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## Promotores en acción

### Representantes de la comunidad latina viajan a la capital del estado en busca de soluciones

por Eduardo Madrigal

Este pasado cinco de mayo un grupo de cuatro promotores de los condados de Humboldt y Del Norte viajaron a Sacramento para presentar los problemas de sus comunidades a las autoridades en el Capitolio.

Martha Rocha, Elvia Saavedra, Yesid Barco y Margarita Azamar, fueron los que llevaron a cabo el viaje de 5 horas. Ya en la capital de California, pudieron reunirse con más de 120 colegas de todo el estado para asistir al Día Legislativo anual.

La meta del Día Legislativo es que miembros de varias comunidades del estado puedan reunirse con los legisladores correspondientes a su área para exponer los problemas que afectan sus comunidades y puedan ser tomadas en cuenta por los políticos a la hora de firmar nuevas leyes.

El Día Legislativo es organizado por Visión y Compromiso, la red nacional de promotores. Visión y Compromiso pagó el costo del hospedaje, la renta de vehículo y la compra de gasolina. La organización tiene como metas el crecimiento de liderazgo en la región y el apoyo a la abogacía local con recursos y entrenamiento.

“Es una buena experiencia para entender cómo

el trabajo de promotor puede influir el pensamiento de los asambleístas,” dijo Alicia Ruiz, Promotora de Salud de la organización de clínicas de salud Open Door, quien le ha participado en el Día Legislativo en años pasados.

La actividad del día comenzó con un entrenamiento para los promotores de parte del comité de abogacía de Visión y Compromiso sobre las leyes por las que fueron a abogar.

Las propuestas de ley fueron SB-4 “Salud para Todos”, AB-734 “Empoderamiento para los Padres”, AB-891 “Éxito del Estudiante” y reformas a la AB-60 de “Servicios para Inmigrantes”. En el entrenamiento se habló del contenido de cada una de las leyes y sus beneficios.

La invitada de honor del día fue la asambleísta demócrata Patty Lopez, del distrito 39 de la asamblea estatal, quien afirmó su apoyo hacia los proyectos de ley.

Una vez preparados, los promotores se dirigieron a las oficinas de sus representantes locales para hablar sobre cada una de las propuestas y sus detalles.

“Las visitas que tuvimos asignadas fueron en las oficinas del senador demócrata Mike McGuire y el asambleísta Jim Wood. Pudimos hablar con sus representantes,” dijo Barco quien participó por primera vez en el evento.

Barco sintió que la reunión con los representantes fue efectiva.

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Illustration by Eduardo Madrigal

## Underrepresented overwhelmed

### Student research project shows students of color don't feel comfortable on campus

by Erika Cárdenas

Underrepresented students don't feel like they are part of the community at Humboldt State University.

According to a presentation from students in SOC 480: Community Action Research and Grant Writing, their study focused on social factors that may or may not influence a student to stay at HSU.

The project began on February 13 at the Strategic Planning Workshops held by the administration, where they discussed topics like resources, supporting an inclusive and diverse community and increase in both academic and student success. The group of students began observing the relationship between students of color, staff and faculty.

The sociology students made an online survey answered by 63 students of color. Eight of them were interviewed and a different set participated in focus group. The focus group was interviewed about the environment on campus.

Laurance Sebring, a sociology and religious studies major who took part in the research project,

said they targeted students who are directly affected by these social factors.

“In the study what was done was go to the people directly impacted by the policies, or lack of policies in certain areas,” said Laurance Sebring.

One of the factors that was revealed in the project was that students of color experience microaggression at HSU. Microaggression is an unconscious comment or action made about a minority that reinforces stereotypes about them.

Sebring mentioned that all students, within their survey interview and focus group, experienced “microaggression and other uncomfortable situations... that have not gone away.”

Jesus Perez, a sociology major, who also took part in the research, said that overall there were three themes they found in the survey: identity, interactions and academic support. The project revealed that students of color don't feel a sense of belonging at HSU when interacting with overrepresented students and administration and they don't feel included academically.

“Those three things affect the students sense of belonging”, said Jesus Perez

Group member Lupe Tinoco Oliveros, included recommendations for the university to increase retention rates among underrepresented students.

“The recommendation was that HSU as a whole needed to be committed to the success of students of color and that included asking faculty to include a syllabi clause that explains diversity as a core value at HSU,” Oliveros said. “Incorporating diversity into the curriculum, providing training to be taken by faculty, staff and administrators to create competency.”

The research was presented to enrollment and management in and they were positive and interested in what research showed.

“It seems after this meeting they were uncommonly energized and really seemed to be emotionally involved about what was said about the statistics presented”, said Sebring.

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#### Quotes from students who participated in the survey and focus group.

“It's like if white is not the center focus then it's not as important.” (Focus Group)

“I have to keep my voice hidden because I don't want to be told, 'you're wrong.’” (Survey)

“I don't feel like I have a mentor in my field that I can truly identify with and find support.” (Survey)

“I saw environment, I saw multiculturalism. I saw all of these things being displayed through their propaganda. In a way I saw it as a place to come and explore those aspects, but when I got here it was totally different. I felt a little bit betrayed.” (Focus Group)



Fotografía de Alejandro Lazaro

### Ballet Folklórico de HSU awarded grant to showcase dance

by Roberto Gutierrez

The HSU club Ballet Folklórico de Humboldt was awarded a \$1,000 grant by the HSU Office of Diversity and Inclusion to organize, for the first time, their “Queremos Bailar” workshop next October.

The initiative began when the club's advisor, Elizabeth Rivera, brought the grant opportunity to the attention of the club. Magdalena Cortez, the club's president, and Erika Cardenas, the club's secretary, worked collaboratively to present a grant proposal to the HSU Office of Diversity and Inclusion, originally asking for \$1250, which was an estimate of what organizing the workshop would cost.

“The grant was awarded to the club because ‘Queremos Bailar’ will bring cultural awareness to the community as well as the campus,” explained Cortez.

The money will be used, among other things, to pay for the transportation fees of Mr. Cesar Gonzales, director and co-founder of Grupo Folklórico Los Laureles from San

Jose, Calif., and Ashley Lopez, artistic director and co-founder of Los Laureles. Gonzales and Lopez will talk about the history of folklórico as well as teach the attendees dances from different regions.

“We want people to enjoy what they do. Besides, the workshop will help them learn about our culture. We'll teach dances from the Jalisco and Baja California regions as well as the calabaceados,” commented Gonzales.

Although the exact date of the workshop is not known yet, it is known that it will happen during a whole weekend next October at the HSU Kinesiology Building. It will be open to the community, students and non-students. Shoes will be provided by the club.

“This is a way to make people in Humboldt County acknowledge the fact that Folklórico is becoming well known all around,” stated Daniel Gomez, the club's vice-president.

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## Promotores visitan Sacramento

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“Ellos demostraron mucho interés en apoyar estas propuestas en beneficio de la comunidad Latina. Fueron muy respetuosos con nosotros y escucharon nuestras propuestas,” añadió.

Los promotores comentaron que en la mayoría de las ocasiones no se puede hablar directamente con los legisladores, teniendo que conformarse con un representante, pero que no se debe menospreciar esta oportunidad.

“Un legislador no tiene tiempo

de atender a todo el mundo, pero sí se guía con su personal,” cuenta Chely Romero, Directora de Visión y Compromiso para el Norte de California, quien lleva 15 años siendo parte del Día Legislativo.

Martha Rocha, quien ha sido promotora desde hace tres años y atendió por tercera vez al Día Legislativo sintió que este año algo fue diferente.

“Sentí que fue un éxito,” comenta Rocha. “Muchas veces no nos dejan ni siquiera hablar, esta vez recibieron nuestros papeles, nos pasaron a una sala y se portaron muy atentos y amables.”

La representante del senador McGuire les conto que ellos están a favor de la AB-60 y la SB-4.

“De las otras dos no tenían conocimiento pero prometieron

investigar para ver que podían hacer para ayudar,” dijo Rocha.

En lo personal, ambos Rocha y Barco ven el proyecto de ley SB-4 “Salud para Todos” como uno de los más importantes.

“Hay muchos problemas y escasez de médicos en la comunidad, y muchos no son atendidos por no tener seguro,” dijo Rocha.

Rocha señala que en el Día Legislativo se puede ver cómo muchas de otras comunidades pasan por las mismas dificultades que la comunidad latina de Humboldt.

“Pero cuando hay progreso todos se benefician,” dijo Rocha. “Por ejemplo ahí está lo de las licencias de manejar.”

“Yo pienso que la comunidad Latina tiene las mismas necesidades

y las más importantes son la salud, la educación y la protección a sus derechos como inmigrantes,” afirmó Barco.

Barco labora como Coordinador de Salud Latina de la clínica Open Door de Crescent City y le ha tocado ver la necesidad de servicios de salud por la que pasa la comunidad latina local.

“Para nosotros eso sería el sueño que todos tengan servicios de salud,” dijo Barco.

Barco recaló cuán importante fue el apoyo de compañeros veteranos como Rocha durante su primer Día Legislativo.

“Tuvimos un buen viaje tanto de ida como de regreso, compartiendo y cuidándonos siempre como buenos compañeros y colegas,” dijo.

Rocha añadió que aparte de darse apoyo mutuo también es importante no olvidar por qué se hace este trabajo.

“En la lucha que se está haciendo ahora se lleva una representación de toda la gente que se queda atrás,” dice.

“No queremos ser extorsionados por la policía ni por abogados, no buscamos hacer ningún daño. Solo buscamos justicia y una vida más sana y digna. Yo luto por mi comunidad y por mi familia y para que seamos reconocidos en este país,” concluyó.

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## From McFarland to Hollywood, USA

by Carmen Peña

McFarland USA, a Disney movie featuring Kevin Costner that hit theaters Feb 20, was everything you would expect: a feel-good, inspirational true-but-not-so-true story with the magic and spark only Disney can bring to the table.

The film is about Jim White, a high-school football coach who uproots his family from Idaho and brings them over to McFarland, CA; a Latino saturated farming town in the Central Valley. White becomes a P.E. teacher and football coach for the local high school and from there, Mr. White realizes he is surrounded by the raw running talent shown by fellow students; the sons of farm laborers -- “pickers.”

Jose Cardenas, a fellow Humboldt State alumni, was born and raised



in McFarland. Cardenas was part of Mr. White's seven-man army title winning cross country team. After high school Cardenas went to College of the Sequoias in Visalia and transferred to HSU, where he graduated in 1995 with degrees in journalism and philosophy.

“My days at Humboldt State were probably the most adventurous, if not the best of my life,” said Cardenas. “It was a great adventure to go from the Central Valley to a part of California that is very geographically beautiful and culturally unique in California.”

When the movie first came out, Cardenas had a difficult time fully

embracing the film since it was so different from reality.

“A lot of the nuts and bolts of the story are inaccurate,” said Cardenas. “For example, Mr. White was not new to town. He had lived there since the late 60s. We did not go around seeing ourselves as Mexicans or Anglos. We were one community.”

Another distorted aspect in the movie was the portrayal of McFarland and the community. According to Cardenas, the community was far more mainstream than the movie suggested it was. Even though the town had some ethnic traits, it was not as exotic

as the movie made it out to seem.

“There were a lot of white people in town, it was not all Mexican,” said Cardenas. “I'm sure there was a mariachi somewhere in town and somebody had a live chicken and people occasionally ate enchiladas, tacos and tamales and somebody had a quinceañera, but those were not the dominant cultural aspects of the community.”

In the movie, the main race that happened on the big screen was not the same race that Cardenas experienced.

It happened to be Cardenas' worst race.

“I had a bad race at the state

championship and it hurt me that I did not contribute to the state championship,” said Cardenas.

Cardenas recalls the most glorified scene in the movie to be a painful memory. Throughout the year, Cardenas was actually the hero of the team. He had been recruited his junior year of high school because the team needed another fast runner to finish closer to the front. The reason the team got to the state championship was because Cardenas closed in some time gaps.

“When I first saw the movie, it was painful to see myself portrayed in one of my most vulnerable moments in my life and then to realize over the next few weeks that this is going to be there in a movie basically long after I'm gone,” said Cardenas. “It was an embarrassing part of my life and it was always there but it did not have a negative impact on my life. But it was obviously a suppressed pain by the way it affected me again when I saw the movie”.

“It hurts even more because the movie does not acknowledge anything that we had accomplished through the year. McFarland was not an underdog athletically. We were admired by other teams because we were the best team at most races.”

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## HSU Latino Center holds town hall meeting

### What will the future bring for the new Latino Center for Academic Excellence?

by Martha Landeros

Students gathered for a town hall meeting on May 4 to hear updates and the future of the new Latino Center for Academic Excellence.

The center is intended to be a place where students can go to find resources for academic, personal and professional development. Araceli Diaz, the new coordinator

of the center, talked about why she decided to hold the town hall meeting.

“We're trying to form community even though the center isn't open yet.” Diaz said

The center is scheduled to open by the end of the month and will be located on the second floor of that was discussed and share any ideas and strategies that could help

the center as it fully launches this upcoming fall. Nelson Hall East.

There are currently plans to have a center library, scholarship writing workshops and a Wellness Day for students. Diaz plans to also include a scholarship and internship list available for students in the fall. Long-term objectives for the center are to create a Latino Alumni Network and to have a speakers come in.

Diaz also said she would be meeting with the student club F.R.E.E (Finding Resources through Empowerment and Education) to talk about resources for undocumented students. Her plan is to reach out to leaders who self-identify as Latino to talk about what they would like to see from the new center.

Students that attended the

meeting were also able to give suggestions about what they would like to see from the Latino Center. Valerie Mora, 21, a Junior, suggested they have evaluations for the center every semester.

“They could provide constant criticism and feedback to improve the center” said Mora.

Students also wanted to know if there were any specific plans about how the Latino Center was going to help keep the university accountable.

Diaz said she isn't really sure what the center will be able to do in that respect but hopes to create a safe space where students feel they can talk about any concerns they may have.

Also present during the meeting were Dr. John Johnson the new coordinator for the African

American Center for Academic Excellence and Marilyn Paik-Nicely the director of the Multicultural Center who will be retiring this Spring. Paik-Nicely say she and the other coordinators have been meeting weekly.

“To talk where we're going and how we're interfacing,” said Paik-Nicely.

During the meeting Paik Nicely said that the plan is for the Latino Center to eventually take over planning of Graduacion Latina. The event was planned by the MCC for multiple years now and will soon be part of the center's annual events.

Diaz offered her office time to any student that couldn't attend the meeting to come in receive info. Martha Landeros can be reached at [el-leñador@humboldt.edu](mailto:el-leñador@humboldt.edu)

## Calendario

May 14  
Presentación Zapatista en HSU del Dr. Manolo Callahan  
Green & Gold room  
7 p.m.

May 14  
All Native Sash Ceremony  
Kate Buchanan Room  
6 p.m.

May 15  
Graduación Latina de HSU  
Centro Comunitario de Arcata  
6 p.m.

May 15  
Asian Pacific Islander Lei Ceremony  
Goodwin Forum  
5 p.m.

May 15  
Black Heritage Graduation  
Kate Buchanan Room  
6 p.m.

## Calendar

May 20  
Arcata City Council meeting to vote for a plaque honoring victims of genocide and colonization  
Arcata City Hall  
6 p.m.

### PROMOCIONE CON EL LEÑADOR



Si desea promocionar su negocio o sus servicios profesionales en El Leñador, por favor contactese con nosotros al (530) 642-6525 o [el-leñador@humboldt.edu](mailto:el-leñador@humboldt.edu).

### Mission Statement

El Leñador is a bilingual newspaper produced by Humboldt State University students of underrepresented ethnic groups. Our core values drive us to become the voice of the Latino community in Humboldt County. We are committed to keeping our community informed of the most important issues in actuality, through our newspaper, we hope to inspire other minorities to share their stories and experiences, thus creating more social, political and cultural diversity in local media.

El Leñador es un periódico bilingüe producido por estudiantes subrepresentados de Humboldt State University. Nuestros valores fundamentales, como la integridad y la honestidad, nos llevan a buscar ser la voz de la comunidad latina en el condado de Humboldt. Estamos comprometidos con mantener a nuestra comunidad informada de los eventos más importantes de la actualidad. A través de nuestro periódico, esperamos inspirar a otras minorías para que publiquen un periódico propio y original, creando así más diversidad social, política y cultural en la prensa local.

## El leñador

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# Que no le den atole con el *finger*

## Exijamos más de los candidatos presidenciales

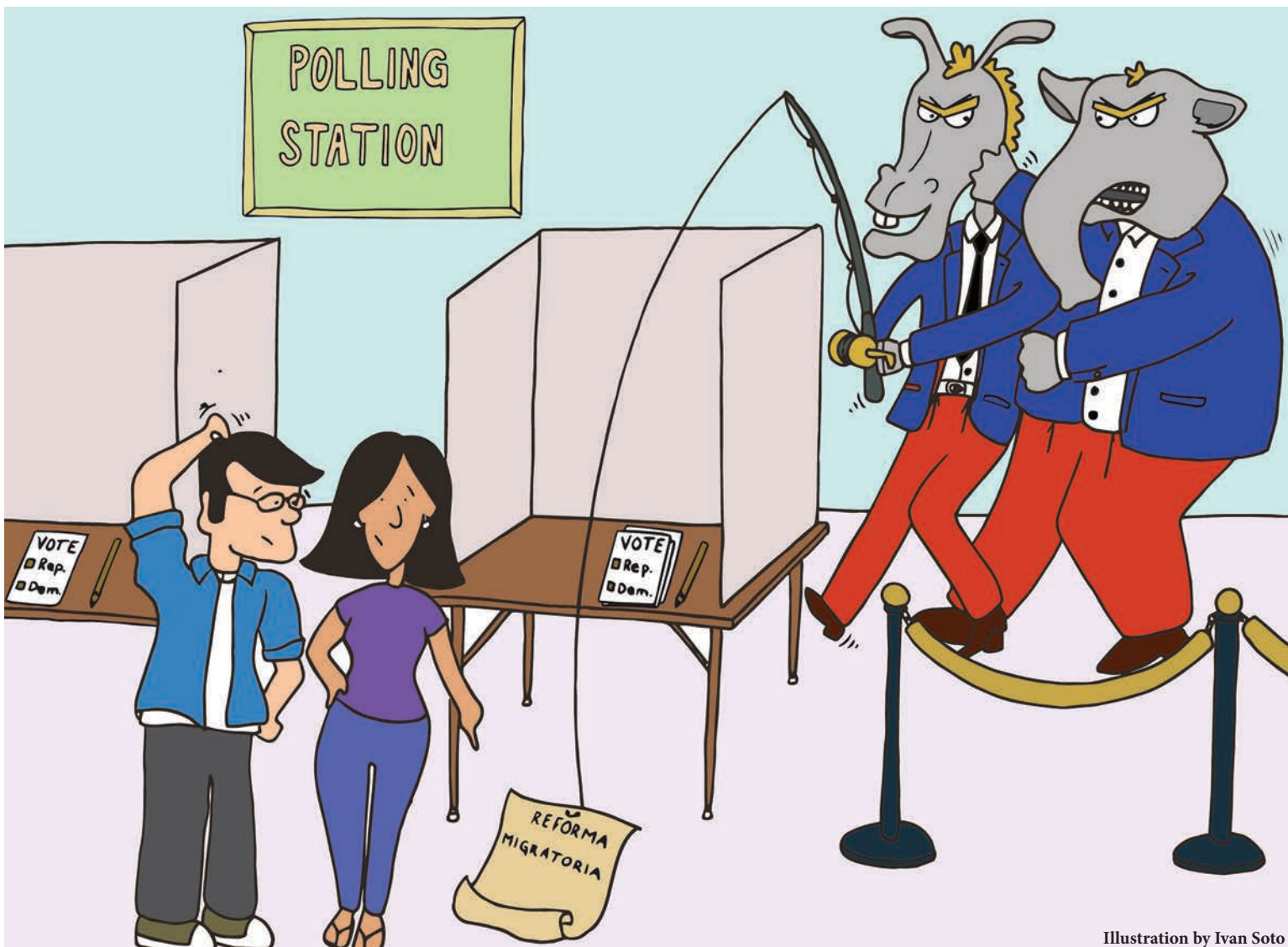


Illustration by Ivan Soto

por Mario Cortéz

Algo que ya conocemos muy bien en México es que los políticos ilusionen al pueblo con una promesa, que cumplan una parte mínima y que ahí quede todo. Como pueblo, nos conformamos con esa probadita de atole.

Aquí en Estados Unidos lentamente se acercan las elecciones presidenciales. Para el 2016 el partido republicano buscará poner de su lado el voto latino, mientras que el partido demócrata buscará retener nuestro apoyo. Desde ya varios ciclos electorales, nuestro voto ha sido relacionado solamente a las reformas de migración en beneficio de nuestros hermanos que buscan una mejor vida en este país. Sin embargo, y sin menospreciar una verdadera reforma migratoria, como demografía nosotros necesitamos mucho más que tener acceso a este país.

El partido republicano hoy en día tiene a dos precandidatos, entre

una lista de políticos interesados, que usaría para apelar al votador latino. Marco Rubio y Ted Cruz, ambos senadores federales de origen hispano, podrán ser usados al nominar a uno como presidente para establecer que el partido es impulsor de los hispanos. Fuera de eso, cómo buscarán tener nuestro voto con un historial lleno de hostilidad hacia nuestros hermanos indocumentados? Armados con promesas de un gobierno reducido y creación de empresas, quien resulte candidato no podrá ignorar las necesidades de nuestra comunidad si busca abrir un diálogo sobre migración. Tendremos que ver como podrán usar sus famosos cortes tributarios (tax cuts) a favor de la clase obrera y media.

El partido demócrata, quien tiene a Hillary Clinton como candidato unico, por lo general sale con una agenda de ser el "menos pior" de entre los dos. Aun así, fuera

de dar pasos hacia una reforma migratoria una no ofrece nada fuera de una tacaña propuesta "populista" para la clase media que no hace mucho en realidad. El candidato demócrata, estando en un lugar menos a la derecha ¿como podrá ofrecer un camino al país con tanta oposición en el congreso como ha visto Obama? Con este probable bloqueo legislativo ¿que buscará ofrecer Clinton que si se pueda concretar? ¿Cómo nos podrán dar mejores oportunidades de abrir un camino hacia la clase media y dejar un patrimonio y estabilidad a nuestros hijos? ¿Que harán para mejorar nuestras escuelas y servicios locales? Si se llega a abrir un camino a la residencia y a la ciudadanía ¿Como nos mantendrán de su lado? No por que ya nos hicieron el favor deberían esperar que estemos de su lado por siempre; eso no es hacer política.

Los candidatos a la presidencia

¿podrán garantizar a nuestros hermanos que hoy en día trabajan en el campo un salario verdaderamente digno? Nosotros los americanos de todo el continente, somos quienes alimentamos a este país y a una gran parte del mundo a través de labores agrarias. La agroindustria se aprovecha del indocumentado y le ofrece salarios ilícitos menores a la mitad del promedio federal de \$7.25. ¿Dónde están los candidatos que buscan defender el derecho al salario mínimo federal para los trabajadores indocumentados? Este derecho - al igual que las protecciones que otorga la constitución - se le ofrece a toda persona en este país, no solo a ciudadanos y residentes. ¿Que tal al resto de la clase obrera? No hace falta recurrir a estadísticas para saber que en California ganar el salario mínimo estatal de nueve dolares la hora y trabajando 40 horas a la semana ya no logra pagar una renta mediana; el salario mínimo

federal rinde mucho menos. Nos podran

Hay que preguntar Tal vez esta analogía del atole con el dedo no sea la mejor para describir la situación de este lado de la frontera. Aquí en Estados Unidos por lo general no nos falta comida ni servicios como en muchas comunidades en nuestros países de origen (México, El Salvador, Perú, Argentina etc, etc..) pero no por eso se nos resuelve la vida. Todavía lidiamos con barreras educacionales, discriminación y una injusta brecha salarial. ¿Acaso los candidatos menosprecian las demás necesidades de nuestra población? ¿Tan facil se les hace tratar de ganarse nuestro voto con una promesa en una sola propuesta que jamás se cumple? Eso si es menospreciar nuestras necesidades.

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# My diploma is merely a receipt

## My parent's support and their hopes for me to succeed, aren't culminated by walking a stage

by Adilene Martinez

After two years, I am graduating this May. I am very happy to be done, but I won't be walking for a few reasons. One reason is I don't have a connection to this whitewashed school - that claims diversity, but doesn't really do anything about it, a school that dilutes culture, and environmentalism.

Another reason is my dad can't afford to take days off from work, and my mom has a back injury from her job that makes it hard for her to be in one position for too long. In addition, this school's graduation pledge is laughable at best. I'm not going to pay for Pomp And Circumstance to highlight the end of an overpriced education.

It is for these reasons that I won't be partaking in the graduation ceremonies this May. I've thought about what it means to participate in the ceremonies, and I've come to the conclusion that my parent's support, and their hopes for me to succeed, aren't culminated by walking a stage.

My dad works six days a week doing gardening work, and despite that, I know that if I really wanted to walk, my dad would take off the days from work. For me, to ask that of my dad is to flaunt my

privilege of higher education in the face of my family's economic livelihood; a proper disgrace to the respect I have for my family.

My mother suffered an injury while working a factory job; her physical comfort is more important to me than my achievement to bypass factory work by receiving a diploma. Along with graduating, comes the expectation, and the implicit participation, in this university's graduation pledge.

I cannot imagine pledging anything like this: "I pledge to explore and take into account the social and environmental consequences of any job I consider and

**My formal education in this university is a mere receipt, and in no way resembles the education I have received from my peers, from the community, from dialogue with professors, organizers, from the knowledge that flows free, and isn't found in a syllabus.**

will try to improve these aspects of any organizations for which I work," when this university, as an institution, does not uphold its own pledge.

That is the pledge of HSU. There is a lack of coherence between the image that this institution pres-

ents and the discourse of that it actually presents. This university does not support diversity, in fact the university continues to fire professors of color.

How does HSU apply their pledge to their university? We have white professors teaching ethnic courses that clearly don't belong to them, and who don't have the authorship to speak on them.

We have entire departments, like Forestry, Wildlife, Fisheries, on campus founded on Indigenous knowledge, that now charge money to teach appropriated knowledge like silviculture. What active resistance does the University advocate

credit for the concrete work some of their students do outside of of HSU?

My formal education in this university is a mere receipt, and in no way resembles the education I have received from my peers, from the community, from dialogue with professors, organizers, from the knowledge that flows free, and isn't found in a syllabus.

I do not feel like I have a connection to this school, and perhaps it is because I am a transfer and have not been here too long, but I think it is deeper than that. I have made strong connections with my peers and a few professors, but

to. I'm here because of the hard work of my family, I'm graduating because of myself or for myself. I'm not here so my education can culminate in receiving a diploma; I'm here to re-appropriate this education after I graduate. This education wasn't supposed to culminate in a diploma I'd hang; it was meant to prepare me to better serve my community, and economically benefit my family.

On the last day of my final, I will drive back to the city where I grew up, and reunite with my comrades that have been fighting food (in)justice, police brutality and gentrification while I have been away finishing my degree. Strengthening our communities, establishing solidarity, and using the privilege of higher education to help my community is how I want to repay my parents for their struggle and support.

Graduation or walking the stage shouldn't be the crowning moment of education; it should be a mere step into a lifetime of re-appropriating education.

Adilene Martinez can be reached at [el-lenador@humboldt.edu](mailto:el-lenador@humboldt.edu)

I just don't feel a connection to HSU as an institution. I think its policies, and its mission, including the pledge, don't match.

Furthermore, the narrative that graduation is an accomplishment borne out of our hard work is a narrative that I can't relate

to challenge corporations?

We as students have asked and demanded that administrators take into account the social consequences of their jobs, and have been ignored. Why should administrators, who don't adhere to this university's pledge, be given

## A taste of my culture

by Charlotte de Joya

Whenever people ask me “what’s your favorite food?” I freeze up. When you’re someone like me, who will eat pretty much anything, you don’t have a favorite food; it’s impossible to have a favorite food.

When asked, I usually reply “food is my favorite food” nonchalantly.

Coming from a Filipino family, dinner was usually rice, and some kind of fish or stew that had vegetables, pork or chicken, and those tasty animal organs. As a Filipino/a, that is the usual sit-down dinner you get back home.

When I tell people I’m Filipina, some reply with “oh, that’s unusual for Humboldt” or “I can see that” and even an occasional “what’s Filipino?” If you are unfamiliar with the term Filipino/Filipina, my family is from

the Philippines, which are a group of islands in the Pacific Ocean that is a part of the continent of Asia. Filipinos also refer to themselves as Pinoy or Pinay. Filipinos speak Tagalog, a language that sounds a lot like Spanish. Some of the most common dialects are Ilokano, Bisayan, and Pampangan.

I’m outrageously proud of my heritage and culture, and I sometimes fill up with pride whenever I tell my friends about the kinds of food that we Filipinos eat. Filipino food has obvious influences from both Spanish and Chinese culture. I can go on and on about food. Food is my best subject.

I meet people all the time that have never tried Filipino food. Sometimes because where they lived, there were no Filipino restaurants or eateries; some people have heard of Filipino food, but have never wanted to try it; and there were a few people that have eaten it, but didn’t like it.

Food has the ability to be pretty and presented in a delicate matter. Filipino cuisine is not one of these foods. It’s difficult to make tripe, oxtail, and peanut butter be beautiful together. Every dish is presented in

a large pot or everyone helping themselves to as much or as little as they please. Filipino food is made for the family group, not the isolated soul.

Thanks to my grandparents and my dad, I have a huge understanding of what food does for a culture and a community. Bringing literal buckets of sinigang and adobo, two popular Filipino dishes, and about a dozen bags of lumpia, I share my culture with my friends who don’t have the opportunity to try Filipino food.

Some of my friends ask for another plate of food, and a very select few of them don’t enjoy it. I don’t judge them because people’s perceptions of taste differ from every other person’s. This is why food is my favorite food.

Food is my favorite food because I love sharing my culture with my friends in a way they can interpret much differently and uniquely than anyone else can. Food is a language that everyone speaks and understands. Food can be translated into love, pride, suffering. Everyone eats.

Everyone understands food.



Illustration by  
Jillian Freiheit

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| Fotografía de Francisco De la Cabada

por Óscar Olivas López

El pasado 18 de abril los estudiantes de la clase de poesía latinoamericana contemporánea de Humboldt State se congregaron para celebrar a los árboles y las plantas del condado de Humboldt por medio de cantos y poesía.

Uno de los propósitos del curso era mezclar los movimientos poéticos latinoamericanos con la naturaleza de la zona y se escogió

el parque nacional y estatal Redwood (Redwood National and State Parks) para llevar a cabo esta tarea.

“Las clases de ciencias naturales, así como botánica o de vida silvestre, tienen la oportunidad de salir a la naturaleza a diario, pero es algo raro para nosotros que estamos en clases de humanidades,” comentó Jessica Suárez que se especializa

en Estudios Ambientales. “No existe una intersección académica. Por eso esta experiencia fue única para nosotros.”

El grupo de estudiantes llegó al punto de reunión y se adentró por los senderos del parque. En medio del silencio que brindan las montañas, se llevó a cabo una clase espacial para los alumnos.

Como muestra de su agradec-

imiento hacia la vida de la tierra, los estudiantes y profesores que asistieron a la ceremonia le recitaron obras de poetas latinoamericanos así como también escrita por ellos mismos.

Parejas de estudiantes recitaron poemas. Cada estudiante tuvo la oportunidad de recitar un caligrama en el que habían estado trabajando durante el curso.

El caligrama, es un poema cuyo propósito es formar una figura acerca de lo que trata. Se hace manipulando la caligrafía y estilo de las letras para crear la imagen de la temática.

La poesía, ó cantos para los árboles, es colocada dentro de un fin, que en este caso fueron contornos de distintos árboles, entre ellos el sauce llorón, y el ciprés.

La clase, que en ese momento

tenía estilo ceremonia, concluyó con los actos de los profesores encargados de organizar el recital.

“Fue una experiencia muy bonita para mí porque no simplemente estaba recitando acerca de la naturaleza sino que estaba ahí, viviéndola,” señaló Dora quien se especializa en Español.

Terminada la clase al medio día, el grupo se reunió para comer y platicar de sus escenas. Tuvieron la oportunidad de explorar los caminos de los valles del parque y después de un rato compartir sus poemas a los árboles, partieron de vuelta para HSU.

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## The Mexican I am not Sharing my culture beyond these borders

by Andrea Curtade

I have this thing where every time that I try to say a Spanish word that requires me to roll my Rs my efforts fall short and I end up adding a slight American accent to my speech. My friends would always laugh and jokingly say “You’re Mexican! How can you not roll your Rs?”

When I was younger this assumption wouldn’t have bothered me; however, as I grew older I became aware of the narrow minded mentality some people held when stating opinions without really knowing any factual information. Since then, I learned to voice my opinion and I never hesitated to defend myself or quickly respond that I was not Mexican but actually Guatemalan.

Obviously, I don’t walk around yelling at the top of my lungs, “I love Guatemala!”, and I am certainly not insinuating that Guatemala is superior to Mexico. However, the idea of chauvinism, meaning excessive patriotism, is why I get

agitated when I am identified as Mexican.

Hispanics are a very proud people, especially when talking about our roots. We were raised to be proud of who we are, to have the accent of our forefathers, and love the colors of our flags. So having someone dismiss your country’s culture, traditions, and beliefs by generalizing the Latino community and saying, “eh, they are all the same thing anyway,” remarks their lack of respect and knowledge of the diversity of the Hispanic culture. These individuals stay ignorant by thinking that all Hispanics come from one place when in reality our roots can be traced back to South America, Central America, Mexico, Cuba, and The Caribbean.

It’s understandable that when someone meets a new person instinctively they want to know more about their background and what makes them so unique. Yet, it’s the insensitive way that some will assert their own judgement of

an individual based on looks and manner of speaking that has Hispanics cringing and cursing under our breath. It’s belittling to know that these countries’ hardships, to form their own history and legacy, can merely be overlooked by pretentious assumption.

I want to have the opportunity to share my heritage and not have to constantly focus on defending it. The fact that my skin is brown y hablo español does not signify that I can only be Mexican. Latin America is so richly diverse that it is a shame so many want to put it in a box and diminish such uniqueness. The only way to put an end to this ongoing battle is to change our own discernment. Meeting people with an open mind and letting them identify who they are without presumptions based on their physical outlook is the key to changing our way of thinking.

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## Un canto a los árboles

### Alumnos se reúnen para rendir homenaje poético a los árboles de Humboldt

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# No Justice. No Peace.

## Protests in Baltimore spark the wrong questions

by Ciara Emery

On April 19th, 2015, Freddie Carlos Gray Jr., a 25 year old black man from Baltimore Maryland, was pronounced dead. A week earlier he had been thrown in the back of a police vehicle, arms and legs shackled, without being given a seat belt. According to a Statement of Probable Cause released by the State's Attorney, Freddie Gray sustained "severe and critical neck injury" and was in a coma from this very police ride. These injuries were initially ignored by the police who had shackled him and ultimately led to his death - which has now been labeled a homicide.

**Our entire history and present are plagued with violence, but the minute that someone else burns a CVS we are suddenly the martyrs of peace.**

Residents of Baltimore walked the streets with tears and grief at the wrongful passing of their neighbor and took to the streets in an act of solidarity for all those who have been lost at the hands of police brutality and racial profiling including: Tamir Rice, Romain Brisbon, Akai Gurley, Michael

Brown, and now Freddie Gray Jr. As grief, despair, and resentment plagued the communities marching the streets of Baltimore, the National Guard was brought in and a State of Emergency called by Mayor Stephanie Rawlings-Blake. Clashes between men in uniform and a grieving community culminated in the damage of 250 businesses and 170 cars. Police and protesters were injured alike. Dozens were arrested in the demonstration and a curfew was imposed on the city-leaving many unable to go to work.

The terrible situation that ultimately led to Freddie Gray's death is part of a larger problem that these communities are fighting against. Racial profiling and a disregard of civil rights in the city of Baltimore has led the Department of Justice to open a probe examining police practices, while a larger trend of profiling and brutality exist nationwide.

The interesting thing, however, is that the protest was largely unnoticed until property damage occurred. Instead of the whole picture, the world only saw a story of lawless trouble-makers. Those 250 businesses and 170 cars seemed to be more important than the people searching for justice.

Civilians and officers took to social media to condemn the violence and started a hashtag called Blue Lives Matter -as if the police were the ones who were thrown in the back of van, shackled and



Illustration by Jillian Freiheit

unrestrained. Everyone began reiterating 'violence is not the answer' but no one was answering the important questions.

What about police brutality? What about the lack of justice for those thousands of black people who have been racially profiled, wrongfully convicted, and incarcerated six times more than their white counterparts?

All over social media people endlessly exclaim that violence, protesting, or rioting are not the acceptable ways to deal with injustice. How easy it must be to say that while we are bundled up in our little dorm rooms and our little apartments with the privilege of being at a four year university.

It is so easy for us to chime in on a situation that we would never have any idea how to deal with.

On top of this, in so many other situations violence seems to be acceptable. Our European founders killed millions of Native Americans with their diseases and fought the British to the death for our freedom. As a country, we wage war on which ever nation is the most convenient and tote our firearms around to exhibit our second amendment rights. Our entire history and present are plagued with violence-but the minute that someone else burns a CVS we are suddenly the martyrs of peace. Please.

Why would we expect people

of color, who are unarguably oppressed by our systems of government, to use those same systems to seek justice? Is there really a 'right way' to fight against oppression?

In this sad situation, the only thing that seemed to get anyone else's attention was protesters being portrayed as property-damaging villains-all while the Blue Lives Matter hashtag supported that same violence committed by police.

We need to throw away the hypocrisy and start asking the right questions. No justice. No peace.

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## De paso por Humboldt

### Como este lugar afectó mi conciencia

por Óscar Olivás López

Llegué a esta universidad con mi mochila llena de expectativas positivas. Como estudiante de intercambio de la Universidad de Las Vegas, estaba listo para sentir ese "shock" cultural que se sufre al llegar a cualquier nuevo hogar. Como muchos que vienen a este lugar, mi intención era conectar mi mente, cuerpo, y espíritu con la tierra. Por medio de prácticas esotéricas quería conocerme a mí mismo y obtener un nivel más elevado de conciencia para ver el mundo de un modo más humano. Esperaba que mis futuros compañeros y maestros me recibieran igual que me recibieron los gigantes del bosque. ¿Qué más podría esperar de esta universidad y de la ciudad de Arcata, que "amor y paz?"

Después del ajetreado y bochornoso proceso de matriculación, donde pedí varios préstamos para poder pagar mi colegiatura, y de pelearme por semanas con la administración para poder tomar las clases necesarias para mi carrera, inicié el ciclo escolar motivado por mi porvenir. Parecía haber tanto que hacer, tanto que aprender, tanto que explorar.

Así fue entonces como pasé parte de mi primer semestre en la universidad, encantado por la paz que brinda la naturaleza de la zona, fascinado por los/las "hippies" haciendo acrobacias en medio de la plaza y, porqué no, sorprendido de la cultura tan liberal que se tienen en torno a la marihuana y otras drogas.

Sin embargo, me tomó poco comprender que por más de que uno se rehúse a aceptar que aquí no hayan injusticias sociales, es inevitable no sentir las siendo un estudiante que forma parte de la minoría. Por ejemplo, el sentirse juzgado por las acciones y miradas de los habitantes de McKinleyville por el simple hecho hablar en es-

pañol en un restaurante de comida rápida es un sentimiento que no se lo deseo a nadie. Es atemorizante saber que un tipo de racismo tan explícito aún exista en estas zonas y que se tiene que tener cuidado porque el color de la piel delata.

Me decepcionó mucho ver que los departamentos de artes liberales son departamentos subdesarrollados. Si no son los primeros en sufrir recortes financieros, son a los que menos se les provee fondos para su desarrollo. Por lo general en estas carreras el personal es muy corto y se espera que un solo profesor enseñe diferentes áreas de estudio a pesar de que no sean de su especialidad, con tal de que la escuela no contrate más maestros.

Siendo mis especialidades la carrera de Español y Psicología, puedo decir con seguridad que la mayoría de clases que tomé están diseñadas, y son enseñadas, para que el/la estudiante aprenda y memorize de manera monótona el material requerido para pasar un examen a fin de curso o escribir un ensayo un par de días justo antes de la fecha límite.

Mas no puedo culpar a todos los profesores por la ineptitud de la mayoría. En contadas ocasiones tuve cursos a los que me emocionaba atender. Era en estos donde el/la estudiante tenía voz en la dinámica de la clase y el/la profesor era un mediador el cual comentaba nuestras opiniones en vez de ser una autoridad absoluta.

Lo mejor de mi experiencia, sin duda alguna, fueron las experiencias compartidas con mis compañeros y compañeras. Sentí como si una red de hermandad existiera entre aquellos que buscan la justicia social, sin importar su medio de lucha.

Fueron mis compañeros los que muchas veces me motivaron a salir adelante, mostrándome

esa solidaridad auténtica en un abrazo, una conversación o hasta una sonrisa. A pesar de apenas conocerme, la comunidad activista de la universidad me abrió sus brazos.

Conforme se acerca el fin de semestre, me aflige la nostalgia de no poder seguir en la lucha con mis compañeros y compañeras que se quedan en Humboldt. Aun no me voy y ya extraño la fuerza con la que mis amigos y amigas gritaban para que se escucharan sus identidades. Extrañaré también el valor de cada uno de ellos y de ellas al enfrentarse diariamente a un sistema que los desfavorece y desfavorecerá a lo largo de su vida.

Quiero también decir que no niego los problemas de mi comunidad y acepto que no es perfecta. Hay mucho distanciamiento en los grupos que promueven la justicia social y hace falta trabajar en eso. A veces es mejor dialogar con la cabeza fría y no con el corazón caliente para aceptarnos a nosotros mismos. Todos estamos en la lucha y por lo tanto todos tenemos derecho de elegir nuestro caminos y medio de resistencia. Esto debería promover aceptación en vez de segregarnos.

He aprendido muchísimo en este año. Podría decir que he avanzado en mi nivel de conciencia y me gustaría considerarme más cerca de la especie humana, justo como planeaba al llegar aquí. Sin embargo no se le debo al yoga, a los cosmos ni a la comida orgánica de este lugar. Se lo debo a todas aquellas experiencias y gentes que me hicieron sentir que aquí hay lucha, hay resistencia y hay alegría en el pueblo.

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## Mexican-Americans live in two time orientations

by Erika Cárdenas

As a child I would observe the way my Mexican parents managed their time. Every Friday we would be running 15 to 45 minutes late to our uncle's house for dinner. When we hosted dinners, I would look at our clock and notice that my uncles were running late. This was normal for my family.

As I grew up, I got used to my parents' way of managing their time. When leaving for an event, instead of being at the door ready to go, I'd be doing my own thing until my family was in the car. Once I entered kindergarten, time management changed for me: it became stricter. I was taught how to manage my time by the American school system. I learned that there was a time slot allotted for specific activities; lunch, painting, and recess had a designated time. Painting time was my favorite part of kindergarten. I recall asking my teacher when I could paint and I learned that a certain time of the day was dedicated to painting, which was always right after lunch. As a bicultural child, I found myself between two cultures that managed time differently.

Although I began noticing this contrast when I was younger, it wasn't until I got to college that I learned that my Mexican family belonged to a collective culture, whereas American culture preferred individualism.

A psychology article by Heather Rodas Romero titled "Time Perspective and Well-Being in Mexican Americans" explains that collective cultures are those which focus more in the present moment, on the family and loved ones. Individualistic cultures, like the one we experience here in the USA, center more on one's personal achievements, provoking a more future time orientation. These two time observations are generalizations of both cultures, but for the most part, there is some

truth to these findings.

Mexican-American children can switch from present mode to future mode; however, some do tend to stay in the present mode since it's what many learned first. I have noticed how some of my cousins, as well as my Mexican peers, tend to be more present oriented, and at times it can interfere with our lives in a negative way. Since we are in present mode, sometimes we don't think of where we have to be in an hour.

I'm in a club and we meet at a specific time every week. We are a predominantly Mexican-American group and tend to arrive to the meetings late. There was an instance where members arrived extremely late, and to make matters worse, we had invited a guest to that specific meeting. This was very disrespectful to our guest because we asked her to take time out of her day in order to talk to us. This is important to take in account because the credibility of our club may be low and other people won't take us seriously if respect is not reciprocated.

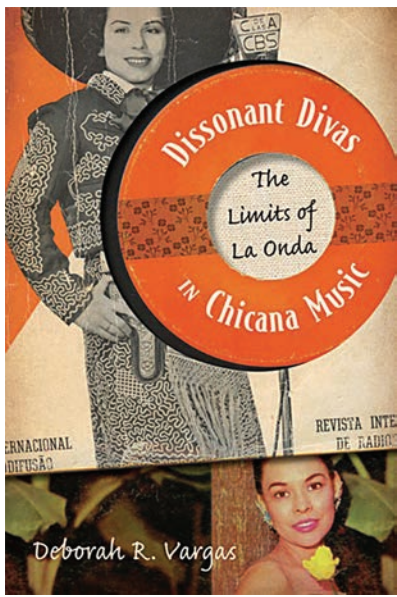
I certainly am not excused from fault. There have been times when I have told my classmates that I would meet them at a certain time, but instead arrived 15 to 45 minutes late. I usually contact classmates to let them know that I will be late so that they aren't left wondering if I'm going to show up or not.

This collectivist time orientations is a part of my life. I use both present and future time orientations in my everyday life. Having a balance between both collective and individualistic time perspectives is important. The collective perspective allows me to enjoy the present time with family, friends, and loved ones. The individualistic perspective allows me to focus on the future in order to motivate me to accomplish my goals.

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## Q&amp;A con with Dr. Deborah Vargas

## POESÍA



by Damián Campos

*Dr. Deborah Vargas is the Director of Graduate Studies and Associate Professor of Ethnic Studies at the University of California, Riverside. Her 2012 book, Dissonant Divas in Chicana Music: The Limits of La Onda, is an intersectional analysis of the ways in which Chicana singers push the limits of borderlands music. The artists she features are “incompatible, inconsistent, unharmonious, and unsuitable within canonical Chicano/Tejano music narratives” due to a singular “performance, song, style, aesthetic, lived experience, voice, [or] instrumentation” and thus challenge the patriarchal substructure of Chicano music historiography.*

*Dr. Vargas argues that familiar artists such as Lydia Mendoza, Chelo Silva, and Rosita Fernández trouble hetero-normative power by claiming that their performances are transgressive modes of resistance. She writes that lesser known artists such as Eva Ybarra, Gloria Rios and punker Girl in a Coma also disrupt the racist and sexist confines of “normalcy” through their art.*

*I interviewed Dr. Vargas for KHSU’s Spanish language radio program Sabor Latino to pay sonic homage to one of the giants of Latino music, Selena Quintanilla-Pérez. Her repertoire continues to offer aesthetic enjoyment and also intellectual engagement: but did broadening her style to appeal to a wider audience - or “crossover” - lead to success or did her success lead to crossover?*

**DC:** The chapter in *Dissonant Divas*, “Giving Us that Brown Soul: Selena’s Departures and Arrivals” motivates the reader to reexamine Selena’s music by

critiquing the perspective of Selena as a crossover success. Why is that narrative problematic?

**DB:** I critique that because the idea around Selena, like many artists is that this was her success moment. The crossover was the moment in which she reached the “climax”, the ultimate success moment. I critique that on a number of different issues: one is that Selena isn’t this singing Chicano subject that grows up speaking Spanish. She doesn’t perform the idea of crossover where you have a Spanish

**...the experiences of Mexican-Americans is much more like Selena’s: a back and forth, in-between, multicultural fusion of experience around culture.**

language person that acquires English and then successfully records in English because she was an English language speaker her whole life.

**DC:** Selena complicates the idea of crossover because she learned Spanish to connect with that audience but then ironically, her posthumous album - her most successful one - is in English.

**DB:** I contest the idea that she missed her success moment because she was extremely successful already. It’s just the politics around language that I’m trying to trouble because the reality is that she didn’t crossover in the idea that English language music is the successful moment. Her crossover was also back and forth. This chapter argues against a linear movement towards success with English language pop being the ultimate marker of that.

**DC:** Beyond selling more records, what else does the notion of crossover imply?

**DB:** It allows us to understand the complexity of the Latino experience as less the idea that you move towards acculturation or assimilation into dominant mainstream culture but rather, what Selena offers us is that, the experiences of Mexican-Americans is much more like Selena’s: a back and forth, in-between, multicultural fusion of experience around culture.

**DC:** The way you employ crossover, in addition to ethnic, linguistic and cultural themes, also plays into gender performance. What

does your research say about Selena in LGBTQ communities?

**DB:** Crossover sets up this very clear progression [in terms of] sexuality. Selena was very popular among the LGBTQ Latino communities and will very much maintain an idol status and a lot of it had to do with her performance. LGBTQ fans will talk about the way that she managed her sexuality was very empowering and that they could connect very much to this type of sexuality [which] wasn’t reduced to a hypersexual stereotype but one that, if you were attentive to Selena, was always consciously constructed on her part.

**DC:** Any final thoughts you would like to share?

**DB:** It’s really exciting to see that Selena is still such a cultural force for Latinos twenty years after her death. You play any Selena song and it gets people out on the dance floor. I think Selena will continue to be someone who is really important for our history and for Mexican-American, Chicano, Latino music. A number of different scholars have written about Selena and there’s a reason for that: She’s someone who is very fascinating, she’s someone who I think when we study her experiences and musical career, it gives us a lot to think about critically. Music is such a powerful source of empowerment, of visibility and of representation for people.



Listen to the whole interview at: [www.soundcloud.com/yosoyelmaschingon](http://www.soundcloud.com/yosoyelmaschingon)

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## Los Ángeles

Jocelyn López Ibarra

Ni yo soy de ella  
Ni ella es de sí misma

De cara en cara  
Ninguna es igual  
El inmigrante la invade  
Se detienen en sus alas  
Ya que es por ahora  
El ángel ideal

Las pasturas verdes  
La cubren como ronchas  
enfermizas sin curar  
Y el humo negro, la ahoga  
Y ella sin mirar abajo  
sigue pensando que tiene alma

De vez en cuando se le oye suspirar  
Y con un disparo a alguien decide alcanzar  
Con el corazón ardiente se devora a cualquier sin pensar  
Y de pronto hay una madre ya sin hijo  
O un hijo ya sin madre

Ni la llovizna de la mañana  
La baña de la suciedad  
Se enjabona de justicia  
Y de fuerza militar

La recorren todos  
Pero no es de nadie  
Ni ella es mía  
Ni yo soy de ella

## Pudor

de Mario Cortez

Y por amor, ¿qué se hace?  
Se hace a un lados los escrupulos, la  
vergüenza y el honor.  
Se deja varado en la banquetta, bajo la lluvia  
frente a todos.  
A si mismo. Uno, ellos, mucho; yo.

## Tonatiuh

por Frank Ontiveros

I am a child of the sun—of the brown brow, broken back,  
piss-poor peasants  
and of the intellectuals—the silenced sirens of social change  
to afraid to rise again,  
of the sojourners whose home—miles away coated in dust  
now lay only in each other

consecrated bred, unleavened—bred of desecrated heads  
unshaven consummation, golden-eyed  
constructed cemented obstructions of disillusion  
“gods freed by slaves”

a constitution of stones and blood—of omens and floods,  
of fireball rain from above  
Aquetzalli draped in green-grape tunics with stars  
to masquerade the raids and massacres in her name

I was born of the moon—too soon to understand  
self-hatred

too late to change the fated date  
why at night the fires burned the Zocalo  
the agony of forty-three normalistas—vanished or burned  
the families that carry the burden of ‘I don’t know’

dressed in depression—my mothers, sisters, daughters, damned  
by history of misogyny that normalizes violence  
the rape of our goddesses  
lost in translation, and found again  
begging for bread  
draped in green-grape colored blankets, with children  
too young to know their wool womb shouldn’t be their only  
shelter

survival is their only gospel

I say my rosary to our burnt gods, not the master’s  
adobe missions with a vision of homogenized christians  
beat to build their own prisons, their lineage lost in a boarding  
school

I am child of the earth—my worth comes from dirt and blood  
coated odyssey  
a history stolen and sold back to me in pieces  
a legacy erased off my forehead  
replacing my embers with blessed ash—for my sins  
the desert of our dead holds my coals  
With the soul of every lost dreamer, worker, human  
the mountains and plains alive with their pain, engulfed in our  
flame  
because I am the fire bringer, reclaiming Aztlan  
My name is Tonatiuh Barragan.

## Lereo

de Ihovanna Huevo

Tralila. Calila  
Liro-liro. Liro-liro.  
Faah. Fa-fá / Lui. Lui-¡Luyo!

Luyo, luyé. Luyero.  
Luyero, malero. Sotero. / Lafero y Arero.

Are-ro-rú. Ruré-raré.

Maré, laré. / Luru-luru. Gurumuru.

Ushutuyé. Gulle-mullé.

¡Goreo! Goré-cho ó. / ogó muná

zu-zué. Zué.

Lo.

## Doubt may arise with years to come

by Adrián Barbuza

Eduardo Galeano, the leftist writer known for his iconic book *Open Veins of Latin America* and his journalism work passed away from lung cancer at 74 in Montevideo, Uruguay on April 13, 2015.

Months prior to his death, the media fueled controversy in regards to Galeano’s latest comments doubts about his work “Open Veins of Latin America”. Galeano cites his lack of an institutional education, claiming his youthful leftist prose as his regret.

Not a formally educated economist or politician, Galeano set out to chronicle the colonization and neo-colonization of the land now known as Latin America through a political economic lens.

For right wing media outlets, these comments marked a shift in his world views and as an opportunity to discredit Galeano’s political works. Some left wing media outlets reported Galeano’s comments as a shift from the left to the center.

I consider myself a young person but I can imagine at 74, with a lifetime of experiences, doubts can arise. In reflection we can have the foresight on how to have handled a situation better. A shift to the center seems like a natural progression in life. Reflection and being self critical seems to be important tools to move forward as a person. Self-critical toward the end of his life, Galeano seemed to have wanted to approach the work differently.

At some point of our lives, our emotions may cloud our better judgement. When you are young you are driven by your passions, be they politics, sports, or both. An injustice like the colonization of people and land can trigger a range of emotions. This range of emotions fueled the 31-year-old Galeano to chronicle the pillage of Latin America in “Open Veins of Latin America”.

I do not think that Galeano’s doubts about his work reflect a shift to the center or that it can or should discredit his work. Open Veins among the literary and journalistic contributions Galeano has made reflect those of his contemporaries.

The Latin American Boom exploded with writers like Galeano and Gabriel Garcia Marquez, who passed away last year. Both writers wrote fiction, nonfiction, and at times married literary devices

with journalism.

Also, the two writers like others of the Boom shared Marxist or other leftist leanings. Guerrillas spread across Latin America during the last half of the century in response to neocolonialism in the area.

Marxism among other leftist theories spread through Latin America in guerilla revolutions and literature. Open Veins of Latin America is a revolutionary work of literature then and now.

The book had a reemergence in the US in 2009 when then Venezuelan president Hugo Chavez gifted US president Barack Obama a copy.

The work may be too radical for the right to accept. The reported unapologetic approach Galeano took may be too extreme for the left. Galeano himself disavowed aspects of Open Veins of Latin America just last year. Regardless of political views, Galeano and his work made a place in history.

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