation or a particular group,” Moss asked. “Can they intersect?” There are 16 different types of

ethnic mixtures all across South and North America, the most common being Mestizo, Spanish and indigenous or Mulatto, Spanish and Black. In the 19th century, every mix between races was classified in order to keep track of how Black your blood could be. Also known as the one drop rule, this meant that if any relation to a black person was found then you were considered and treated as black despite being phenotypically white. “I’ve always been drawn to this,” Moss said. “It’s intriguing to me.” A professor in the Journalism department with a PhD in cultural anthropology, Moss felt this film would educate and possibly bring students to the African American Center for Academic Excellence and Latin@ Center for Academic Excellence. Moss believes that students may still lack a connection to the two centers. The film was a way to explore the two cultures without the media’s representation as well as to see how they are connected. “You can have the separation but have connections between the centers,” Moss said. “I really think that’s important.” The LCAE and AACAE are inclusive spaces for students that want extra support. However, Dr. John Johnson, coordinator of the AACAE mentioned that the title African- American may not be as inclusive as we think since there may be students from Latin areas that could identify as Black but do not feel that African American fits them. “Black is presumed to stand

for African American but students that don’t associate with Black may not be approaching the center,” Johnson said. Journalism student Geneva Peppers is from a very large ethnically mixed family and didn’t hear about the term Afro-Latina until leaving home and taking ethnic studies classes. “I used to get that I ‘didn’t act’ black and because I didn’t have any black experience amongst my family or community I internalized that,” Peppers said. Peppers had also mentioned that in the process of living in the United States you are fighting to fit in and be American, in doing so you forget the culture that you are born into. “High school and college I learned more about myself and my dad’s side and also just history in general and it’s a source a pride for me to say that I am Black and Mexican,” Peppers said. She grew up in a predominantly white neighborhood and felt more Mexican than Black despite her peers’ assumptions. “I no longer say ‘I’m half this and half that’ because I am equally both and one doesn’t cancel the other out,” Peppers said. “I stopped using fractions when I talk about my heritage because I am not a cake recipe.”

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Make America Hate Again

A look into the culture of hatred and violence behind Donald Trump’s campaign

by Hector Arzate

“I could stand in the middle of 5th Avenue and shoot somebody and I wouldn’t lose any voters,” Donald Trump jokingly said in regards to the loyalty of his voters in mid-January.

The news coverage of Donald Trump has been increasing over the last few weeks. But the focus has not been on his campaign or even his off-color comments, it has been on the increasing breakouts of violence and hysteria at his political rallies.

To some this might have seemed like another laugh that we have grown used to having so far during the 2016 presidential race. Like Marco Rubio’s platform shoes, Ben Carson’s glorified book tour or Bernie Sanders admitting that he’s only smoked pot twice in his life.

It is arguable that the sales of men’s high heeled boots have risen because of Rubio’s style choices or that “Gifted Hands” by Ben Carson will become a New York Times bestseller because of his presidential bid.

But what about the rhetoric and culture of violence that Trump has spewed to his followers?

Donald Trump has come out and said that he does not condone or support violence but that he is also not a fan of protesters. In fact, he has even offered to pay the legal fees of a man who assaulted a protester at one of his rallies. Whether he was serious or not is irrelevant at this point as we have already seen peaceful protesters getting sucker punched by his most impassioned supporters while

being escorted out.

He argues that the blame is partially on the protesters themselves, who incite violence by objecting to his ideals and attempting to shut down his rallies, and not entirely on his supporters who have thrown the first punches or even himself for promoting it. For all intents and purposes, Donald Trump has condoned and incited violence at his rallies and the rest of the country.

Despite his lack of political savviness, his competence of foreign policy, the credibility of his economic platform and both his financial and moral bankruptcies, the droves of supporters have not faltered.

They continue to eat his bullshit as if it were gospel.

Donald Trump has served as a vehicle for xenophobia, racism, sexism and other toxic beliefs. Trump’s supporters argue that he is a viable candidate because he speaks his mind and is not afraid to be politically incorrect. This essentially means that he has their vote because he shares their bigotry and prejudices. Remember, this is a man who was endorsed by former Ku Klux Klan leader, David Duke.

“There used to be consequences. There are none anymore,” Trump said in regards to the protesters at his rally earlier this March in St. Louis. Of course, this ties in perfectly with the narrative he has created that has won over supporters across the United States.

What does it mean to make America great again?

Is it outright racism and big-

otry stepping out of the shadows in our “post-racial” society? It’s not difficult to read between the lines. His words remind us of the Birmingham campaign of the Civil Rights Movement, in which peaceful protesters were met with attack dogs and high-pressure fire hoses; a far cry from his great America.

But racism in the United States is no longer the angry, white nationalist. Donald Trump has propelled us into a world where people who are otherwise mostly rational citizens, have let their ignorance and frustration get the best of them.

These rallies are more than just a show of support for a presidential candidate. They are an environment of manipulation, dissatisfaction and hatred for people who are just victims of the system. Mexicans are not to blame for the outsourcing of blue-collar jobs in America. African Americans are not to blame for institutional racism and police brutality. Muslims are not to blame for the horrendous terrorist acts of Islamic extremists. Protestors are not to blame for the increasing violence at Donald Trump rallies.

We are living in history and as history has proven many times before, it is always easier to blame the victims. This presidential race is no longer a joke, and if it is, the victims are the literal punch line.

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marzo/abril

CALENDARIO | CALENDAR

- Cesar Chavez Film Festival**
Wednesday, March 30
Goodwin Forum
In honor of Cesar Chavez Day, join the LCAE, CRGS and Housing & Dining as we screen and discuss 3 films dedicated to Cesar Chavez. Refreshments provided at all screen film screenings and birthday cake.
11a.m.-12:30p.m.:
The Fight in the Fields: Cesar Chavez and the Farmworkers’ Struggle
3-4:30p.m.:
Chicano! History of the Mexican American Civil Rights Movement: Struggle in the Fields
6-8:30p.m.:
Cesar Chavez
- Womyn of Color at HSU**
Wednesdays
12p.m. | MCC (Vine Deloria Room)
Want to connect with other womyn of color? Need someone to talk to that shares similar experiences and background? Come stand in solidarity, feel empowered and build awareness/skills to combat the issues womyn of color face at HSU and all over the world in a safe space.
- Como la Flor Dance**
Friday, April 1
9:30p.m.-12a.m. | KBR
Dance tickets: \$3 pre-sale, \$5 at the door
Raffle tickets: suggested donation of \$3
Aguas frescas/bolis: \$1
All proceeds from the event will go towards the Graduacion Latin@ celebration.
Hosted by: Ch@nge
- Take Back the Night**
Friday, April 8
5-11:30p.m. | Various locations
Take Back The Night is an event for the healing, support and empowerment for of those who have experienced sexualized trauma while also a time for remembering those who we have lost to this violence. This week long event promoting awareness of and actions against sexualized systemic violence will culminate with a march, which provides a space for survivors and comrades to march loudly and strongly together reclaiming the dark and sacred hours of the night.
- California Big Time & Social Gathering**
Saturday, April 2
11a.m.-7p.m. | West Gym, Forbes Complex
Humboldt State University will host its ninth annual California Big Time & Social Gathering. This public celebration of American Indian culture includes sharing of songs and dance from and throughout California, an Indian Card Game Tournament and cultural demonstrations.
This year’s dance groups include Tolowa Nation Dancers, Maidu Traditionalists, Red Cedar Drum, Santa Ynez Chumash, Northern California Traditional Singers and the Tuolumne MeWuk.

Chicanx Resistance Through Dance

Ballet Folklórico more than just entertainment

by Erika Cardenas

As a latinx freshman, coming to a college in a community that is mostly eurocentric, I found myself not fitting into HSU or the community. The lack of latinx in the faculty also affected me greatly, giving me a sense of inner-conflict and culture shock all at once. Soon enough, I found a safe place where I was able to express myself and relate culturally to others through the Ballet Folklórico club.

Ballet Folklórico or Mexican Folk dance is a cultural dance that tells a story and has some history behind the dances. Dance is integrated into all of our cultures. Humans by nature are social creatures and dance can be used as a form of expressing stories and history.

There are different regions in México and each state has a unique style to their dancing, and even within the state there are sometimes different regions with their own dances. Many, if not all, dances have a combination of Indigenous, African and European influences.

Ballet Folklórico Mexicano or Mexican Folk dance is more than just a performance, intertwined in the traditional clothing, shoes and music- it is a sacred dance from México that tells a story.

There are historical stories such as “La Danza de la Pluma,” a dance from Oaxaca that depicts a war between the Indigenous people and the Spaniards. Then there are mythical stories such as “La Bruja,” a dance from Veracruz

which is a myth of a witch preying on people. Folklórico is used as a form of storytelling and is deeply embedded into Mexican culture.

The rehearsals and events as a whole give me a sense of community and spirituality. Many club members have Mexican roots but there are members from different cultures. It’s a beautiful thing that we can all appreciate the art and find a sense of spirituality and pride in dancing.

As a Chicanx university student, there are many reasons as to why I have remained dancing with the group for three years. The folklórico ambiance gave me a sense of familiarity because it is part of my culture. Being able to express my culture at events is gratifying because there are many students on campus of Mexican descent that greatly appreciate watching us perform.

Something that I did not realize before, was that by practicing Folklórico, the dance itself was a form of Chicanx resistance to assimilation. As a group we are keeping this art alive and keeping our culture from being diminished. It’s a form of resistance also because there are many community events that we participate in where children are drawn to our performances, some which are of Mexican descent. We represent Chicanx students for the younger generations. As college students we set the bar high, demonstrating that we can get an education and also take part in practicing our culture.

Because of our college education we now have the tools to do



The HSU Ballet Folklórico group. | Sarahi Apaez

research as to why these dances are sacred to our culture. During 5 de Mayo, community members reach out to us so that we can perform, in some ways this can be problematic because we are then viewed as entertainment for a day. Many people often mistake this day for the Mexican Independence day, which is on September 16.

Cinco de Mayo or May 5, 1862 marked an important victory for México against the French in the state of Puebla. This marks an important event because the odds were against the Mexican troops.

On events such as these, before performing we like to give a brief informational speech on the history of México and set the facts straight on how these two events are different. It has been normalized in the United States to use Cinco de Mayo and Mexican Independence day interchangeably. Now that there is an increased population of Latinx enrolled in college, there are more possibilities for us to add scholarly journals about our own culture from our own perspective. Finally, how does all this relate to ballet

folklórico? Well ballet folklórico is an art that helped me find a safe space in HSU where I was able to express and practice my culture, it became a space that is important and that every student should have as an incoming latinx that finds themselves miles away from home.

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