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El leñador

Al servicio de la comunidad latinx del condado de Humboldt

diciembre 2016

Vol. 7 Edición 4



Jessica Suarez at Humboldt United: A Peaceful March Against Donald Trump | Photo by Briana Yah-Diaz

Planting the Seed: Tend to Your Roots

Combating Ignorance With Teaching Moments

By Meg Bezak

In trying times like these, an open dialogue is the most important catalyst of change, but social media sites seem to be carrying the heaviest weight of the conversations at hand. The web is a bastion of information for folks to self-educate and communicate, but tweeting about our demands for equality, understanding, and solidarity are just not sufficing the need for action.

To be present is to show that you care, and that you are trying. But meaningful dialogue, especially one that is rooted in pain, takes courage. Rabbi David Stern of Temple Emanu-El in Dallas, Texas, recently spoke out about the obligation of Americans when it comes to breaking down ignorance through a mutual exchange of talking and listening.

“To see, to listen, to show up, to witness. Not to provide some grand, glittering resolution from above to centuries old problems. Not to be a self-appointed legal expert via Facebook or Twitter. But to be present to the pain of another human being. No matter how strong the urge to tune out or

turn away.”

Even if the holiday break doesn’t bring you to take part in political protests, you may still find yourself in the discomfort of confronting people with views that don’t correspond with yours while back at home, and that’s arguably where the most important action can take place. You have to tend to your roots for a healthy garden to grow.

When we think of social activism, we often see images

“You have to tend to your roots for a healthy garden to grow.”

of grandiose gestures: masses marching in the streets, statement-making actions in public places. While the smaller details aren’t as quick to come to mind, the kitchen table in your home might just be where immediate change can occur and be a surface from which the pursuit for larger-scale change

can sprout.

“Understand that you’re not going to be able to change it all, but also remember that details are amazing. If you’re able to change a small perception of your own mentality, that could be beautiful,” theatre arts major Brian Martinez said. “Think about it. What is real revolution, is it going out on the streets and destroying something or is it planting a seed?”

Being at home for the holidays is the time to put the knowledge and passion to work towards overcoming history. Talking about the heavier issues is difficult for most everyone, but having the conversation is vital, no matter how uncomfortable it may be.

I have a few conservative family members who pass off most of my concerns for the American people as complaints. As I struggle to make a place in my heart to maintain constructive dialogue, I find solace in one reminder: Ignorance--simply a lack of knowledge or information--isn’t such a terrible thing until it’s willful. But within the gaps of knowledge lies an opportunity for both

teaching and learning, which every individual has much to do. It’s a give and take.

The goal here is minimizing

“Ignorance--simply a lack of knowledge or information--isn’t such a terrible thing until it’s willful.”

the divide. That won’t necessarily happen by trying to change the minds of those who don’t have similar views, but by actively listening to shared perspectives. How can we use our knowledge to lay the soil for positive growth?

“You’re all ears. You listen to what they have to say but then you bring it back to them and you challenge what they think,” criminology and justice studies major Chelsea Pinedo said. “Just stay curious and ask why they think it’s right. Then you create that room for more of a conversation than an attack.”

There will always be fundamental disagreements, but acknowledging that and engaging in dialogue to minimize the divide is the best work we can do. Face-to-face conversations are what will generate a connection that simply can’t be had on the internet; the raw human connection isn’t feasible through technological devices. There’s no better way to show your heart than by making your face visible, your voice heard, and your ears open. Come out from behind the screen and remain determined, even through the discomfort.

Meg Bezak can be reached at el-lenador@humboldt.edu

Did you know?

Some of the achievements women of color in politics accomplished on Election Day include Kamala Harris. Harris, a democrat, will be California’s first female African American and Asian American to serve in the senate.

Lisa Blunt Rochester, democrat, will be the first African American women to serve in Congress.

Stephanie Murphy, democrat, will be the first Vietnamese American female member of Congress.

Catherine Cortez Masto won the Senate seat in Nevada. Masto will be the nation’s first Latina senator.

Ilhan Omar is the first Somali American legislator. Omar will serve in the Minnesota House of Representatives.

These women whom now have high positions in political office should give hope to women and people of color. It’s a type of recognition that shows the United States is a very diverse place.

Read more on page 6

Latinx y al aire libre

por Melissa Garcia Vital
traducido por Carlos Olloqui
y Carmen Peña-Gutierrez

Caminando a través las gigantes secuoyas; hay diversidad de fauna y flora, setas coloridas, y pájaros cantando. Entre el bosque hay nuevas caras. Miro alguien parecido, alguien con color de piel similar a la mía. Piel morena contra lo verde de la naturaleza es refrescante, una vista desconocida para la mayoría. Recientemente ha habido un cambia a nivel nacional en el movimiento de conservación dirigido a las comunidades latinas y otros grupos subrepresentados para involucrarse al aire libre. Grupos de conservación y alcance comunitarios como Latino Outdoors, una organización dirigido por latinos, están trabajando para romper las barreras y conectar la comunidad Latina al aire libre y esfuerzos de conservación a través de educacion y extension. Un grupo local, Trinidad Coastal Land Trust (TCLT), también es parte de este movimiento para ser más inclusivos. TCLT es una organización sin ánimo de lucro dedicada a proteger la belleza natural y el acceso público de las zonas costales del norte de california. Ben Morehead, director ejecutivo de TCLT, ha estado trabajando con el fundador de Latino Outdoors, Jose Gonzales, en la campaña

para aprobar la expansión del monumento nacional costero de california. El Condado de Humboldt tiene una population de aproximadamente 135,727, con Hispanos y Latinos haciendo 11.1 porcentaje. En el 2009, una estudia national concluido por la Universidad de Wyoming y El Servicio de parque Nacional, resultó que el 78 porcentaje de la population eran blancos, el nueve porcentaje de Hispanos, el siete de afroamericanos, y el tres de asiatico americano visitaron parques nacionales. Esta tendencia de muy pocos Hispanos visitando parques nacionales pertenece a el Condado de Humboldt. TCLT tuvo una rifa recaudando fondos para desarrollar programas de educación ambiental para estudiantes y el público durante varios eventos durante el verano, incluyendo el festival de pes en Trinidad en Junio, el festival Westhaven Blackberry en Julio, y durante la noche de artes en Trinidad en Octubre. El ganador del premio de la rifa, Jesus Tejeda, 53, un local de Humboldt excitado por haber ganado. Tejada has been dolor de espalda y había estado deseando una bicicleta para mejorar su salud. “Ganando la bicicleta ha sido una bendición debido a mi dolor de espalda,” dijo Tejeda.

“Nunca antes había ganado nada. Latinx que han emigrado a los Estados son individuales trabajadores que devoran sus vidas a proveer para sus familias. Muchas familias no tienen recursos para tomar tiempo libre de sus trabajos y visitar parques nacionales y áreas recreacionales. Un estudio era conducido por varias agencias federales para mejor entender las necesidades de recreación al aire libre y los intereses de minorías étnicas. A través de una series de entrevistas de grupos focales el estudio identificó la restricciones mayores presente en la comunidad Latinx. Restricciones como el costo de transportación a estas áreas, el miedo de lugares nuevos, señalización, falta de información, y barreras del idioma. Mientras es verdad que hay una falta de Latinx visitando parques nacionales, baja visitaciones no quiere decir que Latinx no disfruta el aire libre. Esta cultura gira alrededor de tiempo con familia y comida. Las familias Latinx definitivamente disfrutan tiempo afuera, pero prefieren lugares más cercanas y donde haya más comodidades, como bancas de picnic y parques familiares. Tejeda ha sido residente del condado de Humboldt desde

1989. El originalmente es de San Martin de Bolanos, una ciudad en Jalisco, México. Hoy, Tejeda y su esposa viven en eureka con sus cuatro hijos, y a trabaja en Schmidbauer Lumber por 14 años. Como muchos, él emigró a los Estados Unidos para una vida y oportunidades mejores. Desde ganar la bicicleta de montaña, Tejeda se entusiasmó con la idea de llevar a su familia a descubrir las secuoyas y por la primera vez, el y sus dos hijos menores visitaron el bosque comunitario de Arcata. Antes, Tejeda no ha sido consciente de las muchas oportunidades comunitarias al aire libre. TCLT lo expuso a algunos esfuerzos de conservación y ahora está interesado en participando en eventos y caminatas en el futuro con su familia. Este semestre de primavera, TCLT están trabajando en ajustando una caminata por la costa guiada con nuestro club de Latino Outdoors. Eventos pueden ser encontrados en su Facebook y su sitio. Esfuerzos como estos pueden ayudar el trabajo de hacer un movimiento conservativo más representante, responsivo, y inclusivo en el condado de Humboldt.

Translators can be reached at el-lenador@humboldt.edu

Editor-in-Chief
Carmen Peña-Gutierrez

Managing Editor
Charlotte deJoya

Opinion Editor
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News Editor
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Life and Arts Editor
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Carlos Olloqui

Translators
Carlos Olloqui
Carmen Peña Gutierrez

Illustrators
Gichi Viramontes
Charlotte deJoya

Photo Editor
Javier Rojas
Andrew Smith Rodriguez

Photographers
Briana Yah-Diaz
Javier Rojas

Faculty Advisor
Andrea Juarez

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Si desea promocionar su negocio o sus servicios profesionales en El Leñador, por favor contactese con nosotros al (650) 642-6525 o el-lenador@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 Latinx 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 la voz de la comunidad latinx en el condado de Humboldt. Estamos comprometidos con mantener a nuestra comunidad informada de los eventos más importantes en 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.

CALENDARIO

Compiled by Monica Ramirez

miercoles 12.07

Winter Wishes Gift Wrapping Party
1am-2pm | NHE 106 and 5-7pm | UC South Lounge

Mental Health Week: Sweet & Salty Baths
11am-2pm | Recreation & Wellness Center

FREE Fruit on the Quad!
11:30-12:30pm

First Informational Meeting: Study Abroad in Senegal
2-2:50pm | WLC Lab BSS 202

Mental Health Week: RAD(ical) Self Care
2-3pm | Recreation & Wellness Center

jueves 12.08

What's at Stake for Asian Americans and Pacific Islanders in a Trump Administration Webinar
10-11am | Siemens Hall 120

Mental Health Week: Make Your Own Bath Bomb
12-1pm | Recreation & Wellness Center

Mental Health Week: Stress Less Pleasure
1-2pm | Recreation & Wellness Center

Q&A with President Rossbacher
1:30pm | LCAE

Mental Health Week: DIY Deodorant
5-6pm | Recreation & Wellness Center

viernes 12.09

Mental Health Week: DIY Tea Blends
4-6pm | Recreation & Wellness Center

LatinoNet Meeting
12-1:30pm | Community Wellness Center, 908 7th Street, Eureka

Fall Graduation Reception
4-6pm | The Great Hall (College Creek)

domingo 12.11

AS Finals Study Lounge
12/11-12/13 | 5-9pm | UC South Lounge

MCC Finals Week Study Lounge
5-9pm | MCC Lounge

lunes 12.12

24th Annual FREE Pancake Dinner
8-10pm | J Dining Hall

MCC Finals Week Study Lounge
12/12-12/16 | 9am-9pm

martes 12.13

Womyn of Color at HSU
12-1:30pm | MCC Vine Deloria Room

Community Study Hours
6-8pm | AACAE

Campus

Re-pinning the Safety Pin on campus

by Annamarie Rodriguez

Days after the presidential election, individuals started wearing the safety pin in solidarity with victims of racism, homophobia, and religious discrimination. Wearing the safety pin allows others to know that you are a safe person to talk to.

According to junior journalism major, Liam Olson, the pin suggests that if there is injustice or hate taking place anyone wearing it will stand up.

“The safety pin signifies a safe person,” Olson said.

Interim dean of the College of Arts, Humanities and Social Sciences, Noah Zerbe, recognizes the symbolic statement behind the safety pins and aims to ensure that our environment is a safe place for all.

“Move beyond merely a symbolic statement,” Zerbe said. “What are the concrete

steps are you taking to develop cultural competency?”

In a recent dean’s meeting there was discussion about ensuring cultural competency within our classrooms. According to Zerbe, cultural proficiency is one of the components of excellency that are demonstrated in instructors’ professional academic plans.

“We look for instructors who demonstrate cultural competency, to speak to experiences to all students,” Zerbe said.

There has been some backlash to this safety pin trend. According to junior child development major Angelina Garcia-Rodriguez, there have been several posts on social media sites of individuals wearing the safety pin. But is wearing the safety pin more than merely a selfie opportunity?

The latest political fashion statement has died down on campus two weeks after the trend sparked, leaving some students thinking this safety pin was merely for show.

“Honestly I see people wearing the safety pin but I do not think that means they are standing in solidarity with me,” Garcia-Rodriguez said. “It is all for show.”

While some feel that people who wear safety pins aren’t sincere, some students feel genuine support.

“Knowing there’s a lot of people out there that are there for me I feel the support,” Olson said.

This safety pin has evolved into a new meaning for such a small piece of metal. To further stand in support of the marginalized people in society there

are some who are pushing past merely the symbolism.

“Commit yourself to not only the symbolic statement but

also the concrete steps,” Zerbe said.

Annamarie Rodriguez can be reached at el-leñador@humboldt.edu



Safety pin bowl located in the CAHSS Office | Photo by Annamarie Rodriguez

Stress Less Lessons From the Best



Stress relief tactics compiled by El Leñador staff | Illustration by Gichi Viramontes

Editorial

El Leñador stands in solidarity

Throughout the last few months, there has been little to no major news coverage of the Standing Rock Sioux and the water protectors in North Dakota, who have been fighting to prevent the construction of the Dakota Access Pipeline near the Standing Rock Indian Reservation. They were met with opposition from not only the Energy Transfer Partners, the U.S Army Corps of Engineers, but also private security with attack dogs, several law enforcement agencies and armed soldiers. Worse still, there was ongoing silence from the media

as well as the Obama Administration, despite their pleas for action in the face of hostility.

It was not until recent weeks when, along with the extreme conditions of the imminent winter, the climate surrounding the #noDAPL protests began to change. With the increased use of antagonistic and inhumane tactics, such as the high-powered water cannons and fires caused by tear gas canisters, more government officials and citizens alike began to take notice.

On Dec. 4, under the Obama Administration, the U.S Army

Corps of Engineers announced that they would not be approving permits for construction under the Missouri River and near the sacred land. Through their unwavering resolve to protect land and water, the protectors were successful in preventing a cultural, environmental and spiritual disaster. However, the Corps did say that they would explore alternative routes for the pipeline and with the uncertainty of a new presidential administration in the new year, the protectors will remain at the site.

As a student-run newspa-

per, we acknowledge the lack of meaningful representation in the mainstream media and hope to better serve our local and larger community by writing about issues that are not being covered elsewhere. Unfortunately, this year has shown us all that American journalism does not have the intention of informing, holding those in power accountable, or possessing basic integrity.

But despite the struggle and heartache our brothers and sisters across the country have had to endure during these turbulent times, we recognize their

victory. El Leñador admires the resolve of the Standing Rock Sioux and the water protectors in the face of both aggression and indifference. Moreover, we will continue to stand in solidarity with them. It is their courage and strength that has inspired our hearts and minds to continue writing about what matters most and to grow where we fall short.

“A misinformed people is a subjugated people.” - Gloria E. Anzaldúa

Community

De Dolor Se Canta Cuando Llorar No Se Puede

The power of the music we inherited

by Hector Arzate

Growing up in my family, I could not go a weekend without listening to Mexican singers like Vicente Fernandez howl their heart out. With a cerveza in hand and tears in his eyes, my father would croak along to the famous Ranchera singer. There was always so much sadness in his throat, but it was the celebratory sip and smile he would take that always confused me. He was far from perfect and, looking back now, I think my father actually found a sense of joy in his despair and heartache.

Music has always carried a significant role in many of our lives. Through this outlet, many of us have been able to find a sense of comfort despite all hardships. Students like Rosibeth Cuevas, a junior in criminology and justice studies, expressed her familial relationship to Nortenos and Corridos, popular genres similar to Ranchera.

“It’s what we listen to always. At family parties, we listen to that music. There was even a mariachi at my grandmother’s funeral,” Cuevas said. “So just having all these memories of it really puts me at ease. I think we all find comfort in it.”

For most of us, it is hard to believe that our parents were engaging in a political act through song, but history would say otherwise. In fact, the genre of Ranchera music came from struggle and protest itself.

The name Ranchera quite literally translates to “Ranch music.” In broad terms, it is music from the countryside; the songs of the common folk in Mexico. Furthermore, its origins began during the Mexican Revolution in the early 1900’s. The music and spirit of revolution that it embodied served as a form of protest that vitalized an armed struggle of the people against their oppressors. It brought forth a radical change in Mexico’s government and culture.

But even if you didn’t grow up in a house like mine, listening to Ranchera regularly, you might have at least heard the Mexican yell, “El Grito Mexicano.” It is a cry that Ranchera music has become so famous for but it is much more than just a flamboyant howl.

Where the yell is the people’s loud and open rejection of European colonialism, the anger and frustration of the oppressed, it is also their joy

and love and passion. It is the spirit of El Grito de Dolores that declared Mexico’s Independence a century before the Mexican Revolution. It is the spirit of those who fought for the Mexican Revolution, a century before today. And it is the spirit of those who fight today for their families, for their right

“Where the yell is the people’s loud and open rejection of European colonialism, the anger and frustration of the oppressed, it is also their joy and love and passion”

to an education, and for their humanity in a world that denies them.

It goes beyond Ranchera; Mexican music has always been a form of expression and documentation of the world around us. Through Corridos, Cuevas was able to relate the meaning of the music with the lived experiences of the marginalized.

“I can understand now that I’ve heard the history of how Corridos came to be during the Repatriation Campaign when a lot of Mexicans were deported. That’s how it emerged, when they wouldn’t say anything in court, instead they wrote their sorrows in songs,” Cuevas said.

And there is something to be said about the sorrow embedded within our culture. A Mexican-American essayist named Richard Rodriguez once claimed that along with developing such a rich culture, Mexico had grown into a tragic nation of pessimism following the centuries of European colonialism.

“I think now that Mexico has been the happier place for being a country of tragedy. Tragic cultures serve up better food than optimistic cultures; tragic cultures have sweeter children, more opulent funerals. In tragic cultures, one does not bear the solitary burden of optimism,” Rodriguez said.

But Mexico’s culture is optimistic. It shows in our music, the food we eat, the way we tell stories and enjoy laughter with one another. We have a history of always looking forward, and it is absolutely essential to who we are.

Like many others, I think it is up to us to remember where our roots stem from. It is up to us to invoke that fighting spirit of our ancestors in the face of oppression. Moreover, it is up to us to find that sense of joy that keeps our hearts beating despite the ache and pain along the way. I don’t think anybody has illustrated that spirit of love embedded within struggle like El Rey de la Música Ranchera, Vicente Fernandez, in his famous song “Volver Volver.”

“Este amor apasionado, anda todo alborotado, por volver. Voy camino a la locura y aunque todo me tortura, se querer.”

As we find ourselves in these most trying times, fighting for what we believe in, we should always remember the meaning of those words: This passionate love goes on, compelling me to return; I’m on the road to madness and although everything tortures me, I know how to love.

Hector Arzate can be reached at el-lenador@humboldt.edu

¡Yo no quiero regalos, quiero tamales!

La historia de tamales y su significancia durante los días festivos

by Carlos Olloqui

“Mijo, ya están listos los tamales, a comer,” de la cocina gritaba mi abuelita. Un aroma que dejaba la casa oliendo delicioso por horas, recordandote que ya otra vez era ese tiempo de ano. Desde que puedo recordar, tamales han sido un plato favorito, durante los días festivos, en mi familia. Unas de mis primeras memorias de niño era despertando y mirando a mi mama, mis tias, y mi abuelita todas en una línea come esas de producción, llenando hojas de maíz con masa para hacer estos bonches de felicidad.

Pero donde y cuando exactamente es el origen de los tamales y porque son tradicional y tan popular durante los días festivos en culturas Latinas?

Tamales pueden ser trazados desde el año 7000 a.C. en Mesoamérica, de acuerdo a The Austin Times. La palabra tamal es derivada de la palabra tamalli de el language Náhuatl, hablado por los Aztecas, significando “comida envuelta.”

Inicialmente, mujeres eran llevadas a batalla y asisten como cocineras de guerra entre las civilizaciones Aztecas, Mayas, y Ican. Con las tribunas creciendo rápidamente, una nueva y más portable forma de comer fue inventado. Resultando en lo que conocemos como tamales.

Debido a en tiempo y labor necesitado para hacer estos tamales, eran preparados antemano, empacados, y mandados a batalla con los guerreros, y pueden ser calentados a preferencia. Estos tamales podían estar llenado dependiendo de los recursos disponibles cercas.

En Mesoamérica, tamales originalmente eran cocinados enterrandolos abajo de ceniza caliente, pero cuando los Conquistadores Españoles llegaron, en el siglo 16, empezaron a adaptarse a sus métodos.

“Esto todo está grabado por Hernán Cortés y otros coloni-

días festivos.”

Con tiempo, tamales han ganado popularidad y han crecido a ser algo más que una tradición durante los días festivos. Los ingredientes usados para hacer tamales también han variado sobre los años de cultura a cultura.

La Pasadita en Eureka, Isabel Díaz dijo, “Cada 12 de Diciembre, que también es el día de la virgen de Guadalupe, mi familia se junta y hacemos una tamaliza.”

Durante esta tamaliza o tamalada, Díaz y su familia trabajan juntos para hacer

donde hombres y niños participan en la preparation y cocinado de estos tamales.

Tamales hechos amano se venden en La Pasadita. Díaz, quien es de Oaxaca, México dijo que su familia usa hojas de maíz y llenan los tamales con mole con pollo, rajas con queso, y chile verde.

En La Pasadita pueden conseguir una docena de tamales por \$18.

Otro lugar local en donde pueden encontrar tamales recién echos es en la marketa El Buen Gusto en Eureka.

“Durante la Navidad mi esposa hace los tamales y yo ago el ponche,”dijo manager de la tienda, Jorge Moztezuma. “Los tamales que vendemos aquí vienen de el restaurant Valley Azteca en Arcata, avisanos unos días antes y podemos llenarte los tamales con casi lo que quiera.”

Puede comprar una docena de tamales de Buen Gusto por \$20.

“Aunque Humboldt sea una comunidad blanca por la mayoria, te sorprenderá cuánta gente, no de color, vienen a comprar tamales,” dijo Moztezuma.”No solo el día de gracias, y Navidad, pero durante todo el ano.”

Tamales han hecho un impacto mayor, no solo en la cultura Latina pero en culturas de todo el mundo. Con cienes de diferentes ingredientes, preparations, y estilos de cocinarlos, puede encontrar casi lo que sea en tamales.

Carlos Olloqui can be reached at el-lenador@humboldt.edu



Illustration by Gichi Viramontes

zadores, cuando los Españoles llegaron a la Ciudad de México fueron a la marketa y encontraron a los Aztecas vendiendo estos tamalii’s,’ dijo antropólogo de comida, Mario Montano, de el Colegio de Colorado. “Los Españoles llegaron como en Noviembre y es porque empezamos a asociarlos con los

“En la ciudad de México son envueltos en hojas de maíz, pero si fueras a ir a Guatemala o Costa Rica y cualquier otra área al sur de México usan hojas de plátano,” dijo Montano. “La envoltura y los ingredientes que le metemos a los tamales son diferentes.”

La manager de la marketa

docenas y docenas de tamales que después son compartidos y comidos con toda la familia. Ella dice que es un día especial del ano que le recuerda lo qué familia realmente significa.

En la mayoría de culturas lo que empezó como tarea principalmente femenina ahora es una celebration de familia en

Comunidad

Empowering People With Art Bay area artist uses art as a catalyst for change

by Estee S. Trevizo

Yoko Ono once said that the purpose of art is to express the truth. While the true reality sets in of what’s to come in the future, we can no longer afford to run from uncomfortable conversations. Despite the fear and uncertainty, resistance against the president-elect has not faltered. As a creator who uses his mediums to engage and empower the community, Oree Originol also known as Daniel Aguilera Hernandez is attempting to create social change.

“As activists, we need to hone into our skills, the gifts that we have as individuals,” Oree said. “The work that we put in should be reflected through what we know how to do best so we can create as much change as possible around us.”

Born on September 11, 1984, Oree was raised in Atwater Village, Northeast Los Angeles. He started off drawing and tagging in the streets of LA until he moved out at the age of 24.

In 2009, his friends offered him a gallery to live in located in the Bay Area, where he began his journey as a self proclaimed creative individual. Pueblo Nuevo Gallery, in West Berkeley, is where he discovered that he wanted to develop his talent into a career, using his Originol style.

That same year, Oscar Grant III was fatally shot by BART Police officer Johannes Mehserle in Oakland during the early morning hours of New Year’s Day.

“After Oscar Grant was killed, there were a lot of protests happening in Oakland that

really inspired me to bring more attention to that issue and get active,” Oree said.

Hernandez met Favianna Rodriguez in 2012, where he joined forces in an artist network. Rodriguez cofounded the CultureStrike Network which encourages artists who are undocumented to tell their stories through whatever art mediums they choose.

“I position myself as an ally artist,” Oree said.

Joining CultureStrike allowed him to do commissioned artwork for two years on projects supporting migrant rights, which naturally encouraged him to start doing art for social change.

This pushed him to start the “Justice For Our Lives” project in January, 2014. This project was a portrait-design series of victims of color who had been killed by police.

“You can create an art piece that speaks to the issues that are happening around us but I think art that really is defined by what social justice is,” Oree said, “is by making art that people can engage with, art that people can use as a tool to shape the community that they live in.”

Artist Oree prints in black and white to make his art more accessible for everyone.

“That’s the way that I approach this project, by making my art downloadable for free on my website and people can reproduce it and manipulate the images whatever way they want to be able to express themselves using my art as a tool,” Oree said.

Oree works closely with

each victim’s family before he begins the portrait design. To honor each individual, he asks the family for their input from the way the faces are depicted to how they wish for the images to be applied out in society.

“My number one priority is to continue working with families doing that,” Oree said.

Countless portraits Oree has created have been used as key demonstrations, in the Bay Area, such as the West Oakland BART Station shut down,

“You can create an art piece that speaks to the issues that are happening around us”

#sayhername Financial District shut down, and #reclaimMLK Bay Bridge shut down.

“We all need to support each other, love each other, hold each other down and protect each other,” Oree said. “Not just as human beings, but also the environment as well. We need to take care of ourselves and our planet by any means necessary.”

As Oree uses his art as a tool to engage the community for change, he is clouded by the recent political change.

“With the Trump presidency, the issue of police violence is something that’s going to be persistent for many years to come among many other issues,” he said.

Oree wants to continue

pushing forward, but due to the lack of funding he has been receiving, it has been hard for him to expand his art on a larger scale. He has recently been writing for grants to gain substantial funding in order to take his projects to the next level.

Interim Coordinator for the Latinx Center Melissa Estrada worked closely with the student staff members from the student club called Ch@nge, and the Latinx Center to bring Oree to campus. Interested in his intersectional art work, through Associated Students they applied for the Cultural Programming Grant that was able to bring him to HSU.

“A lot of his images touch on, not just racialized violence, but victims of all sorts of violence,” Estrada said. “You have individuals with disabilities that have been attacked, and he also brings light to queer stories as well.”

Oree continues to do work-

shops with the youth and community to remind individuals of their sense of empowerment and the ways marginalized communities can support each other during difficult times.

“It’s very easy to feel scared of what’s going to be happening in the next four years, and when you put yourself in the position it can be disempowering,” he said.

“Do not be afraid. Move forward.”

For more information on Culture Strike and Oree Originol, you can go to www.culture-strike.org or www.oreeoriginol.com

Estee S. Trevizo can be reached at el-lenador@humboldt.edu



Oree’s artwork in the LC@E | Photo by Briana Yah-Diaz

The Soup That Takes Me Home

by Charlotte deJoya

The smell of freshly steamed rice, the sound of oil sizzling in a wok, and the emanating heat from the kitchen of my grandparents’ house always reminds me I’m back home. Whenever I

plan on going home for a weekend or breaks, Papa has never failed to ask me one question: “what do you want to eat when you get here?” For the past four and a half years, I’ve always

replied back with the same answer: “sinigang na manok,” or chicken sinigang.

Sinigang is a Filipino soup made with meat, usually pork, vegetables, and sampaloc, or

powdered tamarind. There is a chicken sinigang called sinampalukang manok, which includes tamarind leaves. Tamarind gives sinigang its sour taste, and the aftertaste warms your mouth, which eventually warms your whole body, great for sweating out a fever.

The name of the soup doesn’t translate into any English word. Sinigang is the word used to describe its unique taste and flavor, not the dish itself. Its pungency is usually what comes first when eating sinigang. The smell of sampaloc clings to the steam coming from the soup, clearing your sinuses before you even get to serve yourself a heaping scoop of rice.

Mama carefully brings a large bowl of piping hot sinigang from the kitchen into the dining room. By now, I’m usually foaming at the mouth awaiting dinner, starving for a well-rounded, not-from-the-dollar-menu meal.

The chicken juts out from the bowl, glistening from the light brown broth. Chunks of bright red tomato, yellow-green peppers, wilted, and semi-transparent porcelain slices of daikon radish break the surface of the sinigang.

“I know you love the daikon,” Papa grins at me, watching me fish for the pieces of the

white root at the bottom of the bowl.

Once you bite into a slice of daikon, it’s soft but crunchy and has a tangy flavor, thanks to the tamarind in the sinigang.

There are methods to eating sinigang na manok, all which include an unnaturally large amount of jasmine rice and, sometimes, a spoon and a fork (some Filipinxs eat with their hands- myself included).

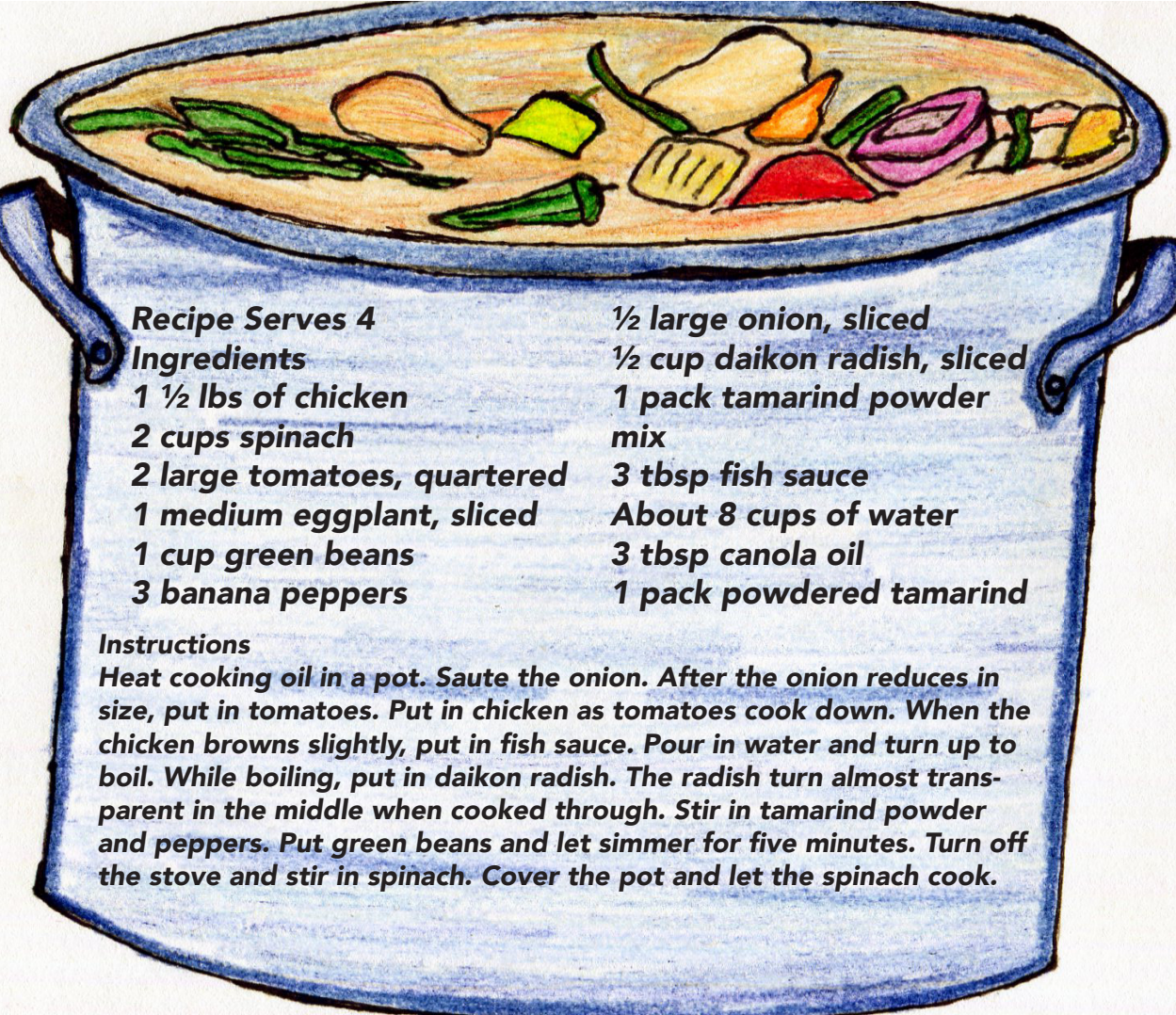
My siblings and I usually pour the soup of the sinigang on rice, then, using our fork as a shovel, put the soaked rice, veggies, and chicken into the spoon. My grandparents take a spoonful of rice and dip it into the sinigang.

At the end of dinner, the bowl holding the sinigang is basically empty, except for remnants of small bits of spinach and onion and large banana peppers.

Papa stands up from his seat and takes one of the peppers from the bowl and takes a bite out of it, crunching loudly. Is this normal, you may ask. My grandpa nonchalantly drinks saucers of vinegar and eats fish heads like they were a mid-afternoon snack. This is definitely normal.

And I am definitely home.

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



Recipe and Illustration by Charlotte deJoya

Community

Women of Color in Politics Achievements and motivations

by Iridian Casarez

This past election brought desperation and gloom to many minority groups but it also brought hope. A number of minority women were elected into the House of Representatives and the Senate in this past election.

The Struggles

Joice Chang is an assistant political science professor at HSU. Chang said she thought it was interesting to see two women of color running for the senate seat in California, Kamala Harris and Loretta Sanchez. “All of California is diverse so naturally we’re gonna see women of color in office,” Chang said. “It’ll become a ripple effect across the country.” Chang said she thought it was amazing to see women of color in office and that it should have

happened a long time ago. “It’s always an uphill battle for women of color to get into office,” Chang said. “It’s implicitly and explicitly implied that there’s this bias with women. That having a seat in office is a man’s job.” Chang said that women of color need to work extra hard to break down a barrier of not only being a woman but also being a minority.

The Motivation

Navidad Gutierrez is a second year psychology major. Gutierrez saw a story about the newly elected minorities on her Facebook newsfeed page. “I thought it was empowering knowing that minority women are now in the senate and congress,” Gutierrez said. “I think this will motivate more

minority women who want to go into politics into becoming more active in their local politics and in their communities as well.” Kimberly Manriquez is a fifth year political science major. Manriquez finds political science very interesting and wanted to learn more about how the government works. “It was just interesting to me. All the complex components that most people find boring I found fascinating,” Manriquez said. “Plus there’s also so interesting drama that goes on.” Manriquez would like to get her master’s degree in public policy and then go work for a non profit that works in various policy issues. She has also recently considered running for office. “As a women of color I think

I will have a lot of challenges, from the way I sound to the way I look, unlike male opponents I will probably be scrutinized twice as much and I’m gonna have to prove that my

resume is worthy enough to be elected,” Manriquez said.

Iridian Casarez can be reached at el-lenador@humboldt.edu



Illustration by Gichi Viramontes

What’s better to unwrap than presents? Tamales! The history of tamales and their role during the holidays

by Carlos Olloqui

“Mijo, the tamales are ready, a comer,” I would hear my grandma yell from across the kitchen. A delicious smell would linger through the house for hours, reminding me it was that time of the year once again. For as long as I can remember tamales have been one of the main dishes during the holidays in my family. Some of my earliest childhood memories were waking up and seeing my mom, my aunts, and my grandma, all in an industrial-style assembly line, passing hojas de maiz and rolling masa around to make these holiday bunches of joy.

But where and when exactly did the tamal originate from and why is it such a traditional and popular holiday dish in most Latino culture?

What came first? La masa o la hoja?

The history of tamales can be traced back to as early as 7000 B.C. in Mesoamerican history, according to The Austin Times. The word tamale is derived from the word tamalii from the Nahuatl language spoken by the Az-

tec, meaning “wrapped food.”

Initially, women were taken along in battle to serve as war cooks in the Aztec, Mayan, and Incan civilizations. As the tribes grew in numbers, a need arose to have more portable and sustainable sources of nutrition. This resulted in what we know as tamales.

Due to the amount of time and labor needed to make them, tamales were prepared beforehand, packed and sent off to battle with the warriors, where they could be warmed when needed. They were filled with a variety of things depending on the resources found nearby.

In Mesoamerica, tamales were originally cooked by burying them under hot ashes, however when the Spanish conquistadors arrived in the 16th century, they began to adapt to their cooking methods.

“This is all recorded by Hernan Cortes and other colonizers, when the Spanish arrived in Mexico City they went to the market and found the Aztecs selling these tamali-is,” said food anthropologist

Mario Montano from Colorado College.

“The Spanish arrived around November which is why they began to associate them with the holidays.”

Tamales have gained much popularity in many cultures. Not only are they a holiday tradition, they have become a dish for festive times of all sorts. The ingredients used to make tamales have also varied over the years from culture to culture.

“In Mexico City they were mainly wrapped in corn husk, now if you were to go to Guatemala or Costa Rica and other areas south of Mexico they would use hojas de platano,” said Montano. “The wrap and what ingredients we stuff the tamales are all different.”

Where to get tamales

Owner of La Pasadita market in Eureka Isabel Diaz said, “Each year on December 12, which is also the day of the Virgin Mary, my family gets together to have what is called a tamaliza.”

During this tamaliza, also known as a tamalada, Diaz and her family all work together to make dozens and dozens of tamales which are then served to the entire family. She says it is a special day of the year that reminds her what family truly means.

In most cultures what began as a primarily female task is now a family inclusive celebration, including men and even children helping assemble and cook tamales.

Handmade tamales are sold at La Pasadita in Eureka. Diaz, whose family is from Oaxaca, said that her family uses corn husk and stuffs the tamales with mole con pollo, rajas con queso, and chile verde.

At La Pasadita you can get a dozen tamales for \$18.

Another local place you can find freshly made tamales is at Buen Gusto Mexican market in Eureka.

“During Christmas my wife makes the tamales and I make the ponche,” said store owner Jorge Moztezuma. “The tamales we sell come

from Valley Azteca Restaurant in Arcata, just ask a couple days in advance and we can pretty much put whatever filling you’d like in them.”

You can get a dozen tamales for \$20 from Buen Gusto.

“Even though Humboldt is seen as a predominantly white community, you would be surprised at how many people, not of color, come in and buy tamales,” said Moztezuma. “Not only during Thanksgiving and Christmas, but year round.”

Tamales have made a huge impact, not only in the Latino culture but in cultures all around the world. With hundreds of different ingredients, preparations, and cooking methods, you can find just about anything stuffed in tamales.

Don’t miss out on some tamales this holiday season, make some using this family recipe:

Carlos Olloqui can be reached at el-lenador@humboldt.edu

Las Suegras Tamales

Serving size: 16 tamales

Prep and cook time: Forever and a day!

Dough:

- 3 cups of Masa Harina
- 1 1/3 cup of vegetable shortening (melted)
- 1 cup of chicken broth
- 1 teaspoon of baking powder
- Salt
- Corn husk to wrap the tamales

Filling:

- ½ pound of cooked shredded chicken
- ½ cup of potatoes, diced
- ½ cup of mixed vegetables (frozen is okay)
- ½ cup of jalapenos
- 1 ½ cups of mole rojo (ingredients and recipe below)

Mole:

- 7 large dried chilies (Anaheim, New Mexico, California, or pasilla)
- 1 garlic clove
- 1 teaspoon of ground cumin
- ½ teaspoon of oregano
- 1 cup of chicken broth
- 1 teaspoon of all-purpose flour
- 1 teaspoon of olive oil
- Salt and pepper

Making the mole:

1. Remove stems and seeds from dried chili peppers.
2. Soak in hot water for about 30 minutes or until cool.
3. Put peppers, ½ cup of water, and chicken broth into a blender.
4. Add garlic, cumin, oregano, salt, and pepper. Blend until smooth.
5. In a saucepan, stir flour into oil over medium heat until browned. Carefully stir in blended chili mixture.
6. Simmer uncovered for 2 to 5 minutes or until slightly thickened. (If sauce gets too thick, stir in some water until you reach desired thickness)
- Filling and assembly:**
 1. Begin by placing the corn husk in a large pot and fill with enough hot water to cover them. Place a lid on top of husks to keep them submerged. Soak for about 45 minutes. Remove, drain, and set aside. This step will soften the husks and make them easy to fold.
 2. In a large bowl, combine the shredded chicken and mole rojo.
 3. In a large bowl, add the masa, baking powder, salt, shortening, and gradually stir the stock until dough is very light. If your dough looks dry add more broth or water. Continue to beat until dough is well combined, light and smooth.
 4. To assemble the tamales, place small amount of dough in the center of a corn husk. Using the back of a spoon spread the dough. Top it with 1 teaspoon of mole mixture and ½ teaspoon of the veggies and one slice of jalapeno. Fold the insides and then bottom towards the center.
 5. Prepare the steamer. Tamales are usually steamed. If you do not have one, use a steamer basket, metal colander, or a metal lid to place it inside a pot. Cover with corn husks and add boiling water, just enough to steam the tamales. Place tamales standing up and cover.
 6. Cook for 1 hour and 15 minutes. Add more water to the steamer if needed during. (Water should not touch the tamales)
 7. To check the tamales, remove one tamal. If the husk can easily be removed from the dough, they are ready. If the dough sticks to the husk, put it back and cook it for 15 more minutes.
 8. ENJOY!

Comunidad

Unidos jamás serán vencidos

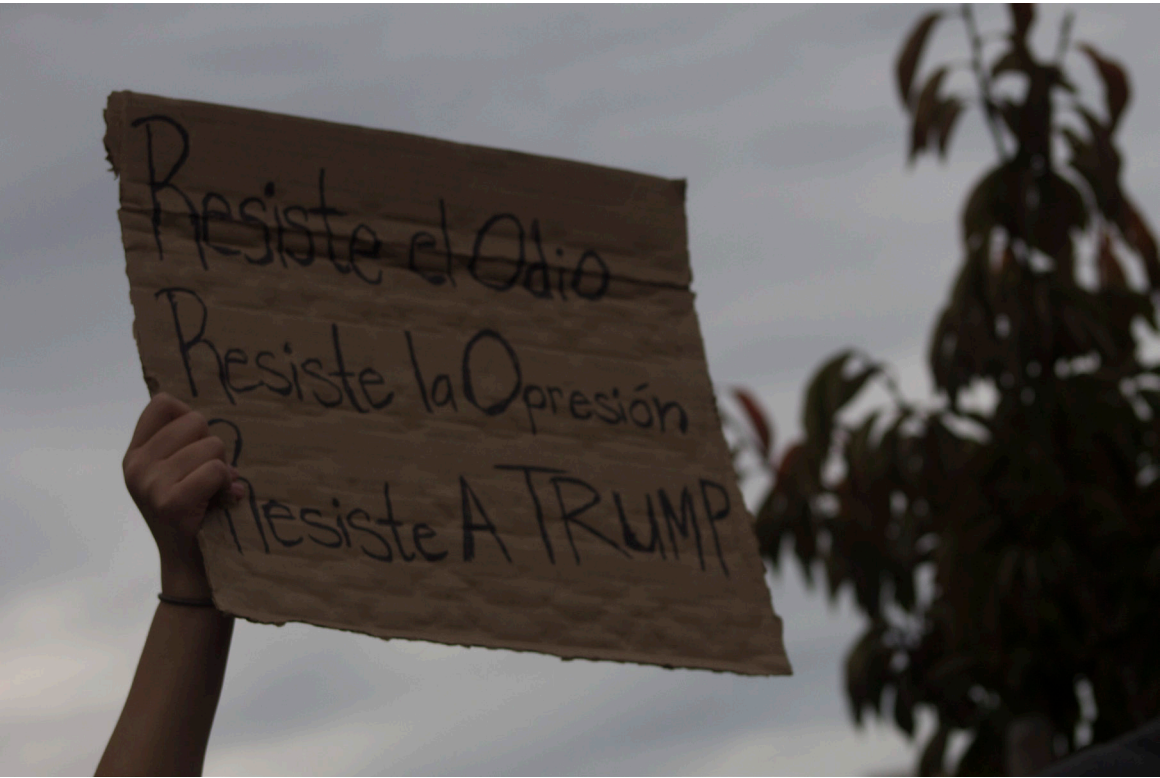
compiled by Briana Yah-Díaz



HSU Student Branden Black holds a sign at an anti-Trump rally on Nov. 11.



Donel Arrington, Vice President of BSU at College of the Redwoods, speaking out at an anti-Trump protest in Arcata on Nov. 11.



A sign being held during one of the protest gatherings post-election.



HSU student Vanessa Cota attending an anti-Trump rally on Nov 11.



The statue of former president William McKinley in the Arcata plaza.



HSU students gather to petition in solidarity with #NoDAPL.

Opinion

White Faces in Brown Spaces Coming out of a colorblind consciousness

by Gabriel Lopez

“I don’t see color, just people,” a phrase used to ignore the real implications race has on communities of color and suggests that we are all equal to one another. It is also a phrase that has been used by many of my friends, family, and at one point, myself.

Up until my first year at HSU I had held strongly to the belief that anyone, no matter where they come from, can succeed in this country. My father had done it, coming to this country as an undocumented immigrant from Oaxaca, Mexico who after 15 years acquired citizenship status and started a family.

However, this colorblind ideology did not just develop from my father’s experience. I am also the

child of an interracial marriage, and for the longest time felt that my Mexican identity was something to be ashamed of in comparison to whiteness. In order to feel comfortable I accepted the idea that color doesn’t exist. As a white presenting male I had the opportunity to disguise half of my identity in return for the privileges that come with being white.

Growing up I do remember experiencing racism, be it through the racist rhetoric of students in my high school or the strange stares my father would get as he walked into a store with three little white boys. These situations forced

me to acknowledge race, which conflicted with the colorblind ideology had long held onto. Willfully, I chose to ignore these situations in protection of my colorblindness.

As I soon came to realize, people do see color. In fact, the way our entire country is constructed is on the basis of skin color. Our system has and continues to support a narrative of white supremacy economically, socially, and politically.

Allyship starts with the recognition that white supremacy exists and that you are willing to actively fight against it alongside people of color. For me, it began with the acknowledgement of the privileges I

was given as a white individual and of the injustice that people of color experience in this country. It meant that I was willing to do my own research, take classes that challenged dominant narratives, and be willing to speak up to professors that uphold these narratives.

In activist circles be a part of the conversation but don’t dominate it. As white man it is important for me to acknowledge that these spaces are centered around the issues facing people of color in this country and that their voices are so often silenced.

Lastly allyship means you are actively challenging the

dominant narrative of white supremacy at home, in school, and on the street. As difficult as it may be, these conversations need to be had with friends and family. On more than one occasion have I gotten in arguments with friends and family over race and discrimination, but if they truly care for you, they will hear you out and try to understand.

As a student you have the ability to make an impact in the classroom and on campus. Ask questions, challenge your teachers, resist the dominant narrative.

Gabriel Lopez can be reached at el-lenador@humboldt.edu

Latinx and the Outdoors A nationwide movement happening in our backyard

by Melissa Garcia Vital

Hiking through the giant majestic redwoods; there is a diversity of fauna and flora, colorful mushrooms and blue steller’s jays singing. Entre el bosque hay nuevas caras. Miro alguien parecido, alguien con color de piel similar a la mía. In the midst of this, there is a new face in the forest. Brown skin amongst the lush green of the woods is refreshing, a sight unfamiliar to most.

Recently there has been a nationwide shift in the conservation movement targeting Latinx communities and other underrepresented groups to get involved in the outdoors. Conservation and community outreach groups such as Latino Outdoors, a latino-led organization, are working to break down the barriers and connect Latinx communities to the outdoors and conservation efforts through education and outreach. One of our local conservation groups, the Trinidad Coastal Land Trust (TCLT), is also part of this movement to be more inclusive. TCLT is a nonprofit organization dedicated to protecting the natural beauty and public access of the coastal areas of Northern California.

Ben Morehead, Executive Director of TCLT, has been working with the founder of the non profit organization Latino Outdoor, Jose Gonzales, on the campaign to approve the expansion of the California Coastal National Monument.

Humboldt County has a population of approximately 135,727 people, with Hispanics and Latinxs making up 11.1 percent. In a 2009 national study conducted by the University of Wyoming and the National Park Service, the results concluded that 78 percent of whites, 9 percent Hispanics, 7 percent African-Americans and 3 percent Asian-Americans visited national parks. The trend of low visitation of Hispanics to national parks is pertinent to Humboldt County.

TCLT held a summer time raffle fundraiser to raise money to develop outdoor environmental education programs for students and the public throughout several events over the summer, including the

Trinidad Fish Festival in June, Westhaven Blackberry festival in July, and during Trinidad Arts Night in October. The raffle prize winner of the mountain bike, Jesus Tejada, 53, a Humboldt County local was excited to win. Tejada has been battling with back pain and had been wanting a bicycle to improve his health.

“Winning the bike has been a blessing due to my back pain,” Tejada said. “I have never won anything before.”

Latinx that have immigrated to the U.S. are hard working individuals who often devote their lives to provide for their families. Many families do not have the resources to take time off to travel to national parks and recreational areas. A 2006 study was conducted by several federal agencies to better understand the outdoor recreation needs and interests of ethnic minorities. Through a series of focus group interviews the study identified major constraints the Latinx community faces; constraints such as distance to recreation

areas (fuel costs), fear of new places, transportation, signage, lack of information, and language barriers.

While it is true that there is a lack of Latinx visiting national parks, low visitation does not mean that Latinx do not enjoy outdoor settings. Latinx culture revolves around spending time with family and food. Thus, Latinx families do in fact enjoy the outdoors, but prefer natural spaces that are nearby and where more amenities are provided, like picnic benches and a playgrounds.

Tejada has been a resident of Humboldt County since 1989. He is originally from San Martin de Bolaños, a city in the state of Jalisco, Mexico. Today, Tejada and his wife reside in Eureka with their four children, and has been working at Schmidbauer Lumber for the past 14 years. Like many, he migrated to United States for a better life and opportunities.

Since winning the mountain bike, Tejada became enthusiastic with the idea of taking his

family out to discover the redwoods and for the first time he and his two youngest children visited the Arcata Community Forest. Before, Tejada had not been aware of the many community outdoor opportunities that are offered in the area. The land trust exposed him to some conservation efforts and he is now interested in participating in future events and hikes with his family.

This spring semester, Trinidad Land Trust is working on setting up a guided coastal hike with Humboldt State University’s own Latino Outdoors club. Hiking events can be found on the land trust’s facebook and website. Efforts like these will help further the work of making the conservation movement more representative, responsive, and inclusive in Humboldt County.

Melissa Garcia Vital can be reached at el-lenador@humboldt.edu

Share This How the election changed the way we look at traditional media

by Javier Rojas

One of the first things I do when I wake up in the morning is check my Facebook feed. I scroll through my newsfeed, like a meme or two and share a few news articles. Sound familiar?

According to the Pew Research Center, 44 percent of Americans say they got their news from Facebook this past year. Which in other words means there was a lot of sharing and liking going on during the election season.

This was one of the first presidential elections where social media played a big part in being a medium for sharing political views and stories. There wasn’t a day that went by when a Donald Trump or Hillary Clinton related article didn’t appear on my newsfeed. Whether it was a meme or politically charged video, I found it hard to avoid seeing anything related to the election.

So why does this matter?

Isn’t it good for people to be informed politically and see what their friends support and share? Not exactly.

A huge problem was brought to light after the election of Donald Trump in November. Not everything shared online was true and ‘fake news sites’ were the main culprit here.

BuzzFeed News reported that the “top fake election news stories generated more total shares on Facebook than top election stories from 19 major news outlets combined.”

Facebook CEO, Mark Zuckerberg, addressed the fake news sites by saying he is aware of them and is hoping users can help by flagging these articles. Zuckerberg says new programming will fish out these sites but it has yet to be implemented.

As a country that boasts

its free press, it’s an alarming trend that a majority of Americans are being misled by articles that an angry blogger could have written. This is the norm in 2016 where individuals don’t have to go to CNN or ABC for news, instead news services cater to their political inclinations.

News sites like *The Blaze* and *The Huffington Post* are some of the most popular alternative pages for people to receive their news and opinions articles. Sites like this are intentionally biased to appeal to individuals that want a different angle than that of traditional media.

A sign of the power of these news sites is Donald Trump’s newly appointed chief strategist Steve Bannon who was CEO of Breitbart News, a white nationalist “alt-right” news site. Many of the voters

who supported Trump follow “alt-right” news sites and praised Bannon’s hire.

So with so many different ways to get your news, what is happening to traditional news media like newspapers and broadcast news?

The election showed that these mediums aren’t as powerful as they were just a decade ago. In 2015, newspaper readership dropped by 7 percent and local television ratings dropped by 5 percent. While networks like CNN rose in viewership by 8 percent likely because of the public’s attraction to political hot takes which get countless shares on sites like Facebook.

This is a sign of the changing culture in America where “clickbait” videos and alternative news has become the new norm. The growth of social media and online presence of

millions of users means this has no signs of stopping. But one thing that must not change is the truth.

The power of the press is only as strong as the people that enforce its ethical integrity. There is nothing wrong with seeking alternative news and getting all your news off Facebook, it’s just important to know if what you are seeking is the truth.

There is nothing more scary than having a misinformed public and subjected to misleading information. If we are to continue as a free nation we must uphold the truth and not be a society reinforced by Facebook likes.

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

Opinión

What a Trump Presidency Means for the Environment

by Sarahi Apaez

Donald Trump has called climate change a hoax, stating “It’ll get cooler. It’ll get warmer. It’s called weather,” when interviewed on the O’Reilly Factor in 2015.

Now that he is president-elect, there is a resounding fear for what’s at stake involving our environment. Trump has hinted at some concrete actions he will take regarding plans the United States has taken towards addressing climate change.

Here are some areas involving the environment to watch carefully starting next year:

The Environmental Protection Agency is a government agency tasked with protecting the environment through regulations. Trump has promised his supporters to curb climate

regulations from the EPA, including the Clean Power Plan to cut emissions from coal-fired power plants, during his first 100 days in office.

Adriana Gutierrez, an environmental studies major, believes that this won’t be something he’s going to be able to accomplish in his first 100 days in office. “That sort of systemic change doesn’t happen overnight but we should still speak up about our fears,” Gutierrez said. As for his progress so far, Trump has appointed Myron Ebell, an avid climate change denier, as director of the EPA.

Trump has also vowed to “cancel” the Paris Agreement, an international pact to lower our global temperature by turning to alternative energy

sources and curbing carbon emissions. But the truth is, Trump does not have the authority to cancel it, it’s an agreement with more than 190 countries. He also doesn’t have the power to withdraw from it immediately, as it would take at least three years to go through those processes. But Trump does have the power to ignore it and it is unlikely that other countries will feel comfortable making big reductions of their greenhouse gas emissions if the US is not taking the lead. Any changes made to the United States’ role in this agreement can have a strong global impact.

Looking forward, there is a lot Donald Trump can do to slow progress on climate

change. But Trump does not have control over many trends such as solar power energy and established state policies like Community Choice Aggregation here in California.

Environmental science major with a focus on energy and climate, Austin Anderson, remains hopeful through the progressive energy policies California has implemented towards fighting climate change. CCA, which is being implemented into Humboldt County, allows local governments to determine what sources of energy they wish to purchase and set competitive rates to local utilities such as PG&E.

“Even if the federal government isn’t necessarily behind us, we are a powerful enough state

to have an effect,” Anderson said.

California officials have also voted for bills that are set to cut the state’s output of heat-trapping emissions to 40 percent by 2030. These state policies are all outside of the realm of regulation.

Fanned by man-made emissions, NASA’s Goddard Institute for Space Studies reported that 2016 is set to become the hottest year on record. As concerning as a newly-cemented Republican majority Congress and a climate change denying president-elect are, there are still many things individuals can do to reduce their own carbon footprint.

Sarahi Apaez can be reached at el-lenador@humboldt.edu

How a Trump Presidency affects Women’s Rights

by Katherine Miron

It sounded like a funny joke that Donald Trump, the former reality TV star, would be in the running for the most important job in America. But now that he won no one is laughing. The Apprentice star now holds the power of our country in his hands.

Not only does this man hold the executive power of the United States he will now hold some power over what I can do to my body. What any woman chooses to do to her body.

From the very beginning of his campaign, Trump spoke out against Obamacare also known as the Affordable Care Act. The health care reform was created by current President Barack Obama to improve the access to healthcare at a lower cost.

As stated in Trump’s campaign website, “on day one of the Trump Administration, we will ask Congress to immediately deliver a full repeal of Obamacare.”

Without Obamacare insurance companies will no longer

be required to cover the cost of birth control without co-pay, a fixed payment to the insurance company that covered the cost of a medical visit. Along with the repeal of Obamacare, Trump’s next plan is to cut federal funding from Title X Family Planning Programs and Medicaid. These funds go to programs such as Planned Parenthood.

Planned Parenthood is one of the programs most visited by many women that are in need of reproductive health care.

“Among 20 million women [are] in need of publicly funded contraceptive care, 77 percent (15.5 million) [are] poor or low-income adults, and 23 percent (4.7 million) [are] younger than 20,” according to the Guttmacher Institute. Guttmacher is an a non-profit institute in the U.S. working to advance sexual and reproductive health rights around the world.

Both the repeal of Obamacare and a federal funding cut to Planned Parenthood

are probably going to happen under a Trump presidency.

Trump has a majority of Republicans in the senate that are eager to make his changes happen especially after having tried themselves but were vetoed by President Obama earlier this year.

Now although Trump has changed his opinion on Planned Parenthood over the years, he assured a federal funding cut earlier this year in February.

“I’m not gonna fund [Planned Parenthood] if it’s doing the abortion, I am not going to fund it,” the then republican candidate said in a sit down interview with NBC News.

All because of one service Planned Parenthood offers, and according to what their 2014-2015 annual report states is 3% of what they do, he will no longer support them. Federal funding is heavily depended on especially when the same annual report states 43 percent

of their revenue comes from the government.

Having been under attack all throughout Trump’s campaign Planned Parenthood president, Cecile Richards, released a statement after his presidential win was announced.

“We will fight to make sure that Planned Parenthood health center doors stay open, and that people in this country can get access to basic reproductive health care,” Richards said.

“No matter their zip code, income, sexual orientation, race, religion, gender, or country of origin.”

This is truly absurd, Donald Trump the man who has been accused of assaulting women and been heard proudly saying the disgusting ways he treats them in an infamous audio tape, now gets to exercise powers to support laws and policies that will affect women.

Cutting funding to Planned Parenthood, a health center founded 100 years ago, would be depriving women all over

the country of every ethnicity and social class of reproductive health care. Not only women but men.

According to the CDC “the percentage of family planning users who are men is increasing. During 2003–2014, the percent of family planning users who were men [have] nearly doubled.”

Blinded by conservative values, some republicans fail to realize Planned Parenthood offers more than just abortion services. The health care center offers STD testing, cancer screenings, amongst other sexual health care services.

Donald Trump and his republican senate are just pissed off that a woman actually had a chance to be president and are now taking it out on every women in the country.

Katherine Miron can be reached at el-lenador@humboldt.edu

Mujeres de color en política

por Melissa Garcia Vital
traducido por Carlos Olloqui y Carmen Peña-Gutierrez

Esta elección pasada trajo desesperación y tristeza a muchos grupos subrepresentados pero también trajo esperanza. Un número de mujeres pertenecientes a minorías fueran elegidas en la Cámara de Representantes en esta elección pasada.

Los Exitos

Algunos de los éxitos mujeres de color han logrado durante esta elección incluye a Kamala Harris. Harris, demócrata, será la primer mujer afroamericana y asiática americana de California para servir a el senado.

Lisa Blunt Rochester, demócrata, sera la primer mujer afroamericano para servir en el Congreso.

Stephanie Murphy, demócrata, sera la primera mujer vietnamita americana en el Congreso.

Catherine Cortez Masto ganó el senado en Nevada. Masto sera la primera senadora Latina de EEUU.

Ilhan Omar es el primer somalí americano legislador. Omar servirá en la casa de representantes de Minnesota.

Estas mujeres que ahora

tiene posiciones altas en políticas deberían dar esperanza a mujeres y gente de color. Es un tipo de recognitasion que enseña que los Estados Unidos es un lugar muy diverso.

La Lucha

Joice Chang es profesor asistente de ciencias políticas en HSU. Chang dijo que pensaba que era interesante mirar dos mujeres de color corriendo para el senado en California, Kamala Harris y Loretta Sanchez.

Joice Chang is an assistant political science professor at HSU. Chang said she thought it was interesting to see two women of color running for the senate seat in California, Kamala Harris and Loretta Sanchez.

“Todo California es diverso so naturalmente vamos a ver mujeres de color en oficina,” Chang dijo. “Se convirtiera en un efecto de rizo en todo el país.”

Chang dijo que pensó que era increíble ver a las mujeres de color en el cargo y que debería haber sucedido hace mucho tiempo

“Siempre es una batalla para mujeres de color el poder entrar a oficina,” Chang dijo.

“Su implícita y explícita implica que hay una parcialidad con mujeres. Que tener un asiento en oficina es trabajo de hombre.”

Change dijo que mujeres de color necesitan que trabajar extra para la descompostura de barreras no solo de ser mujer, pero de ser una minoría.

La Motivacion

Navidad Gutierrez es segundo año mayor de psicología. Gutierrez vio una historia de las minorías recientemente elegidas en su Facebook.

“Pense que era empoderamiento saber que mujeres de minorías ahora están en el senado y congreso,” Gutierrez said. “Yo creo que esto motivara a más mujeres de minorías que quieren meterse a políticas a involucrarse más en sus políticas locales y a sus comunidades también.”

Kimberly Manriquez es quinto ano mayor de ciencias políticas. Manriquez encuentra

ciencias políticas muy interesantes y quiere aprender más de sobre cómo el gobierno funciona.

“Es interesante para me. Todos los componentes complejos que la mayoría describe como aburrido, ami me facina,” Manriquez dijo. “Aparte, siempre hay chisme.”

Manriquez quisiera recibir su maestría en política pública y después trabajar para una organización sin ánimo de lucro que

trabaja en varios cuestiones de política. Ella también ha considerado corriendo para oficina.

“Como mujeres de color yo crea que tendré muchos retos, de la manera que me oigo a la manera que me miro. A diferencia de oponentes masculinos probablemente sere escrutada lo doble y tendre que demostrar que mi curriculum es suficiente,” Manriquez dijo.

Translators can be reached at el-lenador@humboldt.edu

Wednesday, December 7th–
Yadira Del Carmen Munoz
4:00–5:00PM Staff & Faculty @ The Great Hall
6:30–7:30PM Students @ The Great Hall

Friday, December 9th–
Nora Cornejo Montoya
2:00–3:00PM Staff & Faculty @ Library Fishbowl (Lib 209)
3:30–4:30PM Students @ Library Fishbowl (Lib 209)

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Opinión

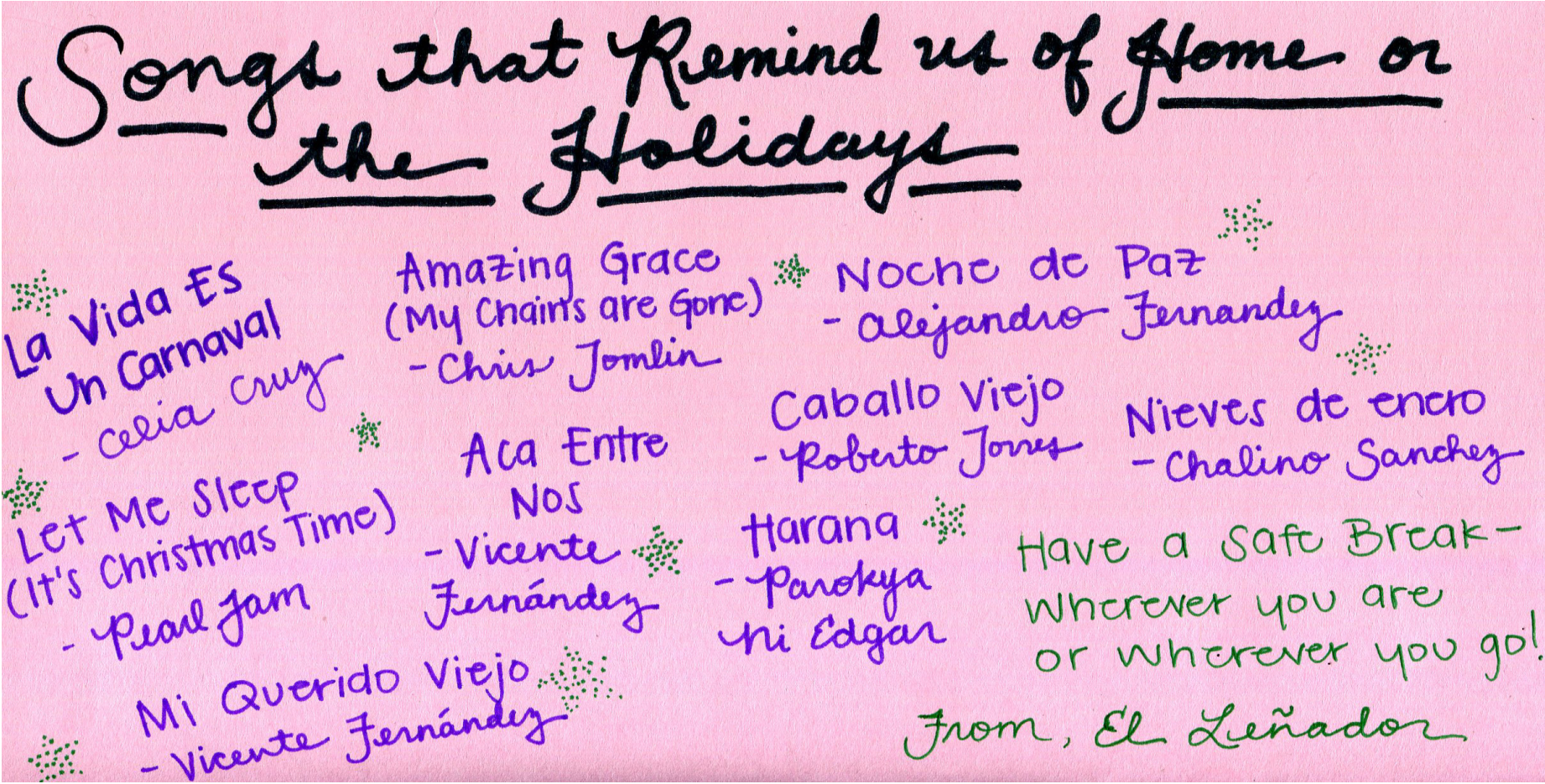
Remarkable Memories

by Elizabeth Alvarez

The wind hits my face, like waves crashing on the shore
I momentarily forget my worries.
Staring at the night sky, counting the stars
that I so desperately want to touch.
How does one's life get to this point?
Nothing feels real, and all I want is the unimaginable, and the unthinkable.
I forget the assignments due monday
while simultaneously thinking of the stress I'll feel sunday.
My grades are make or break
but nights like these are what keep me sane.
I spent it dreaming of a better tomorrow and thinking about this past summer.
The sun never going down, listening to some dumb band,
in a constant state of sleep deprivation.
When you get older you never get a break
but I can't imagine being happier than I am now.

Remembering those moments, make it easier to get through the colder months.
It makes it easier to get out of bed, when all I want is sleep
because my body just seems too weak.
It makes it easier when I am missing after home I caught a whiff of a sugar- coated memory.
When I catch myself counting down to the moment
when I will finally feel free of stress and are no longer overworked.
I think about the assignments I should have done over break
but instead I take a long walk.
It's only nine but it feels like midnight,
the dark between the street lights makes me think of monsters.
Not the ones I have heard about in stories, that attack when it's least expected
but the ones that are plain view.
My monsters are the deadlines I'm so desperately trying to meet
because it's worth half of my grade.
They are the thoughts of skipping a shower for the third day in a row
because it drains all of my energy.
They are there whispering the mistakes I think I see in the mirror.
The light shining on me as I'm about to cross the street
reminds me of the everything that makes me feel safe.
It's the light of my laptop as another episode of the x-files plays.
It's the beautiful laughter of my friends as we spend the saturday night reminiscing about the past few years.
It's the cold sand between my toes, as I hear the ocean sing
while enjoying a day at the beach.
These memories run through my head, making me happy to be in that moment.
They make me forget that there are things out there
that can cause my face to run red with heat, and breathing shallow and weak.
The memories remind me that all I have to do is breath, because the monsters are real
but there's always a light there to protect me.

Elizabeth Alvarez can be reached at
el-lenador@humboldt.edu



Collection arranged by Charlotte deJoya



Fall 2016 El Leñador Editworial Staff | Photo by Javier Rojas

If there is one thing I have learned from being Editor-In-Chief of El Leñador is that solidarity is key. It's what has kept us together not only as a staff, not only as a student body, but as a community. This semester has been one huge "what the fuck", to say the least. I have felt a whirlwind of emotions ranging amongst the entire spectrum of the extremes. And I know I am not alone. Even in my loneliest of times, I have never been alone. We are all suffering in solidarity and there is comfort in that. Estan conmigo y yo con ustedes, hermanxs. It is readers like you who keep this paper flourishing. We are not alone in creating this because essentially, this paper is yours. It is a collection of all of our accomplishments, joy, cries, and frustrations. If you are reading this before the semester ends; ponte las pilas, ya mero terminas. If you're reading this once the blur of finals week is done and over with; please sit back, relax, and enjoy our last issue of the semester. Take care of yourself and may this break bring you healing and replenishing. We are with you, always will be.

Carmen
Pena-Luiz