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Illustration by Sarah Arias

# Call for Action

Indigenous Rising Day calls upon students to think about climate change

by Javier Rojas

On October 14th the UC Quad filled up quick. There wasn't free food or even an artist performing. Just concerned students voicing their worries about climate change.

Connor Handley led the rally in the quad which was part of Indigenous Peoples' Week. He lifted his arm in the air and encouraged people to start thinking about the ever-changing climate.

The Indigenous Rising Day of Action and Open Mic event was led by the Indigenous Solidarity group who works with People's

Climate Change, a national movement which calls for bold action on climate change on all levels.

Picket signs and banners held by students read "We don't inherit the earth we borrow it" and "Urgency for the Earth." Students stood in solidarity together as a burning candle of sage was placed in the center of the rally.

Bubba Riggins, a fourth year student here at Humboldt State, took the burning sage and one by one blew it over students as a sign of solidarity with the earth. Riggins said events like this go

beyond just a demonstration, they leave a message behind all that participated.

"Here in America, we're one of the last countries to acknowledge climate change and our goal today was to inform people whether indigenous or not about our constantly evolving climate," said Riggins.

According to Riggins the rally was an idea that formed from the People's Climate March in New York City, which was also a protest of climate change. He also saw similar ideas through social

media and thought it would be great to include the rally as part of Indigenous Peoples' week.

The annual week of celebration of Indigenous People has been around since 1992 here at HSU and usually takes place during the week of Columbus Day.

"In 1992 America was going to celebrate the 500th anniversary of Columbus Day. Some students at that time here at HSU weren't down with that," Riggins said. "They wanted to be represented as indigenous people so we dedicated a whole [week] celebrating

indigenous peoples week and their history in the local area."

The weeklong event has been a platform for students to speak about various topics such as Native American roots or environmental responsibility. Katelyn Hernandez, who spoke during the open mic about climate changes, discussed what the rally meant to her.

"A platform really, to stand together and allow us to voice this because these emotions get bottled up after sitting class to class and you just wanna get to it and see action being made," said Hernandez.

Hernandez works directly with the Indigenous Solidarity group here on campus and worries about the lack of awareness and knowledge of these issues.

"I would like students to realize why are they spending so much money coming to these institutions (HSU) if they're not actually working towards solutions that are going to be implemented after we graduate," said Hernandez. "In order to get this message through I believe we need to get back to our roots because in reality it all comes down to what we're leaving behind for future generations."

As the rally dwindled to an end, students and faculty took a moment of silence together to honor the earth. Handley gave one last message before the event came to a close.

"At the end of the day it comes down to this, we should be focusing about people control and what we as humans do on this planet not just climate control," Handley voiced. "The indigenous people are still here and we all have a responsibility to take care of this earth whether indigenous or not."



Michael Ramirez burns sage during the Indigenous People's Day of Rising event on the UC quad on October 14. | Photo taken by Javier Rojas.

Javier Rojas can be reached at [el-leñador@humboldt.edu](mailto:el-leñador@humboldt.edu)



# Community



Baile Folklorico de HSU and Eureka Hight School Baile Folklorico Dance Group were part of the day's entertainment. | Photo provided by LatinoNet.



CR nursing student provides blood glucose and cholesterol screening for Latino community members. | Photo provided by LatinoNet.

## Celebrating the Community

### LationoNet's 9th annual Spanish language health fair

by LatinoNet

The rain took respite for a day of sunshine during the 9th annual Festejando Nuestra Salud/ Celebrating Our Health held last Sunday, at the Redwood Acres Fairgrounds. This Spanish language health fair, which occurred during binational health week, is much more than just a health fair. “This is unlike any other health fair I’ve been part of”, says Brian Olson, Health Fair and Resource Coordinator for St. Joseph Health – Humboldt County and Board of Directors member for LatinoNet. “This event is a cultural celebration that includes music, food and kids activities and it gets better every year”, said Olson.

An estimated 700 Latino community members were in attendance for the event, which “is extremely popular due to the fact that resources are offered in Spanish, on the weekend and celebrates culture” said Event Coordinator, Carlos Sanchez.

“Providing free health screenings and health education in Spanish is what makes this event a huge benefit to the underserved Latino population”, said Sanchez.

One hundred seventy-one community members received cholesterol/blood glucose tests, body mass index screenings and blood pressure checks provided by College of the Redwoods nursing students and St. Joseph Health – Humboldt County. The Lions Club provided 107 free eye exams. Humboldt County’s Department of Health and Human Services Public Health branch, administered 150 flu vaccinations while the Humboldt County Dental Advisory Group in partnership with RCAA’s TOOTH program and our local Hygienist’s Association provided oral health exams and dental varnishing.

In addition to health screenings, approximately 50 nonprofit organizations tabled at the event and provided up-to-date health

information. Written materials were available in Spanish and the LatinoNet worked with nearly 100 local volunteers to provide assistance and translation services. Topics covered included CalFresh benefits and nutrition education, domestic violence services, cancer care services, employment opportunities, parenting support and much more.

A generous donation from Rita’s, Chapala Cafe and Luzmila’s made it possible to provide attendees, volunteers and tablers with a traditional Mexican meal. Entertainment at the event was provided by Nueva Ilusión Grupo Musical, Dj El Gigante Pachangero, Danza Mexica de Arcata, Baile Folklorico de HSU, El Mariachi Herencia de Mexico, and Eureka Hight School Baile Folklorico Dance Group. Donations from various community supporters allowed for some great giveaways at the raffle as well.

## ◆ El leñador ◆

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## Word on the street

### What political issues concern you for the upcoming election?



**Zach Anderson**

Age: 19 | Major: English

“Gun control because tragedies keep happening and the best way to curve those would be to take some steps”



**Chelsea Obeidy**

Age: 22 | Major: Ecological Restoration

“Reconstruction of government. This shit sucks. You guys have been fucking up for more than 200 years. The constitution is outdated and everything just needs to change.”



**Kiana Robertson**

Age: 20 | Major: Cellular Molecular Biology

“Global warming. A lot of people like to ignore it, like it doesn't exist.”



**Ramiro Lealo**

Age: 23 | Major: Business and Marketing

“Health care because the Obama Act was not implemented well. I feel like it has to be taken care of.”

## Al son del pueblo

### Creando comunidad por medio del baile

by Eduardo Madrigal

Todos los lunes en Eureka y los viernes en Fortuna las bocinas son encendidas a las siete de la noche. Y por una hora la música mueve a la gente con su vaivén. Se divierten, conviven, se ejercitan y se olvidan de sus problemas. Por 60 minutos el baile es lo único que importa.

El grupo de apoyo Baile Terapia es coordinado por Jorge Matías, promotor especialista de salud, y por Flor de María Rivera, promotora de salud e instructora de terapia de baile. El grupo se reúne en el Jefferson Center de Eureka y en el Multi Generational Center de Fortuna una vez por semana en cada ciudad.

“Empezó hace seis meses, ya tenemos desde el mes de Abril,” dijo Rivera.

El grupo de apoyo de Baile Terapia, presentado por los Promotores de Humboldt, es una forma creativa de hacer a un

lado el estrés de la vida diaria y fomentar la actividad física.

Matías dice que la idea del grupo de Baile Terapia surgió porque miembros de la comunidad Latina buscaban una forma de poder mantenerse activos físicamente, pero que muchas veces no se sentían cómodos cuando iban a gimnasios locales.

“Mucha gente no tenía dinero para pagar el gimnasio. Y si iban no se sentían bien porque sólo había música en inglés o gente hablando inglés,” dice Matías. “Aquí encuentran su música, su gente, su idioma. Por eso siguen viniendo.”

El grupo Baile Terapia es un ambiente acogedor. No sólo es para latinos, también han llegado personas de otras comunidades para disfrutar del baile. Ahí se encontrará gente de todas las edades y capacidades.

Juan Aguilar no se pierde ninguna de las fechas de la bailoterapia en

Eureka. Todos los Lunes se hace presente con una gran sonrisa y baila con sus nuevos amigos al ritmo de la música y de las porras. Aguilar es acompañado por Erika Balderas, su trabajadora social y asistente de discapacidad.

“Esta clase es una gran ayuda para él y [para] su bienestar mental y físico. No hay muchos recursos para latinos o para la gente de necesidades especiales, y menos para alguien de las dos poblaciones,” dijo Balderas.

“[La bailoterapia] lo ayuda a salir para convivir con la comunidad, para hacer ejercicio y para romper con los estigmas sociales acerca de las personas de necesidades especiales,” dijo Balderas.

Aguilar y el grupo entero de Baile Terapia fueron reconocidos por LatinoNet el pasado mes de Septiembre como ejemplos a seguir de la comunidad de Humboldt.

Matías extiende su invitación a los estudiantes ahora residentes

en el condado de Humboldt para que vengan a disfrutar de la bailoterapia.

“Las puertas están abiertas para los estudiantes que están lejos de casa,” dijo Matías. “Pueden venir si quieren interactuar con

la comunidad, o conocerla más, porque nuestra cultura es una cultura de conexiones.”

**Eduardo Madrigal can be reached at [el-lenador@humboldt.edu](mailto:el-lenador@humboldt.edu)**



Fortuna Baile Terapia group. | Photo provided by Jorge Matías



Eureka Baile Terapia group. | Photo provided by Jorge Matías

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# Helping the hungry

## Local food services that can help with food insecurity



CalFresh provides various services that help students that deal with food shortage. | Photograph by Louis Ramirez

by Susanna Guardado

Northern Humboldt County suffers with hunger. There are various resources to get access to free food and CalFresh is one of the ways the county can grant money for food. There are many locations that can help with the application process to receive these services. In Arcata, the Trinity Baptist Church on Alliance helps out daily from 5pm-7pm and gives out emergency food to those in need. The Campbell Creek Conexion helps every Saturday from 10am-noon . And if these locations are too far, CalFresh services is also

offered here on campus every Tuesday, Thursday and Friday from 9am-11am. Humboldt County social services is located in Eureka, this a more direct way for the application process but appointment is required (707) 476-4700. Emergency food is never denied and these following locations have food pantries. Food For People is a food pantry that helps and provides many resources for free food and produce. At FFP emergency walk ins are welcomed and have services like monthly food access, food drives and a free farmer’s market. They are located at 307 W. 14th St. Eureka. If you don’t have time to go to Eu-

reka, OHSNAP is a food pantry that is offered on campus every Tuesday -Friday 10am -10:50am and Friday from 4pm -4:50pm in the Rec and Wellness Center. Additionally every Wednesday HSU gives free produce at the Redwood Bowl Plaza at 10am. The Potawot community garden in Arcata will also give fresh produce in exchange of agricultural labor please call to set up an appointment (707) 825- 5000.

Susanna Guardado can be reached at el-lenador@humboldt.edu

### CalFresh

Application locations

HSU OH-SNAP @ REC & WELLNESS ROOM 122  
(707) 826- 4565  
Tuesday & Thursday 9am-11am and Friday 9am-11am and 4pm-6pm

OH-SNAP ON CAMPUS FOOD PANTRY  
Same information as above

FOOD FOR PEOPLE IN EUREKA  
(by appointment)

CAMPBELL CREEK CONNEXION-ARCATA  
(707) 826- 1000  
Saturday 10am-Noon

TRINITY BAPTIST CHURCH-ARCATA

CALFRESH: HUMBOLDT COUNTY  
(707) 476-4700  
Monday-Friday 7:30-5pm  
929 Koster St. in Eureka  
(by appointment)

### Food Resources

FOOD FOR PEOPLE IN EUREKA, CALIFORNIA  
(707) 445-3166  
307 W. 14th St. Eureka  
Services: Emergency walk ins, monthly access to food, food drives, CalFresh application assistance, free farmer’s market

FOOD PANTRY AT CAMPBELL CREEK CONNEXION  
(707) 826-1000  
Saturday 10am-Noon  
76 13th St, Arcata

FOOD PANTRY AT TRINITY BAPTIST CHURCH  
Wednesday 5pm-7pm  
2450 Alliance Rd, Arcata

OH-SNAP ON CAMPUS FOOD PANTRY  
Tuesday/Wednesday/Thursday  
9am-10:50am and 3pm-4:50pm  
Friday 9am-10:50am and 4pm-4:50pm  
Rec and Wellness Room 122

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# Campus

## Can't buy culture

### Cultural Appropriation dialogue on campus continues



Illustration by Jefferson Posadas

by Martha Landeros

It's hard to say what started the conversation about cultural appropriation in America. Cultural appropriation is defined as the adoption of cultural ideas, dress, artifacts or symbols by members of a different culture.

It could've been the debate over the namesake and mascot of the Washington Redskins or in 2013 when Katy Perry's geisha outfit at the American Music Awards upset many.

At Humboldt State University, the conversation about cultural appropriation began last year when a student wore a Native American headdress to the homecoming football game. Some students called the incident cultural appropriation.

"Culture is Not a Costume was already getting along, but that event brought it to a whole different level," said Jennifer Eichstedt the chair of the department

of sociology and coordinator of the Bias Education Initiative on campus. "There was a new statement developed in athletics about what was acceptable behaviour at a game."

The HSU Sportsmanship and Inclusion Statement asked people to "refrain from culturally insensitive behavior such as using symbols, slogans or wearing costumes or attire that draw on cultural stereotypes."

Another response to the event was an e-mailed statement by HSU President Lisa Rossbacher to students, staff and faculty. In the statement she urged everyone to "consider the impact we have by the costumes we choose to wear."

The difference between cultural appropriation and cultural appreciation has to do with the power dynamic. Usually the culture that is doing the appropriating has a history of oppressing the culture from whom they are borrowing

items.

In the past, cultures that have been oppressed had to give up parts of their cultural identity in order to be more widely accepted by the mainstream culture that more often than not engaged in discriminatory practices.

Ravin Craig, coordinator of Peer Health Education led the "Culture Not a Costume" workshop. She thinks most people don't mean to be offensive they just don't think about the history behind something as simple as a costume.

"It's not helpful to come at it from 'you're doing something wrong' and this is a decision that you are making that is inappropriate because people get defensive," Craig says. "It's better to instead shift the tone of the conversation not that you're offensive but why might this item be offensive to somebody."

Eichstedt says the Bias Education Initiative is also in the

process of developing a student corps that would train people on how to have conversations about race. The program would be modeled after the Check It program on campus and would involve showing students how they can disrupt moments where they might encounter hate speech, racist or sexist jokes.

"You can't have individual rights without thinking about social responsibility and part of that social responsibility is making decisions that further the health of the community, it may mean that people have to think about what they say more."

Michael Ramirez, a student and coordinator of the Indigenous Peoples Alliance attended the "Culture Not a Costume" workshop during Indigenous People's Week . Ramirez shared some of his experiences with stereotypes.

He mentioned that when people think about what a Native

American looks like they think of Apache, not his culture the Maidu California Indians. Most typical Indian costumes people wear during Halloween originate from the costumes worn in Cowboy and Indian movies of the 1950s which are loaded with harmful stereotypes of Native Americans and rewrites history in a way that makes the cowboy the hero.

"I'm basically told I'm not Indian enough because of someone else's image, when I look like my grandfather who is a proud well acknowledged Native American man" said Ramirez. "The reason people don't think you're an Indian is because your tribe doesn't exist because of the genocide."

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

## Searching for new leadership

### A Humboldt State committee seeks out permanent provost

by Kevynn Gomez

Last May, Humboldt State administration began the process of searching for a person to fill the previously vacant provost position. They have since progressed to choosing four final candidates. Two weeks of on-campus meetings, open forum events and private interviews in mid-October brought HSU closer to finding the right person for the job. But what exactly is a provost and what do they really do? As chief academic officer of all of HSU, it is a key role in the educational system because it is the second-highest position working alongside the university president. At the moment, Dr. Theodora Kalikow is acting as interim provost and vice president of academic affairs. The HSU provost search committee is the team leading the search. Here is some information about the current provost search.

#### Some things a provost has potential control or oversight of:

Deciding how many new faculty members to hire, choosing when and where classes will be held, choosing which classes will be cut, ability to adjust requirements to graduate

#### Dr. Manuel Avalos

Dr. Avalos is the current dean of the College of Arts, Humanities, and Social Sciences at the University of Southern Maine in Portland, Maine. Dr. Avalos has also worked as a political science professor and in administration positions. He discussed better marketing of HSU's sustainability that is a part of our university mission statement, the need to streamline the matriculation process for students and alternative streams of revenue similar to what Dr. McComb said.

"[Success] at its core is making sure we graduate you here."

"I know when I was 18, I didn't have a clue what I wanted to do."

"You need new blood, you need new faculty."

#### Dr. Brenda McComb

Dr. McComb is currently the dean of the graduate school at Oregon State University in Corvallis, Oregon. She has also worked as a professor for OSU's Fisheries and Wildlife Department and studied land management practices on forest ecosystems. Dr. McComb said that schools such as HSU should begin to consider alternative "revenue streams" such as entrepreneurial and philanthropic opportunities as ways to gain funds that are difficult to get through the CSU system itself.

"Collectively, we can all benefit rather than compete with one another" she said about other campuses for resources.

"What's often not done is to ask the student what [success] means to them."

"We have an obligation to the students to help them graduate on time."

#### Dr. Matthew Liao-Troth

Dr. Liao-Troth is the current provost of Hawai'i Pacific University and is also HPU's vice president of academic affairs. He also worked as temporary provost of Georgia College and State University beforehand. His major speaking points were making comparisons between his past involvement in creating a better academic center to help students graduate as soon as possible.

"I do this because I love it"

"I will need more information before making an informed decision"

#### Dean Steve Smith

Dean Steve Smith of the College of Natural Resources and Sciences is the head of the provost search committee. As chair of the committee, he leads the team made up of 14 HSU members. Most are professors and two are HSU students and members of Associated Students. Eamon Daly represents graduate students and Abigail Petersen represents all undergraduates. Dean Smith has met with all four of the provost candidates. He says that the committee hopes the chosen candidate will be able to begin work as the full-time provost starting next semester.

"First and foremost, they're going to be the leader in implementing our new strategic plan, and one important piece of that is good stewardship of our resources. And resources with a big R. That's everything from the buildings to the students and the people and the faculty and the money."

#### Dr. Elizabeth Say

Dr. Say is currently the dean of the College of Humanities at California State University, Northridge. She previously worked as an associate dean and a professor for the Women's Studies Department at CSUN and also received both of her degrees at CSUN. Some highlights of Dr. Say's speech were the importance of ensuring all teaching faculty understand and respect the school's mission statement and creating an efficient academic system to help students graduate as soon as possible.

"This is a university, not a social club or a corporation."

"Shared governance is, I think, one of the hallmarks of higher education."

"If the states are not putting money into the system ... then you have to try to find resources elsewhere."



# Gone but not forgotten

## What Day of the Dead means to HSU

by Monica Ramirez

Due to cultural appropriation, many assume that Dia de los Muertos is a Mexican Halloween. This is not a holiday or an excuse to get drunk; this is the celebration of life and of death.

Sociology major, Susanna Guardado, who is taking part in the planning of the MultiCultural Center's "Día de los Muertos" event, explained the day's cultural significance. She hopes it shows the traditional way of celebrating by creating the altar to connect with the dead.

"In my culture we never forget or ignore the dead. In this euro-centric country they tend to ignore and move on," said Guardado. "In our culture we are not sad but we have them in our thoughts, a night of connection, giving their favorite food on the altar."

When creating an altar you place something that represents each of the four elements. Or you simply add the color or something the represents the element that you lost your life to. For example, if you had drowned then your family would possibly put down a blue tablecloth, a glass of water or both.

The current trend of painting on sugar skulls is a big example of the cultural appropriation that goes on. Everyone loves to paint them on for Halloween but that's not what they're for. They're not a costume; they represent the dead. People seem to forget that they are skulls.

"People have the power to take over a culture and simply attach a symbol to the celebration and make it their own," said Guardado.

Spaniard colonization changed the custom because the Spanish didn't have the resources like the Indigenous people that would make them out of rice. They used sugar and made them seem nicer than what they were originally supposed to represent; a dead man's skull.

"I'm not bedazzling my face," Guardado said. "When it's all bedazzled and cute, you know it's for show."

One year when Guardado was celebrating Dia de los Muertos



The Society of Hispanic Engineers placed an altar in the Science D building in celebration of the day of the dead. | Javier Rojas

in her hometown of San Jose, an earthquake shook the ground she was dancing on.

"We all had to stop dancing to figure out this movement and we didn't move. Then it started sprinkling," said Guardado. "That was just amazing."

Amy Westmoreland, program coordinator of the Multi-Cultural Center explained how this is her first time taking part in the event. She loves that she is able to learn during the process of building the altar because she never knew the history behind the celebration.

"I'm learning a lot about it, this is my first time seeing the altar being made," said Westmoreland. "I never got the history – I got the activities."

Westmoreland emphasized that the altar is a collaboration piece. Other groups on campus like F.R.E.E., Ballet de Folklorico,

and M.E.Ch.A. took part in the building of the altar.

"Attending this event would lead more to know the true meaning of the holiday," said Westmoreland. "It gets them to focus on the true meaning, what we get is a watered down version of what that culture wants to make it."

Francisco De la Cabada, a Spanish professor at Humboldt State also explained that Dia de los Muertos is more like a combination of two cultures that celebrate remembering their dead. This is mainly due to traditions being changed by not only cultural appropriation but also religion.

"It is a celebration of life that helps us deal with the death of a loved one. We can feel connected with them," said De La Cabada. "In Mexico, the celebration is shared and it's a way to not fear death as much. Most cultures

avoid death and almost bury it in a closet because it's almost seen as bad manners to speak of."

After the colonization of Mexico, Catholicism influenced some traditions. De la Cabada believes that the church and indigenous traditions go together since in the Catholic Church the saints and La Virgen are shown dead not alive.

"They do complement each other; the church has always accepted it," said De la Cabada.

Araceli Diaz, program coordinator of the Latin@ Center for Academic Excellence is also taking part in the planning of the Dia de los Muertos event.

"[It's] a way to bring people together to honor the love they gave us," said Diaz. "A lot of the times I'll forget the love they gave me or the wisdom they shared with me and I think, this

is a great time to remember and honor the time I was able to have them with me."

During her college experience, Diaz mentioned that due to the decreasing percentage of Latinos on her campus, Dia de los Muertos wasn't much of an event. However she believes that the celebration has plenty of value.

"The most important part to me is to bring something that's a part of your life, you're bringing in the presence of the person through the photo and the moment the photo was captured – you get to see the person in the photo through visual representation," said Diaz. "They're gone but they're never really gone."

Monica Ramirez de can be reached at [el-lenador@humboldt.edu](mailto:el-lenador@humboldt.edu)

# Día de los Muertos: el significado

## Meaning and significance of Day of the Dead

by Andrea Curtade

Dia de los Muertos, or Day of the Dead, is a time of celebration. It is the time when a veil of two separate realms is lifted and a reunion of beloved ancestors, family and friends transpire in order to celebrate their memory and the continuity of life.

The roots of this tradition dates back to more than 3,000 years ago during the pre-hispanic cultures of Mesoamerica and its Indigenous people. It was later influenced by Catholicism, brought to the region by Spanish conquistadores.

Beginning at the end of October through November 2, it is never quiet when walking down the streets of Mexico. Music is constantly filling the air from cemeteries and people's home honoring the lives of the dead. October 28 is the day of the Accidentados, those souls that died in accidents. October 31 is when the souls of children are honored, called Los Angelitos. The spirit of adults are remembered on November 1. The following day, November 2,



Día de los Muertos art piece in front of el Templo de Guadalupe church in Aguascalientes, Mexico. | Photograph by Cynthia Piña

the reunion comes to an end and it is believed that the souls depart to Mictlán, the Place of Death.

Mexican families construct traditional ofrendas (altars, offerings) influenced by a mixture of Catholicism and ancient Mexican/Aztec cultural practices. These altars are unique in every home, depending on their village and regional traditions. Despite different practices there is always a photograph and candle set on the altar for the departed soul. A

path to the altar is marked with flower petals to help guide the departed soul back to their family and friends. However, the light also represents rebirth and faith.

With vibrant colors and exceptionally designed decorations, flowers are an important embellishment that is incorporated in the celebration. The flower of the dead is called Cempasúchil, the Aztec name for marigold. It holds a special significance and connection because the moment

that this flower is cut it quickly dies. Primarily, orange and yellow are the colors identified with this flower. However, the magenta and *nube* colored flowers are also traditionally displayed on and around the altars. An iconic feature to this tradition are the sugar skulls. Before being placed onto the altar the names of each deceased loved one is written on them as a special remembrance. It also introduces children to the idea of death in an atmosphere of joyful celebration. The living associate pleasant sensations with

the sadness of death after eating the sugar skulls.

Dia de los Muertos is a tradition and celebration that embraces life and death. It is the acceptance that death is an unavoidable way of life is taught to young ones as well as to honor when a soul has passed on to the next realm. The cycle of life is not an idea that is feared but fully welcomed.

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| Photograph by Cynthia Piña

### DID YOU KNOW?

Each item placed on the altar holds a special meaning. Items range from traditional food to fresh flowers, pan de muerto (or bread for the dead), candles, copal incense (aromatic tree resin), fruits, cloths, photographs, favorite drinks of the deceased, sugar folk toys, religious images and clothing.



Q&A with Héctor Flores de Las Cafeteras

por Damián Campos

*Receta para Las Cafeteras: En una taza grande, junta músicos eclécticos, bate estilo rock y hip hop con sonidos tradicionales de Latinoamérica. Combina compromiso a la justicia social y hierve. Sirvelo encima de una tarima y disfrútalo con amigos.*

Las Cafeteras tocarán en la Universidad de Humboldt State el 28 de octubre como parte de su gira 2015 Roots Remixed. Hablé con **Héctor Flores** sobre la estética de **Las Cafeteras** y el trabajo del grupo en la organización de la comunidad.

**DC:** ¿Cómo logran el sonido único de Las Cafeteras?  
**HF:** Empezamos tocando la música Son Jarocho que es la música de bajío de Veracruz. Nosotros también cantamos en inglés y en español. Es una mezcla de música tradicional con la cumbia, con ska, el reggae y los ritmos y sonidos de los Andes. Es como nosotros: una mezcla de sonidos y experiencias.  
**DC:** ¿Cómo es el proceso creativo?  
**HF:** ¡Es un desastre! Cada persona en el grupo tiene mucho talento y visión y puede empezar su propio proyecto. Por eso tenemos un sonido muy fuerte y muy bonito, pero al crear música, realmente – te digo la verdad – es un proceso muy duro porque no tenemos un líder, no tenemos una persona que sea el jefe o la jefa.  
**DC:** Es una forma muy democrática de tomar decisiones.  
**HF:** Cada persona tiene su voz y tiene su opinión. Cuando

terminamos con algo es porque realmente tomamos en cuenta las opiniones de cada persona y eso toma tiempo. Si solamente fuera una persona la encargada pues podríamos hacer todo en un día. Pero con muchas personas y mucho talento pues ya ese proceso toma mucho más tiempo.  
**DC:** ¿Cómo escogieron el nombre “Las Cafeteras” para este proyecto?  
**HF:** El nombre de nosotros viene de un espacio comunitario en East LA inspirado por el trabajo de los Zapatistas en Chiapas,  
**We don’t give shows, we give experiences**

México donde nosotros creemos en el “todo para todos, nada para nosotros.” Es parte de nuestra filosofía. Empezamos en el 2005 a tomar clases de Son Jarocho. Antes éramos un grupo de 25 a 30 personas. Siempre tocábamos Son Jarocho, siempre aprendiendo y cantando juntos y después de muchos años se formó este grupo que se llama Las Cafeteras.  
**DC:** El East Side Café en El Sereno es muy conocido. ¿Por qué la forma femenina?  
**HF:** Siempre cuando íbamos a marchar por los derechos de inmigrantes o por la justicia social, siempre nos decían “¡Ey, aquí vienen los cafeteros!” The community gave us our name. Pero al mismo tiempo, we had women as part of the group que no se identificaron con el nombre “los cafeteros,” querían su propio nombre: “las cafeteras.” So when we formed the group Las



Las Cafeteras visitarán Humboldt State University como parte de su gira musical. | Photo provided by Las Cafeteras

Cafeteras we decided to take on the feminine name to challenge patriarchy in Spanish and to take on the feminine spirit.  
**DC:** Cuéntame sobre el espectáculo que presentan.  
**HF:** ¿Sabes qué? Después de muchos años, I say that we don't give shows, we give experiences. Es una conexión, escuchas esta música, sonidos de todos lados, y todas partes. Escuchas folk, cumbia, reggae, funk, y hip hop porque así somos los Chicanos. Nuestra gente- nuestra sangre- esa una mezcla y también la música.  
**DC:** Las Cafeteras ofrecen otro

nivel de mezcla con el nuevo Ep Remixed, disponible en Soundcloud. ¿Qué nos cuentas sobre esa colaboración?  
**HF:** Tuvimos tres DJs que son parte de La Junta Sound System que remezclaron nuestra música. Un compañero Japonés, uno Filipino y otro Chicano. Una de las remezclas se llama “Mujer Soy” y tenemos un video que se puede encontrar en YouTube. Habla de la lucha y la fuerza de las mujeres en el este de Los Angeles y en todo el mundo. Es una canción muy poderosa. In good times and bad times, our

gente have always danced.  
**DC:** Last words?  
**HF:** We're so excited to be in Humboldt! It's our first time ever! The land is beautiful. Stay down, stay brown!  
  
*Listen to the entire interview at:*  
<http://soundcloud.com/yosoyelmaschingon>  
  
*Visit Las Cafeteras at:*  
<http://lascafeteras.com>

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Humboldt State welcomes back maestra Guadalupe Ángela

former international HSU professor shares podium with other poets

by Cynthia Piña

El recital de poesía bilingüe se llevó a cabo en el Fishbowl de la biblioteca de HSU el 15 de Octubre. La Profesora Lilianet Brintrup organizó este evento donde por primera vez invitó a estudiantes a leer sus poemas. Entre los poetas estudiantiles estuvieron presentes Jocelyn Ibarra y Erika Cardenas. La invitada especial fue la Maestra Guadalupe Ángela Ramírez Victoria.  
La Maestra Guadalupe Ángela Ramírez Victoria, es directora de la Facultad de Idiomas de la Universidad Autónoma Benito

Juárez de Oaxaca (UABJO). Diariamente después de su caminata por la mañana, dedica una hora para escribir poesía. Según ella, esto promueve su creatividad. Aconseja leer buena poesía y literatura para despertar la creatividad y el ánimo para dar una propia versión sobre eventos que nos afectan.  
Victoria fue nombrada directora de la Facultad de Idiomas de UABJO en el 2012. Como dijo un reportero presente durante la nombración, “Es reconocida como una maestra en constante producción, además de promover la creatividad en las y los jóvenes”

Su enfoque actual sigue siendo esta creatividad al nivel transnacional, ya que desde el mes pasado, se han establecido relaciones entre UABJO y otros centros educativos. El propósito de estos encuentros explica Victoria es de “propiciar el intercambio de saberes y el encuentro entre culturas.”  
La relación con la Universidad de Texas en San Antonio (UTSA) es solo un ejemplo de tal convivio. Durante esta formación fundamental de estudiantes, Victoria dice que el culture shock da la ventaja de que los estudiantes aprendan no solamente materia escolar sino también de deporte y arte. Así dando oportunidad al nacimiento del estudiante ecléctico, quien considera las mejores de diversos sistemas.  
“Sociabiliza de otra manera. Un mundo de otra mirada,” dijo Victoria.  
En cuanto al estudio bicultural y bilingüe a través de fronteras, la Maestra Guadalupe Ángela dice que hay un gran movimiento hacia el aprendizaje de lenguajes indígenas como parte del plan de

estudios Mexicano. Similar es la necesidad de aprender el español en los Estados Unidos. Si tal es su interés UABJO ofrece un doctorado en Estudios Críticos del Lenguaje desde el 2014.  
“Es un doctorado filosófico. El lenguaje construye, destruye, y transforma,” dijo Victoria.  
Bibliotecaria de instrucción e investigación, Kavtia Karadzhova leyó junto con la Profesora Barbara Curiel quien habló sobre su lucha en confeccionar los tamales perfectos. La afinidad a las papas por parte de Brintrup y el significado integral de la papa fue explícita durante su detallada y muy animada presentación de una pieza original. Refrescos después de la ceremonia facilitó un intercambio de experiencias, consejos y libros entre los asistentes.

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**Virgen de las Tijeras**  
escrito por Guadalupe Ángela  
  
Ayúdame  
a no volver  
con el último amante  
a no contestar ninguno de sus mensajes,  
que no me dé tentación, virgencita,  
a hacerme la loca cuando pase cerca,  
no quiero volver  
ni por sus pectorales  
ni por sus brazos,  
ni por todo su cuerpecito.  
Virgen de las separaciones,  
tú que separas a todas las parejas  
envía tus tijeras  
aquellas adornadas de plumas.  
Corta cualquier vínculo,  
corta el teléfono,  
corta la luz,  
corta la mínima respiración  
defecto entre él y yo.  
Virgen de las separaciones  
apiádate de mí,  
no quiero volver  
ni en peores  
noches de insomnio y calentura,  
no quiero volver,  
ya no lo aguantó, virgencita.

Estudiantes internacionales

Estudiantes Oaxaqueños aprovechan el convenio universitario con HSU

by Érika Cárdenas

La facultad de la Universidad Autónoma de Benito Juárez Oaxaca (UABJO) y Humboldt State University (H.S.U.) se reunieron a mediados de octubre para renovar un acuerdo entre las dos universidades. Este convenio entre las dos universidades empezó hace 15 años y ahora se ha extendido

por cinco años más.  
Cinco Alumnos de la UABJO ganaron una beca ofrecida por el departamento de World Languages and Cultures (WL&C). Llegaron el 18 de octubre a HSU y se integrarán a las clases por tres semanas.  
Rosamel Benavides-Garb, el gerente del departamento de WL&C dice que “la idea de que



Fernando, Araceli, Yesenia, Fátima y Ariana aprenden sobre el mural de Diego Rivera. | Photograph by Guadalupe Ángela Ramírez Victoria

vengan de Oaxaca a nuestra universidad es muy importante porque es una forma de romper con el imperialismo académico, la colonización académica.”  
Por lo cual se refiere que no únicamente los estudiantes estadounidenses van a tomar ventaja de poder estudiar en países extranjeros sino que los dos van a tener esta oportunidad mutua de aprender fuera de su país.  
Yesenia Bautista Ortiz, 27, es una de los estudiantes de UABJO, ella obtuvo su licenciatura en Lenguas modernas con énfasis en enseñanzas en inglés. Ahora ella es maestra de medio tiempo y estudiante, actualmente está

trabajando en su tesis para obtener su maestría.  
Rosa Araceli Valenzuela Ricardez, igual que Bautista Ortiz desea, “Reunir la bibliografía necesaria para mi proyecto de tesis.”  
Ariana Salinas Cortés, 24, actualmente está terminando su carrera de educación en enseñanzas de idiomas con énfasis en inglés como segunda lengua y aún le falta un año para completar su carrera.  
Salinas Cortés quiere, “poder compartir experiencias que he adquirido con las demás personas.” y “poder ayudar a las personas a través de la educación.”  
HSU antes tenía un acuerdo

en China con Xián International Studies University y actualmente tenemos acuerdos con México y Ecuador.  
Presentemente como dice el Profesor Benavides-Garb “estamos haciendo un esfuerzo con África... Senegal.” continúa el profesor diciendo que, “desgraciadamente no tenemos relaciones con muchas regiones...como tarea para nuestra universidad es crear esos puentes de dos pies.”  
Un beneficio de este encuentro es el aprendizaje emergente donde cualquier estudiante en este programa podrá aprender el lenguaje y la cultura de otro país solamente pagando la matriculación en su estado natal.  
Otros beneficios sería la exposición de primera mano a la estructura familiar, las normas culturales, términos coloquiales y el estudio del idioma predominante son algunos beneficios que los estudiantes aprenderán de sus familias con quien se hospedarán.

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# Opinion

## To be a Lambda

by Christopher Campos

Lambda Theta Phi Latin Fraternity, Inc. was founded On December 1st, 1975 in Kean College, New Jersey (now Kean University) in an effort to unite Latinos of different nationalities. Our national organization's main focus is to help the Latino male student advance academically and professionally.

In 2003, Lambda Theta Phi was established at Humboldt State University as the first Latino Greek organization on campus. The fraternity has become a family away from home for these young men; nearly 100% being first-generation college students.

In the recent years there has been a shift in the ideals of the HSU community, inviting more people of color to come speak about the oppression we face. This has given more students exposure and encouragement to become involved in organizations that can provide a positive impact on social justice within the Latin@ community.

Lambda Theta Phi is one such organization. Not only does this organization aid in the development of young men, but also works to give back to the community through service hours and by partnering with our philanthropy, the Congressional Hispanic Caucus Institute. Our motto is chivalry above self, instilling in each member a lifelong mentality of selflessness, undertaking every endeavor with

courage and integrity.

Unlike other fraternities, Lambda Theta Phi does not rush, meaning that we do not offer bids to first-term freshmen. Students who are interested of joining partake in activities to gain a close relationship with their future brothers. This necessity is what brings the brotherhood to a spectrum where everyone will feel same with each other. These requirements consist of community services, fundraising, putting on educational workshops, and social events. All requirements must be completed as a group with full participation; each and every event functions as a team-building activity. This process is designed to educate and empower brothers, which marks the beginning of a lifelong journey. Although the fraternity stands to serve the needs of Latinos, we invite people of all races and backgrounds to join us in our mission.

Becoming a Lambda has made a positive impact on my journey at HSU. I have discovered an extended family that has helped me create a home here at HSU. The organization has motivated me to push beyond my limits to succeed and in the process I uncovered new professional skills that will benefit me throughout my career. My brother's roots come from several countries in Latin America and it has given me the opportunity to learn about new cultures other than my own. Being a Lambda, I have come to realize that I will always find a united support system that will never quit on me.

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## El barrio no se vende, se defiende



Mural in Oakland tells a story of resistance that demonstrates the ongoing oppression that has affected the community within the last 500 years.

by Daniela Martínez

First, let's pay respect to the land that we are currently on. We must acknowledge that this land belongs to the Wiyot people. What we see now, here at HSU, is a great representation of the "development" this land has encountered since colonization has set foot here. It is always important to acknowledge the land one is currently residing on especially if there has been a deep herstory/history embedded that has been forgotten along with the folks that are and were living in those communities.

I will be speaking about gentrification from an Oakland native's perspective. I've noticed more and more people talk about gentrification and how this phenomenon is flashing before our eyes. Gentrification is most commonly referred to as the renovation of a district within a town or a city, increasing the property value. Gentrification causes a dramatic property tax increase in the areas mainly populated by low-income families. The displacement is a catalyst for issues such as on-going poverty, violence and police brutality.

Gentrification doesn't benefit low-income families because it only serves to accommodate the growing middle class while displacing low-income families. For example, my sister had a friend who was living in West Oakland and their family was "renting to own."

The landlord realized that West Oakland was gaining popularity and decided to stop their deal. The house was sold and now their family lives in Woodland, Calif. (80 miles away!) Not only is gentrification displacing folks but it is also allowing landlords to take advantage and bully low-income families/tenants to the point where there is no consideration whatsoever.

Some landlords know that low-income families can't afford lawyers, so they force them out. Other landlords are irresponsible and neglect families by trying to push them out through various forms of harassment such as neglect to help with basic maintenance, threat to report status of tenants to ICE or even physical abuse. This is unacceptable and they need to be held accountable.

Oakland is now meeting San Francisco's displaced community of residents that are being kicked out of neighborhoods such as La Mission, Hunters Point, Chinatown and Potrero Hill because of ridiculous rent prices. Techies, yuppies and hipsters are moving into Oakland from all over because I guess it's now "hip" to live in our low-income *barrios*. Most people who aren't in fury about this topic ask "Why is gentrification such a bad thing?" In my opinion there are many drawbacks and problems with it.

I hear people referring to gentrification as the "beautification" of a city or a district. Yeah, beautiful is nice but if that

"beautification" agenda consists of taking out communities then no, I don't want it for my community. We get tricked into thinking that our neighborhoods are ugly in appearance especially with the invasion of "We Buy Ugly Houses" posters in our cities.

Yes, feeling safe is important but not at the expense of criminalizing communities of color. An increase of police presence will lead to unnecessary ruling. If this is a part of your "beautification" agenda then I call bullshit. People need to come first before cities like Oakland decide to price out the problem.

Wake up everyone. It's happening, it's been happening. Gentrification is now more apparent ever since folks started to become more informed. It's not just Oakland. This is for all the other displaced communities that once existed such as Seneca Village, an all African-American built community which was forcibly destroyed to create Central Park or Chavez Ravine, a predominately Mexican-American community that was eliminated to create what is now the Dodger stadium. R.I.P. to our homes and communities. New luxury condos cannot amount to the history and resistance that helped sustain a community. It's disrespectful. *El barrio no se vende, se defiende*.

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## The world is still watching

### The War on Drugs and its rippling effect on Ayotzinapa

by Carmen Peña-Gutierrez

It's been over a year since 43 students from Raul Isidro Burgos Normal School of Ayotzinapa were forcefully made to disappear in Guerrero, Mexico. After a violent encounter with police, 43 students were taken into custody and that was the last we heard from them. *El estado* - the state - blames it on civil disobedience: they were too rowdy, too pushy, too loud, too outspoken.

The cries of Ayotzinapa and all who were impacted still echo. It is important that we realize this is not an isolated event. Violence in Mexico and it's people is institutional. The political unrest stems from the lack of military and state accountability. The state is not doing its job or holding state forces accountable for violence they commit. According to Mexico's central statistic bureau (INEGI) 98 percent of murders in 2012 went unsolved. This lack of state accountability allows for government violence to be forced upon civilians much like you and I. It's either because there's no funding in the criminal justice system of Mexico, or they're corrupt.

The Mexican government receives economic aid from the U.S in order to eliminate major drug cartels. In 2008, the Merida Initiative was founded by the U.S congress and has since then given 2.3 billion dollars in aid to Mexico. The Merida Initiative started the War on Drugs in Mexico.

The U.S. along with Mexico combine their forces and target major drug cartels from operating. What the money has actually done is militarize security forces in Mexico to carry out human rights abuses against its own people. In turn, the flourishing drug industry has corrupted the Mexican government.

The reality is that the Merida Initiative is killing the same people it was meant to protect. The war on drugs is actually a multi-million dollar industry that the U.S. turns a blind eye to. Almost all the money ends up back in the U.S. economy. Weapons, uniforms, vehicles, and military aircraft (such as helicopters) used in the Mexican military must be purchased from American corporations.

The billion dollars in military aid is actually against U.S. law according to the Leahy Amendment. The U.S. is forbidden to provide assistance "to any unit of the security forces of a foreign country if the Secretary of State has credible information that such unit has committed a gross violation of human rights." The war on drugs is a vicious never-ending cycle. All the violence these policies brew are pinned to drug related crimes -- thus justifying them in the first place.

The money they give to Mexico falls directly into the hands of corrupt state officials who will do whatever it takes to remain profitable even if it means leaving 43 students unaccounted for.

The 43 students have not been the only Mexican citizens who have faced violence from the state; this is a generational issue. In October of 1968, in what is known as the Tlatelolco Massacre, up to 300 students and civilians were killed by government security officials in Mexico City - and no government officials were ever held accountable. People from across the nation of Mexico have held protests on the anniversary date of the massacre demanding for justice. Ayotzinapa seems to be no different. It is 2015 and the cries, pain and anger are inevitably generational.

As you read this, know that it's understandable if what I am



Commemorating the anniversary of the 43 missing students of Ayotzinapa, Mexico, crowds gathered in the Mission where they held rallies, a vigil and played music throughout the day on Saturday, Sept. 26 | Manuel J. Orbeago

talking about doesn't strike a nerve. No one can personally tug at your heartstrings, you either care deeply or Ayotzinapa was just another world event in the news. But please do consider this: the blood does not solely rest on the hands of Mexico. The blood of my people stain the hands of our past and current leaders in the

U.S. The war on drugs is doing far more harm than good. More than 50,000 people have died in Mexico due to the war on drugs this past decade alone. My people are being forced out of their homes due to horrendous cartel violence. My people are being thrown in prison or being deported for non-violent drug offences. My people live in

a constant state of fear, threat and crime on both sides of the border. These injustices weigh heavy with every year that has gone by and every year that will go by until either *el estado* restores our humanity or we reclaim it.

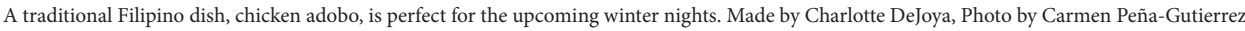
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# CALENDARIO

# CALENDAR

## WEDNESDAY, OCT. 28



by Charlotte DeJoya

Filipinos are known for using every part of the chicken, pig, or fish. Whether it be the liver, tail or eyes. I frequently attempt to convince my friends to try Filipino food I bring up from home. Food like *balut*, a fertilized duck egg or *pusit*, a sautéed squid dish that looks almost exactly like it sounds. Probably not the best way to introduce people to an unfamiliar cuisine, but I hope they warm up to it.

Filipino food is not pretty food, but it's some of the best comfort food you can find in the world. It's also not the greatest-smelling cuisine, either. The smell of fried fish, freshly cooked rice, garlic and vinegar was my family's fragrance. Unfortunately, Filipino food hasn't made its way up here to Humboldt County. So I wanted to share with you a recipe very dear and close to my heart.

Whenever me or my siblings were sick with a cold, my grandpa or dad would make *adobo ng manok* or chicken adobo. Made with soy sauce, *toyo*, garlic, *bawang*, and vinegar, *suka*, this stew warms you up from the inside out, making it awesome for the winter days here in Humboldt. Last

spring break my dad made sure I did not leave home unless I had about five one-gallon buckets filled with chicken adobo. I don't remember how many of my friends I was able to feed with that adobo, but it was all gone before April came around.

The recipes my dad and grandma have of chicken adobo call for pork liver and pieces of pig fat, but I've decided to make it a little bit more college-student friendly. Chicken adobo is best served with white rice and a couple friends.

### Preparation:

Put a large pot on medium heat. Pour canola oil; wait until heated. Add chicken and cook until browned, about 6-8 minutes. Add minced garlic and cook until light brown. Add vinegar, soy sauce, bay leaves, salt, and black peppercorns, and cook covered at low heat until the chicken is tender, about 30 minutes. Serve with white rice when ready.

**Charlotte DeJoya can be reached at  
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## HEADLINES FROM AROUND THE WORLD

**Los Angeles:** Hundreds of people gathered on the Sixth Street Bridge on Saturday afternoon in LA to mark the closing of the iconic structure. The bridge connects the downtown Arts District to Boyle Heights and will be torn down next year because of a chemical reaction that threatens to destabilize its concrete. The new Sixth Street Bridge is expected to open in 2019.

***Philippines:*** Criminal charges against leaders of religious group, Iglesia Ni Cristo (INC), are to be filed for allegations of illegal torture and detention. Lowell Menorca II, who was expelled by INC, claimed he and his family were held captive for three months by some of the religious leaders.

**México:** El viernes, 23 de octubre México sobrevivió uno de los huracanes más potentes registrados en el lado oeste. Por suerte y la preparación, no hubo fallecidos. La única destrucción causado por el Huracán Patricia fue inundación de agua, daños causados por el viento, corte de energía y deslizamientos de tierra.

**Tijuana:** Authorities seized 12 tons of marijuana and arrested 22 people after finding one of the longest cross-border tunnels between the U.S. and Mexico, officials said Thursday.

The passage connecting warehouses in San Diego and Tijuana, Mexico, was about 2,400 feet long and 30 feet deep. It was lit, ventilated and equipped with a rail system.

**Guatemala:** Este domingo, Guatemala celebró la última ronda de la elección presidencial. Jimmy Morales, un comediante de televisión sin experiencia política ni plataforma política verdadera, ganó con el 70 por ciento de los votos. Hace sólo seis meses, Morales estaba al mando de menos de uno por ciento en las encuestas.

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Si desea promocionar su negocio o sus servicios profesionales en El Leñador, por favor contáctese con nosotros al (650) 642-6525 o [el-leñador@humboldt.edu](mailto:el-leñador@humboldt.edu).

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.*

WEDNESDAY, OCT. 28

Las Cafeteras  
6-8:30 p.m. | Bottom of JGC

Las Cafeteras are immigrant children remixing roots music, telling modern day stories with what LA Times has called a “uniquely Angeleno mishmash of punk, hip-hop, beat music, cumbia and rock ... Live, they’re magnetic.”

Join the LCAE for a workshop and performance by Las Cafeteras!

THURSDAY, OCT. 29

Día de los Muertos Celebration  
5-7 p.m. | MCC Parking Lot

Join Ballet Folklórico, LCAE, MCC and various student organizations as we pay respects and remember loved ones who have passed.  
Enjoy food, music, altars, a sawdust mural project and performances.  
Event sponsored by Associated Students, Ballet Folklórico, LCAE & MCC.

FRIDAY, OCT. 30

Día de los Muertos Dance  
9 p.m. | Goodwin Forum

Come and celebrate Dia de los Muertos by dancing the night away! We will be play all types of music from Hip-Hop to Bachata. We will be face painting Calaveras: half face \$1, full face \$2. Also, you may bring a picture of your loved ones who have passed away and put it in our Altar de Muertos. Let's celebrate life and the life of our loved ones who have passed away by remembering all the good things they left in our memories! It's an event that for sure you do not want to miss out!

FRIDAY, Nov. 6

Wellness Friday  
11 a.m.-3 p.m. | Nelson Hall East 205

Join the Latin@ Center for Academic Excellence and the Multicultural Center for a day focused on relaxation. Enjoy aromatherapy, relaxing music and mix your own herbal tea!

True North Organizing Network  
6-7:30 p.m. | actualmente hasta el 20 de  
Noviembre

Reuniones de planeación: Cumbre por los  
derechos de los inmigrantes, ayúdenos a  
organizar esta importante reunión regional para  
los condados de Humboldt y Del Norte.  
Localización: En Humboldt, nos reunimos  
en el centro Multigeneracional; Fortuna y en  
Del Norte, nos reunimos en el Wild Rivers  
Foundation

MONDAY, Nov. 9

Welcome Two Latin@ Authors to HSU  
Alma Flor Ada & Isabel Campoy

Two writing workshops: 10-11 a.m. & 2-3 p.m. | Goodwin Forum

BECOMING AUTHORS  
Keynote Presentation: 6-7:30 p.m. | KBR  
YES! WE ARE LATINOS: BECOMING  
LEADERS FOR OUR COMMUNITIES

Moving from a clear awareness of our history and the significant contributions of Latin@s to the society of the United States to develop leadership qualities on behalf of our communities.

Alma Flor Ada, Professor Emerita at the University of San Francisco and author of children's books, novels and poetry that offer a multicultural perspective.

Isabel Campoy, President of Transformative Education Institute and renowned international speaker, has published over 150 titles in English and Spanish.