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THE CULTURAL TIMES  
FALL 2009

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## Mission Statement

The MultiCultural Center (MCC) is a student-centered program that honors and celebrates the diversity of people. It is a dynamic learning community where students, faculty, staff, and community members are empowered to cross boundaries, challenge the status quo, break through stereotypes, and work for social justice.

The Cultural Times is the official newsletter of the HSU MultiCultural Center. It is funded by the Associated Students of Humboldt State University. The views expressed in the content of the Cultural Times are not censored or reviewed by the Associated Students. The Cultural Times invites students, staff, faculty, and community members to contribute work and to share experiences and points of view. All correspondence regarding this publication should be sent to:



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HSU MultiCultural Center  
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Copies of all correspondence should also be sent to:  
Associated Students of Humboldt State University

# STAFF PAGE

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Mona Mazzotti, Outreach and Social Justice Coordinator  
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Alma Barba  
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Edwin Vasquez

Social Justice Summit Coordinators  
Vynessa Ortiz  
Oscar Stingily

Aloha to our multicultural community!

E komo mai...welcome to the HSU MultiCultural Center's (MCC) newsletter, The Cultural Times. Your support of and interest in the MCC is essential to our success. One person or program cannot be the sole voice for social justice. It truly does take an entire community to work together for justice and change. Thank you!

This semester has probably been our most challenging semester at HSU since I started working here in 1997. The state budget crisis, furloughs, and national economic challenges have all contributed to the chaos and uncertainty of our future. Our semester began with Jerri Jones transferring to the Clubs Office. Jerri has been at the MCC for almost nine years, and she has helped to shape our vision, mission and programs. We miss Jerri beyond words! But the good news is Jerri is just a walk across campus from the MCC. She continues to provide guidance and support for our students from the Clubs Office. We love you Jerri!!!



The loss of Jerri and no plans to fill this important management position is a huge budget cut for the MCC. We have been fortunate to hire Daeng Khoupradit in a part-time capacity, but now Daeng is about to leave us, too. She has been hired as the new administrative assistant in the Office of Diversity and Inclusion and the Office of Institutional Research. Congratulations, Daeng! We will miss you, and we thank you for all your good work at the MCC.

Seems like we are saying “aloha” to many good people - But the MCC will survive and continue to thrive! We are once again so blessed with many, many fabulous students who have stepped in to help keep the MCC afloat. Our student leaders and activists keep stirring the pot, so to speak, and we are so proud of their work, energy, and commitment to social justice. All of you keep Mona Mazzotti and me energized, creative, and sane! You are the reason we love our jobs; you are the reason we continue to face the bureaucratic and budgetary challenges with a smile and with humor; you are the reason we have hope for a better tomorrow. All you amazing students – you are the reason Mona and I will continue to say, “YES, WE CAN!!!”

Enjoy the words of the Cultural Times. Stephanie Andaya, our publications editor, has done an outstanding job with the photos, articles, and layout. Thank you Stephanie and all who contributed to the 2009 Fall Cultural Times.

Me ke aloha,  
Marylyn Paik-Nicely  
Director



HELLO 😊

THANKS TO  
EVERYONE  
WHO GAVE  
TO THE C.T.  
ENTOX!

A hand is visible on the right side of the frame, giving a thumbs up gesture. The background shows a desk with some papers and a computer monitor.

- STEPHANIE  
ANDAYA



## Asian Pacific Islander Community Reception & Moon Festival

By David Reyes

Humboldt State's MultiCultural Center is pleased with the outcome of this year's Autumn Moon Festival & Asian-Pacific Islander Reception. We had a great turnout of supporters, good times and familial togetherness as a result of our collegiate community, represented by students, staff and faculty members alike.

Traditionally, the Autumn Moon Festival is celebrated abroad, by the Chinese, Koreans, Vietnamese and a multitude of other Asian countries. This family oriented festivity stems from ancient roots that date back 3,000 years to China's Shang Dynasty where moon worship was greatly incorporated into their culture. Therefore, many have made the common misconception that the festival is solely a Chinese celebrated event.

It is here at HSU that we have brought everyone together to express the diversity and appreciation of the Moon Festival's internationally Asiatic celebration. On Friday, October 2<sup>nd</sup>, we began our festivities with short and informative films of how the moon festival has become a dearly loved and celebrated event. These short films were followed by a remarkable performance of Taiko drumming that blessed our event with a spirited entrancement

by Gary Ronne and Sayoko Wu. Their contribution started the proceedings off with a very much appreciated 'Bang!' With our spirits high and the sound of beautiful drums still resonating in our hearts, an energized, yet brilliantly cool, group of new and experienced international students sang a traditional Autumn Moon Festival song. Both perfor-

mances exalted great happiness in all who attended. We were also very fortunate to have so many gracious international students that brought us music from China that played softly overhead as the night progressed.

Equilibrium of excitement and comfort was reinforced with an interactively entertaining game of human bingo which allowed all of our new API students

to meet others which whom they

might not have met otherwise. This festival was not just about light hearted interactions, eating an assortment of chowmein noodles, moon cakes and making orange lights (which are similar to jack-o-lanterns but made with oranges rather than pumpkins). It was a time to welcome the new freshmen Asian-Pacific Islander students to our community and celebrate their first Autumn Moon Festival away from home. It was a true joy to see so many of our new additions enjoying themselves and the good intent of others.



*Sayoko Wu and Gary Ronne play taiko drums to bless the reception.*

## African American Creating Community & Chocolate Reception

By Nora Chatmon



*Camellia "Momma Cam" Amstrong, creator and master chef of the 12-year-old annual event Sweet Connections.*

As one of the series of community receptions this semester, the MultiCultural Center and the HSU Housing Department joined forces and hosted an event which combined "Momma Cam's" delicious dessert-filled annual Sweet Connections, with the Creating Community Reception for students of African descent. This event allowed students, as well as staff and faculty, to take a break from the everyday college routine and play a few games. People of all ages enjoyed jumping rope, playing jacks and naming that tune. Students were introduced to some of the African American staff and faculty on campus as well as other students. Although the space was filled with fun and excitement, the event did not meet the expectations of some that attended it. There were those that felt that the event was not representative of the conscious mentality of many African American students on campus and that the event did not serve to inspire students as it should have. However, despite disagreements, the event was still an overall success.

## Latin@ Creating Community Reception

By *Melissa Estrada*

On September 20<sup>th</sup> we had our annual Latin@ Creating Community Reception. We would like to thank the people who made this possible, our Latino Coordinators: Vynessa Ortiz, Natalie Hernandez, Wendy Gonzalez and Melissa Estrada. Thanks to the Latin@ Community Council, which is made up of fellow Latino/a groups, clubs, faculty, and students and the Latino staff and faculty that participated in this event, whether by giving us a presentation or helping by interacting with the students, and all other clubs or organizations that tabled during the event. Also, thanks to DJ Alfred for entertaining us throughout the night.

We started the evening by having The Interested Ladies of Lambda Theta Alpha sorority start us off with an ice-breaker. The students had a good time, because it allowed them to get to meet other students who either had the same interests as them, were studying the same major, or came from the same hometown. We got a bit more relaxed with each other thanks to this activity, and then began the presentation of Latin@ staff and faculty on campus so that students could see who they were. This was beneficial to the students, especially for incoming freshman because they were not aware that there were Latin@ staff and faculty on campus, and so it helped to create a connection between them.

## Queer Community Reception

By *Ian O'Brien*

The Queer Community Reception held on Thursday, October 8th, was an amazing success this year. We decided to tie it in with National Coming Out Day, a day that celebrates the identities of people in the Lesbian, Gay, Bisexual, Transgender, and Queer Communities. We started off the day with the Queer Fair on the quad. Campus and community organizations tabled while DJ music was played; there was even a giant rainbow door to come out of and declare your identity. The actual reception was held later, and was very well attended. One guest stated that she went to the first Queer Community Reception ever held at Humboldt State several years back, and that there were only a handful of people in a small room. This year, we had managed to pack the Goodwin Forum. The format of the event was very free-flowing, and allowed people to mingle which was well received. We couldn't have anticipated a better turnout! Thank you to everyone who made this event the major success that it was. Let's hope it turns out the same way next year!

Mrs. Lilianete Brintrup, World Languages Chair, was courteous enough to give us free copies of her book to hand out to the students. She also gave us a preview of her work by reading some of her poems. Then we had a marvelous presentation by Don Anton, Art Professor, who showed us inspiring pictures, and gave us a motivating speech to stay on campus. We began to wrap up the night with a wonderful presentation from the Folklórico club, and a brief statement from the Danza club. The night ended with delicious pozole. What made this even more special was that the food was served by the staff and faculty, allowing the students to get to talk to them on a 1-on-1 basis.

All in all the event was a success. We had great food, great music, and awesome presentations. This event allowed our students to start meeting other people on campus and know where they are coming from so they could feel more at home.

One of the main purposes for the Latin@ Community Council is to do just that; to establish a *familia* here in Humboldt County so that the students will stay here and hopefully graduate from this campus.



*Delicious chocolate cake at the Queer Fair on the Quad.*

## “Where do we go from here?” Reflections on the 2009 Dialogue on Race

As an alumnus of HSU I was excited to jump back into social justice work on this campus as a full time staff member. Every week for much of this first semester I met with an awesome group of faculty and staff, many of whom I looked up to, for the Dialogue on Race planning committee. In addition to our weekly planning sessions, we also got a lot of amazing dialogues going. This, for me, is the essence of Campus Dialogue on Race.

A lot of people ask, in that “Breakfast Club” sort of way, “Where do we go from here?” What do we do now that we’ve started sharing information? KEEP TALKING! Set up your own events and venues for people to talk about things. For example, the Housing department hosts the Tunnel of Oppression every year. This program was started back in 1993 at Western Illinois University. They based the event loosely on the Museum of Tolerance in LA. Now the program is held annually on campuses all over the country. This year the event continued to be a success with powerful skits and some great discussions. But the question still stands, what will you do tomorrow?

During the Tunnel of Oppression, student staff members created informational posters, known as “passives”, as well as skits. Attendees were taken through these areas and then lead to a debriefing session to talk about what was just seen. This lasted about two hours. During this period the students are reenacting oppressive or target roles over and over, which can make for an eye opening experience from both ends. After all that effort I know that, as an actor in Tunnel years ago, I wondered “Do they get it now?” “Will they believe us now?” For me, if just a couple more people begin to understand, then it was worth it.

Dialogue this year was filled with applicable topics to our daily lives, like the showing of the film *Bamboozled*, the Cross Cultural Queer Film Festival, the talk *Grave Matters: Race and Archaeology in Humboldt County*, and *The Crying Tree: Conversation about Transformative Forgiveness*. Within these programs are issues underrepresented peoples face on a daily basis, things that we don’t always have the energy, heart, or trust in ourselves to acknowledge. It is through discussion that we have any hope to shatter the stigmas, prejudices, and internalized forms of oppression that take hold of us. Simply by talking to each other, we have the opportunity to learn much and break the cycle of hatred that has been instilled in us. Get out there and help put together space for dialogue year-round! Go to the MCC, ask your Community Advocate in Housing, and talk to your professors, your friends, and family!

Lydia Hicks ,  
Residence Life Coordinator,  
Redwood & Cypress 1, 2, 3 and East

*This is the first year the Cross Cultural Queer Movie Festival has been incorporated into Humboldt State’s Campus Dialogue on Race.*

HSU MultiCultural Center Presents:



Free admission. Donations gladly accepted.  
All film viewings followed by a facilitated discussion.

Sunday, Nov. 1 @ Arcata Theatre Lounge

5pm Door Open  
5:30pm “Celluloid Closet”  
8pm Junjou Romantica

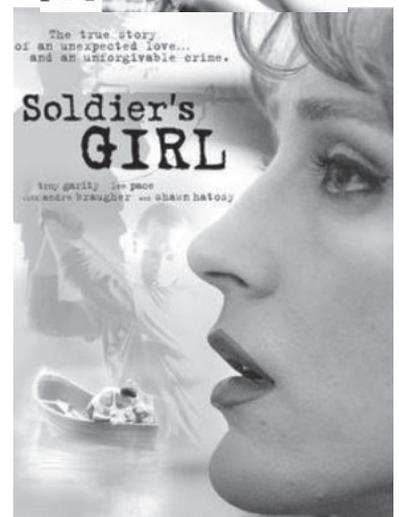
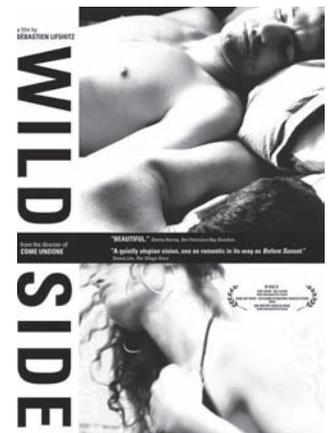
Monday, Nov. 2 @ Gist Hall 218, HSU 5pm “Round Trip”

Tuesday, Nov. 3 @ KBR  
6pm “Wildside”  
8pm “Bear Cub”

Wednesday, Nov. 4 @ Goodwin Forum, Nelson Hall 102  
4pm Chocolate Reception- Indulge in all things chocolate!

It’s a tradition!

**5pm Keynote Speaker: Award-winning filmmaker Amber Field!**  
**6pm “Jagadamba, Mother of the Universe”:** A tender, inspiring story about the filmmaker, Amber Field, and her experience as a queer transracial (Korean) adoptee who grew up in Korea, Nepal, Liberia, and the U.S. The film explores adoption, race, sexuality, and Amber’s healing journey through music.



FOR MORE INFORMATION CONTACT HSU MCC  
@ 826-3364  
[www.humboldt.edu/~qfest](http://www.humboldt.edu/~qfest)





## My New Life

By Yuting Zhang

When I was in China, I was always wondering what American life would be like. Because of the different cultural backgrounds of America and China, I thought I would be scared to live in a foreign country. A lot of questions came to my mind all the time, such as how can I communicate with Americans who speak English as their first language? What can I do if I have difficulties studying? What can I do if I get sick? I felt worried but also excited for my new life.

August means a new start for me. When I stepped into this town with fresh air and bright sunshine, I felt the need to be an independent girl. I told myself, I'm brave to face difficulties, and would try my best to overcome it. From now on, I'm a decision maker. I'll learn to get along well with Americans who have different cultural backgrounds from me. What's more, I have to access a new thinking style. I realize that I can't call my parents to ask for help as I did in China. I'm going ahead to challenge this different life.

First, the big difference between American education and Chinese education is the way to be a qualified student. I've thought American teachers seriously care about the attendance and creativity. However, no one cares whether you attend class or not here. It totally depends on you. Americans think people should arrange daily schedule on their own. Independence is the most crucial learning skill for me. I need to schedule the courses I need to get in. I need to pay more attention on the feedback from professors. Moreover, learning how to contribute in a study group helps me get out of the heavy load assignments. What I experienced in China is not as functional in America.

Specifically, work before class is necessary to get a good grade in one's class. Preparation before the class is very important. I must know clearly about what each chapter is talking about, and then I can get useful knowledge from my class. Otherwise, I'll learn nothing. In America, a famous professor always means he does well in researching and presenting. I need to hold a positive attitude to adjust to all the changes. My experience of my new American life tells me that everyone needs encouragement. Tell yourself that any difficulties are only temporary, and remain optimistic, cheerful, and keep a positive attitude towards life. Then learning can be successful!

## *The Shadow of Our Sins: A Workshop on the Legacy of the Hiroshima Bombing*

By Stephanie Andaya

This workshop, which was presented from November 12th to November 14th, gave its participants an engaging look at America's past and present dealings with genocide and atonement. Fr. Eric Freed, a Catholic priest and lecturer in the Religious Studies Department shared his newly published book, *The Experience of the Atomic Bombing of Hiroshima in Poem: Hiroko Takanashi's Story*. This short book, which can be found at the HSU Bookstore, retold the incredible story of Hiroko, a well-known poet and a witness to the tragic events that occurred on August 6th, 1945. Inside the book are ten of her haikus, which had been translated into English by Freed, a fluent Japanese speaker, and gives the reader a glimpse into the terrible genocide caused by the atomic bomb and the incredible acts of forgiveness and creative expression that have come from the survivors. Fr. Freed went on to describe his own life-changing experience after listening to Hiroko's story and his wish that the genocide of the Japanese people may never be forgotten.

In addition to the bombing of Hiroshima, many other issues were brought up and discussed. Some of the talks included: Artistic Responses to War and Genocide, The Violent Legacy of Colonial Expansion and the Denial of Genocide, Taking Collective Responsibility for War and Genocide, Nuclear Proliferation and the U.S. Foreign Policy, and the Destruction of Giant Buddhas in Afghanistan and the International Response.

Another topic discussed was the appropriation and desecration of Native American sacred traditions. The film *In Light of Reverence*, which was shown Thursday night and was a joint collaboration between the CIDC and the Religious Studies Department, documented three Native communities in different parts of the United States fighting to regain control of lands and sites taken over by businesses or recreational organizations. Representatives from the Winneman Wintu tribe came to the film screening and spoke about the desecration of their tribe's sacred spring. Within their tale of social inequity and injustice is a call for all peoples to educate themselves on contemporary issues of genocide, here and abroad.

# Dissecting Diversity: report breakdown

Humboldt State and the region as a whole have faced issues with “diversity” for more than a few years now. Humboldt has a violent history with people of color and has been hostile towards communities of color from first contact. Massacres of local indigenous peoples began soon after Euro-American settlers moved into the region, resulting in the devastation of tribal communities that are still trying to recover from decades of genocidal attacks against them. In the late 1800s and in early 1900s, expulsions of Chinese communities from the area allowed Humboldt County to advertise itself as the only county in California without Chinese. In more recent years violent raids of immigrant communities are continuing to take place, often times targeting Latinos, regardless of their status of citizenship. This is the legacy of this beautiful “progressive” place in which we live and something that must always be contextualized when we speak of diversity in Humboldt.

This past summer a report entitled “Dissecting Diversity” was issued by the Office of Diversity and Inclusion that painted a statistical picture of “diversity” at Humboldt State University. The report is a statistical breakdown of the campus population in terms of gender and ethnicity; tracking students, tenure-line faculty and staff. The report is to be consumed as raw data, providing a merely empirical glance at diversity in terms of numbers. The report defines diversity only in terms of gender and racial identity (which it refers to as “ethnicity”). Although it does include some information about persons with various disabilities, it is a narrow reading of diversity. However, what the report does offer is validation for the experiences of many people of color on this campus. Whether or not students of color felt they needed this is irrelevant to the intention of the report, which came about in response to other reports and recommendations made about Humboldt State in order to keep its accreditation as an institution.

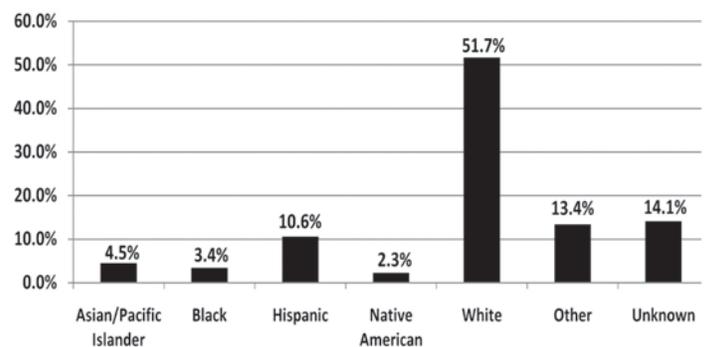
The value that I have received in reading the report and processing it with other people has been to connect our experiences with larger institutional issues. A lot of the data in the report indicated Humboldt State’s inability to retain people of color both as students and as employees. Interesting figures about departments and their relation to drop out rates showed that students of color in certain majors on this campus became disproportionately more likely to drop out of the university by declaring that major. The report also showed that tenure line faculty were resign-

ing at more than twice the rate they are hired. This is also indicated by the resignation of a new hire in the education department who left the university after she had received a threatening letter that was racially motivated. The faculty member was a woman of color and had only been teaching for two weeks before the incident occurred. This is only a few things that are covered in the report, which can be accessed through the Office of Diversity and Inclusion.

This is not the only report ever written about diversity at Humboldt, and I doubt it will be the last. What concerns me is the university’s motivation to diversify. I personally do not believe there is a true investment in diversity beyond numbers and figures. These numbers, our numbers, are what the university needs to stay open as an institution. The admissions office actively recruits people of color in urban communities to come to Humboldt but does not provide for their retention (as shown by the report which indicates that people of color are often times not leaving here with degrees). I can’t help but see this as an issue of capital as well. People of color comprise an important market for the university’s profit. Recruitment of people of color without retention means that students come to Humboldt for a degree and leave with an empty promise and thousands of dollars of debt. So do numbers really equal diversity?

Vynessa Ortiz,  
Ethnic Studies Major

Table 1: Student composition by ethnicity – Fall 2008



1<sup>ST</sup> ANNUAL REPORT

## Dissecting Diversity at HSU

AUGUST 2009

Office of Diversity and Inclusion • HUMBOLDT STATE UNIVERSITY

## Meet Jason Pender, MCC Housing Liasion

By Mona Mazzotti

Mr. Pender became the MultiCultural Center's Housing Liasion last Spring semester. He is a Residence Life Coordinator of Sunset Hall and Cypress floors 4-9; this includes both Gender Neutral Living and Native American Living communities. Jason is also the co-advisor for Residents of Culture Council (ROCC) and The Family. Last Spring he was the volunteer coordinator for the 2009 Social Justice Summit and was the shuttle driver (among other duties) for the 2nd Annual California Big Time & Social Gathering.

### Fun Facts:

He is a Eureka High School graduate class of 1996. There he played football and basketball for the Loggers and was a star athlete.

He was a FedEx courier for 8 years.

His favorite films are The Matrix Trilogy; Reloaded is his favorite.

He is a big sci fi/anime enthusiast.

He is also an HSU alum where he earned a degree in Communications.

He loves the Chicago Bears.

Personal interests include social justice advocacy, media literacy, and public speaking.



## Through the MultiCultural Lens: Native Identity

By Brittany Britton

So which is it? American Indian, Native American, Indian, Indigenous Peoples, First Nations, Aboriginal etc.? Well, the answer is All and None of the Above.

**American Indian:** A US legal term, refers to members of Indian tribal nations who live in the United States. This term shows in all legal documents concerning tribes within America.

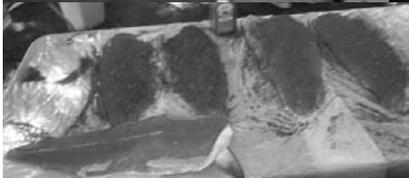
**Native American:** Refers to American Indians, Eskimos, and Aleuts as one racial and ethnic group. Came into vogue within the 1960s/70s through a need to separate from “Indian” and its negative stereotypes. Somewhat conflicting with usage before 1960s referred to those originating in America” which included those now born in America.

**Indigenous Peoples:** used to describe any ethnic group of people who inhabit a geographic region with which they have the earliest known historical connection, alongside more recent immigrants who have populated the region and may be greater in number. Usually used within an anthropological sense.

**First Nations:** refers to the aboriginal peoples in Canada, who are neither Inuit nor Métis. It has come into general use for the Indigenous peoples of the Americas located in what is now Canada. **Aboriginal:** “a dark-skinned member of a race of people living in Australia when Europeans arrived” [taken from {wordnetweb.princeton.edu}] Predominantly used in reference to the peoples of Australia.

[All of these terms could be seen as an argument over semantics. But when the term is something in reference to ones self—things get heated. Names hold a power over us—they define us as one thing, yet we may consider ourselves another. They are labels, tags, and terms steeped in colonialism and recently in empowerment and reclamation. These are terms that collectively hold us together as a community and at times, ultimately divide us.]

(taken from: [http://en.wikipedia.org/wiki/Native\\_American\\_name\\_controversy#Native](http://en.wikipedia.org/wiki/Native_American_name_controversy#Native), [http://en.wikipedia.org/wiki/Indigenous\\_peoples](http://en.wikipedia.org/wiki/Indigenous_peoples), <http://www.ihs.gov/nonmedicalprograms/chr/index.cfm?module=vocab>)





# Club Directory

## **American Indian Alliance**

Thursdays @ 1pm in Warren House 38

As an organization, this club intends to enhance Native American culture, perpetuate its heritage, preserve the pride and traditions of our ancestors, advocate for students and community, empower the under-represented in finding their voices, and contribute positively to Humboldt State University. We endeavor to create a diversified perspective of Indigenous people.

## **AISES—American Indian Science and Engineering Society**

Thursdays @ 1pm in Warren House 38

AISES is a national professional organization designed to promote American Indians in the STEM disciplines (science, technology, engineering and mathematics). The HSU Chapter of AISES is part of Region II, including high school, college, and professional chapters in Washington, Oregon, California, & Hawaii.

## **APASA—Asian Pacific American Student Alliance**

Wednesdays @ 5:30pm in NHE120

To promote diversity and awareness of under-represented ethnic students in a primarily white student body and to create a club community and family for Asian Pacific American students and allies.

## **Arabic Peace and Culture Club (APACC)**

Fridays @ 3pm in BSS 402

A.P.A.C.C. focuses on exploring the Arab societies and ways of life. Many misconceptions surrounding the diverse Arab world can be addressed through meaningful discussion and exploration. In the Arabic Peace and Culture Club, we recognize that open-mindedness and intrigue in other cultures brings us one step closer to world peace.

Contact: kcn3@humboldt.edu

## **Beta Sigma Epsilon Native Fraternity**

Weekly @ Warren House 38

The Fraternal Order of Beta Sigma Epsilon will serve as a safe, supportive, transitional environment that will provide members with opportunities, resources, tools, and experiences necessary for success in collegiate life and beyond. Members will share their own unique experiences, perspectives, and ideas for the development and advancement of individual members, the fraternal order, academia, the professions, and the Native American community. *BSE Humboldt is the first Native male fraternity in California!*

## **Black Student Union—BSU**

Fridays @ 4pm in House 55 (MCC)

Our mission is to create unity among African American students.

## **Brothers United**

Tuesdays @ 7:30pm in Nelson Hall

Our main focus is unity among African American males on campus. We strive for scholarship and showing incoming freshman the ins and outs around campus.

## **China Club**

Thursdays @ 6pm in BSS211

To unite Chinese language students with Chinese exchange students and bring cultural exchange to the group.

## **The Coalition**

For positive males preparing for a career after college.

## **Demolition Dance Squad**

Mondays & Wednesdays @ 8pm in Forbes Complex Dance Studio

Our interests include dancing, dancing, and dancing!

## **Eric Rofes Center for Multicultural Queer Studies**

Our mission is to create a more inclusive, anti-racist, queer embracing community.

## **The Family/RHA**

Thursdays @ 5pm in Klamath River Room

A Gay, Lesbian, Bisexual and Transgender support network in the Residence Halls.

## **Gamma Alpha Omega**

Thursdays @ 6:45 NHE 116

We are a community service based organization, a sisterhood built on the pillars of honesty, integrity, leadership, scholarship, and unity.

## **Global Connections**

Mondays @ 5:00pm in House 55 (MCC)

The Global Connections Club seeks to bring people from ALL international and domestic backgrounds together to have fun, make connections, understand and get to know members of other cultures.

## **Interested Ladies of Lambda Theta Alpha**

Tuesdays @ 6pm in NHE116

Our mission is to bring together all minorities and under-represented groups on campus, to promote higher education for women, and to improve the community.

**INRSEP— Indian Natural Resource, Science & Engineering Program in Warren House 38**

We are seeking American Indian, Alaskan Native, Native Hawaiian students who are interested and dedicated to the ideals of serving Indigenous People through the sciences. Students will be insured a working knowledge of contemporary Indian communities not otherwise taught. By offering professional & cultural opportunities, our intent is for the student to develop the tools and skills necessary to succeed in leadership roles within our families, community, and workforce.

**ITEPP—Indian Teachers Education Personnel Program**

Thursdays @ 1pm in Brero House 93

The Mission of the Indian Teacher and Educational Personnel Program is to promote Indian Self-Determination by developing learning communities that validate Tribal cultural values, facilitate academic success, and foster a sense of self-efficacy among American Indian students, educators and other professionals.

**Jewish Student Union (JSU)**

Thursdays @ 4pm in House 55 (MCC)

**Lambda Theta Phi Latin Fraternity, Inc.**

Wednesdays @ 3pm in NHE119

To cultivate a spirit of brotherhood, to value an education, to promote unity among all Latinos, to be proud of and cherish our heritage, to assert roles of leadership, to develop character, to practice chivalry, and to serve mankind—in short, to raise the social and cultural conscience of the Latin male college student.

**The Legacy**

Fridays @ 6pm in NHE/SH

The Legacy means, "a gift left in a will and things handed down by a predecessor". This club is meant to be a legacy passed down from strong sisters to more stronger sisters.

**M.E.Ch.A.—Movimiento Estudiantil Chicanos de Aztlan**

Tuesdays @ 6:00pm in SH002

Together we unite to learn more of our history, to celebrate our culture, to feel pride in our identity, and to maintain our roots firmly planted. It is the same pride that helps us to educate not only Chicanos, Mexicans, and other Latinos about issues that affect us, but also to educate the community that surrounds us.

**Middle Eastern Dance Club**

Fridays 1pm-2pm, MCC Room 106

Practice dance moves, plan fun events like henna parties and video nights, learn more about the dance form and meet people who also enjoy it. Contact advisor Shoshanna at 616-6876 or shoshanna@humboldt.edu.

**NAS/ENIT Club—Native American Studies/Ensuring Native Inherent Traditions**

Saturdays @ 1:30 in Warren House 38

The ENIT Club is a collection of students at HSU that promotes positive relationships between campus & the community. We promote higher education in Indian Country, and to promote recruitment and retention of Native students at HSU. The ENIT Club will be actively part of the community, and an entity that brings positive social & cultural activities among Native and Non-Native Students.

**Residents of Culture Council/RHA**

Wednesdays @ 6pm in Klamath River Room

ROCC is a group committed to social justice advocacy and education. Through campus-wide collaboration, ROCC members put on programs and events promoting diversity, pluralism and equity.

**SACNAS—Society for the Advancement of Chicanos & Native American in Science**

Wednesdays @ 5pm in Warren House 38

The Society for the Advancement of Chicanos and Native American in Science, SACNAS, is a national professional organization created to promote the success of traditionally underrepresented groups in the sciences.

**Women's Resource Center**

Every other Wednesday @ 5:30pm in House 55 (MCC)

Because relations of domination affect all people, we at the WRC aim to provide the tools, support, and space to dismantle systems of privilege and oppression, and to empower ourselves and others.

**Queer Student Union**

Thursdays @ 7pm in House 55 (MCC)

QSU's mission is to create a safe, open, and confidential atmosphere where gay, lesbian, bisexual, transgendered people, and friends can get together, openly discuss important issues, and make new friends.

**Queens of Distinction**

Thursdays @ 6pm in NH106

We are women who stand together for one cause. As a community, we believe in, being mentors, and re-gaining and discovering our own history of who we are past, present, and future. We believe in the empowerment of ourselves by dialogue, action such as community service and academics. In our program we are determined to create a safe community for women to fully express themselves. We are building community amongst the university that is geared to make students feel accepted and desire to further strive for higher education. We thrive on a sisterhood bond and believe that at any time you are in need we can be those sisters that you can call on, once a Queen always a Queen. Sisters for life!

# Why we must break our bottled water habit

By Sarah Schneider

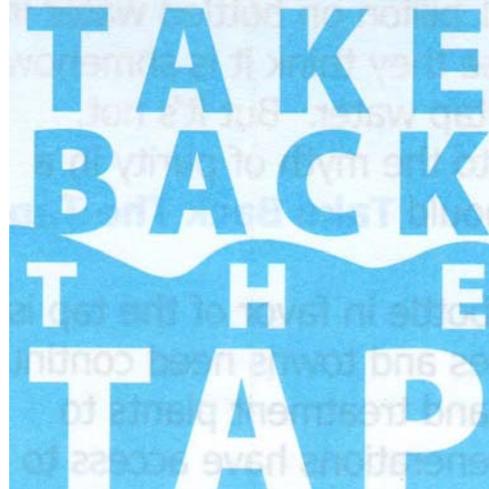
Access to safe, clean drinking water is a basic right of all life on earth. To view water as a commodity eliminates its intrinsic value and reduces it to merely something that is bought and sold in the marketplace. This is exactly what the bottled water industry has done: it has helped to shape the attitude of water as a commodity, accessible only to those who are able or willing to pay the inflated price for water advertised as “pure.”

It is important to understand that bottled water is a form of privatization. The concern with privatizing water is that it transfers the public’s control of our water resources into the hands of private companies. These are usually multinational corporations who buy up water rights from communities around the globe that are struggling to provide clean drinking water, only to turn around and sell the water back to these communities at a higher price. In a nutshell, those who cannot afford to pay for the water are forced to find water elsewhere, oftentimes in distant or polluted locations. Other social injustices occur when a bottled water corporation (like Nestle, Coca-Cola, or Pepsi) comes into a community and takes water from the local aquifer/water source, only to bottle it, ship it far away, sell it at exorbitant prices and profit greatly from that community’s sacred water. There is currently no California legislation that requires bottled water companies to report to the public the volume of water they are taking or the source of that water. Thus, the sustainability of that water source is compromised.

Bottled water also undermines the public’s faith in the water supply infrastructure. Thus, the demand for improving and upgrading our aging water supply systems is not as high as should be and this can be disastrous for communities nationwide.

Furthermore, bottled water has implications for climate change. The energy embedded in the manufacturing, distribution, and disposal of single-use plastic water bottles is largely from conventional energy sources. The combustion of these fossil fuels to generate power releases greenhouse gases into the atmosphere promoting climate change. The world’s poor and marginalized communities are the first to bear the brunt of both climate change impacts and fossil fuel-based pollution (e.g., air and water pollution). To address the multifaceted issue of bottled water, students have come together to form the HSU Takes Back the Tap (TBTT) cam-

paign. Our mission is to reduce the consumption of plastic, single-use water bottles at HSU, to promote drinking local tap water using reusable bottles, to advocate for serious investment in upgrading the water supply infrastructure nationwide so everyone has access to safe, clean drinking water, and to education the campus and outlying communities about the numerous negative impacts of bottled water.



## 10 Reasons to Kick the Bottle Habit:

1. Producing the polyethylene terephthalate (PET) resin bottles to meet global bottled water demand requires approximately 50 million barrels of oil per year.
2. The Pacific Institute found that the production of bottled water requires as much as 2000 times the energy cost of producing tap water. This includes both the PET material and the energy required to turn PET into bottles.
3. It takes 4 times the amount of water to manufacture one 16-ounce single-use plastic water bottle than the amount of water that bottle contains.
4. Only about 86 percent of empty plastic water bottles in the U.S. land in the garbage instead of being recycled. That amounts to about 2 million tons of PET plastic bottles piling up in U.S. landfills each year. Plastics take thousands of years to decompose when disposed of in landfills.
5. Empty plastic water bottles are also often incinerated, releasing toxic chemicals into the air or they are disposed of in the ocean where the plastic is broken down into smaller and smaller pieces that are mistaken as food by marine organisms.
6. 40 percent of the bottled water sold in the U.S. and Canada is sourced from municipal tap water (e.g. Dasani, Aquafina, Nestle’s Pure Life).

7. Bottled water is up to a thousand times more expensive than tap water.

8. Bottled water is regulated by the US Food and Drug Administration, whereas tap water is regulated by the Environmental Protection Agency, and its water quality is tested only prior to being bottled and shipped to stores. Not every bottle is tested.

9. Once ready for purchase, bottled water can sit on a shelf for very long periods of time because bottled water companies are not required by law to put an expiration date on the bottles nor are they held legally accountable for any claims they make on their label. The health implications of bottled water include leaching of toxins from the PET bottles into that water, especially if that bottle is exposed to heat or is frozen.

10. About 80,000 single-use, plastic water bottles are sold at HSU each year. The production, transportation, storage and disposal of bottled water to meet HSU’s annual bottled water demand requires approximately 43 barrels of oil per academic year and releases 35,300 pounds of carbon dioxide into the atmosphere.

Please visit the Food and Water Watch website at <http://foodandwaterwatch.org/water/> to learn more about bottled water. To learn more about the HSU Takes Back the Tap campaign or to get involved, please email [taphathsu@gmail.com](mailto:taphathsu@gmail.com)



## So. Am I Indian Enough?

By Brittany Britton

So, am I Indian enough? Many of you who know me, might feel that that is a ridiculous question, and further—why should it matter?

I am a Hupa woman. It is a part of my identity that I feel I have to hide, display, protect, throw away, and yet overall guard with all my might from those who try to take it away.

My intentions were twofold. Why is this image a standard placed into people's heads for me to be judged against—and why is this image at the same time sexualized and fetishized, and commodified?

The main selling point of my “Costume” ( a word sometimes synonymous in some literature with regalia, or our dance wear) “Find Your Colors on the Wind! You'll Look Stunning as a Sexy Native American Maiden in Our Body-Hugging Pocahottie! (Boots Not Included)”

There are many things wrong with that statement. Damn! Couldn't even include the boots in this racist package—only \$49.99!

Why is this an image I have to live up to- that people use as a standard that I will never meet? Why do they see this, and not the person I am standing in front of them? “You don't look Indian”—“You're Indian!?”—“But how much are you?”—“Oh you're Indian—I'm Cherokee!”

Now is a chance to change this image, and tear it apart. It does not belong in the dominant mindset, nor as an internalized image I will never want to live up to.

So. Am I Indian enough?



# Artistic Expressions

## *We have a voice, but is it heard?* (Revised)

By APASA

ALL

We have a voice, but is it heard?  
45 million km<sup>2</sup>  
4 billion people  
37 countries  
In 1885 and 1906 we were twice forcefully  
removed from Humboldt County  
Some think we're all the same  
Martial art,  
Chopstick wielding,  
Dog-eating  
Bad driving  
Rice loving  
Straight A  
CHINKS!!!

We have a voice, but is it heard?

SAYOKO

"You should start talking to your kids in  
English."

my parents were told.

...because we'll lag in school?

In one ear, out the other.

For that

I am thankful for my parents.

Born Jennifer Sayoko Oshige Wu

Now Sayoko Jennifer Oshige Wu

I'm Sayoko. Not Jennifer. Oshige my  
mother. Wu my father.

Japanese is pride.

English is skill.

Mandarin my skills still growing firmer.

Look at my eyes—my Chinese and Japanese  
eyes.

They aren't crooked, are they?

Sometimes people say

"You're Japanese and Chinese?"

Wait—

aren't they supposed to hate each other?"

Oh, totally.

That's why my 25% wants to kill my 75%!!

NO

I love myself.

I love both my heritages.

MINH

I'm here, and I'm not scared

I can see you looking at me

Judging

And I haven't even said a thing

Already you're thinking

"Oh look she's Asian"

And right there, there's your first mistake

Cause you'd assume

'She's quiet, shy, smart, fobby, and loves cute  
things'

You're wrong

The second you label someone something  
other than their name

You strip them of their identity

Skewed by your preconceptions

I'm Minh

And I'll tell you exactly what I am,

I'm fucking awesome

JERSON

My parents are both immigrants..

But...am I grant...ed their idealized hopes

Hopes for a better life, equal-opportunities,  
and happiness

Hopes for a comfort in a society where few  
think like me, eat like me, look like me

.....Not likely

We are unique humans with different dialects  
and cross-cultural ties

In the words of Gil-Scott Heron, OUR REV-  
OLUTION WILL NOT BE TELEVISED!

STEPHANIE

WHAT ARE YOU?

If there is anything you'd like to piss me off  
with, ask me this question.

Ask me what language I speak,

Spell Philippines with 2 "L"s instead of 3  
"P"s.

Look at me with surprise when I articulate  
myself in English.

I can be quiet.

I can be shy.

But I can also rant LOUD AS FUCK

When some white guy

Looks at me and sees

Exotic,

Me on my knees,

Some Asian Fantasy

Mail Order Bride.

JESSICA

Which box do I check?

Caucasian? Asian? Pacific Islander?

Why do I have to pick one?

Where's my box? What am I?

I guess I'm just... "other."

I don't fit in to these boxes you've decided  
on.

KENNY

We are different, so what? Aren't we all?

I travelled to other parts of the world, have  
you?

Don't be jealous I know more languages than  
you.

If you can't see our eyes, I think you may  
need glasses.

Don't hate because I do better than you in  
my classes.

DIANE

Don't be surprised that I speak English so  
well

I find it hilarious when you speak to me like  
I'm slow

Don't tell me I look like your other Asian  
friend.

And don't make it up by saying I'm EXOTIC

MICHAEL

Can I speak Chinese?

Sure would be nice.

Too bad there are more than 20 officially  
recognized languages in China

All considered Chinese

That number disputed.

Besides.

I probably don't speak the one you're think-  
ing of:

Mandarin?

I speak Cantonese.

And don't assume I'm fluent.

I'm not.

You taught me English and I learned how to  
curse.

ELLEN

What is Asian?

I can only tell you Asians do not all come  
from Asia,

And not all Asians are international students.

So go learn the difference between national-  
ity and ethnicity.

CLAUDINE

Assuming not asking, you think you know a  
lot.

Though my identity you surely know not.

Isolated from my people, my culture, and  
story.

The very same things you try to bury.

DAVE

Nothin 'bout you can compare to me fool  
I'm one of a kind original people.

Don't swoop on me with that bogus shit,  
POW BANG POW double focus it!

I'ma make a beat with the words I speak.

Nothin 'bout you can compare me though.

This American mestizo Filipino.

The home of hills and stairs has been good  
to me,

Bring respect and peace wherever you be.

CHRISTINA

I am a product of racial injustice and so-  
cial oppression. But now we can relive our

grandparents' lives with no shame of who  
we are and where we're from. To prove what

this culture is and can be. To break out of our  
stereotypes. I am not afraid or ashamed to say

that I am Asian. This person does not do your  
dishes, wash your clothes, cook your food,

or do your homework. I am proud to be an  
Asian.

# Artistic Expressions



*cthulu r'yleh*, Juston Gordon-Montgomery



*untitled*, Juston Gordon-Montgomery



*Moon Princess*, Dian Lee



*girl*, Juston Gordon-Montgomery



Coconut Milk



Red Curry Paste



Mango

Note from Daeng: These recipes are not the traditional way that these dishes are prepared. The goal was to create the simplest and quickest meal while maintaining a fairly high level of tastiness. The curry is a fusion between Thai and Indian Curry. As a result you get a curry that's thicker and much heartier.

## Sticky Rice and Mango

### Ingredients:

- 1 mango diced into cubes
- 1 cup sticky rice (also known as sweet rice or glutinous rice)
- 3/4 cup water
- 1 cup coconut milk
- 1/2 cup sugar
- 1/4 tsp. salt

### Procedure:

1. Rinse the rice, then place into a rice cooker
2. Add water, coconut milk sugar, salt and mango (set some mango aside for later) and stir all of the ingredients together in rice cooker
3. Turn on rice cooker
4. After rice cooker is done, let rice sit in cooker for another 10 minutes before serving.
5. If preferred, serve in bowl with fresh mangos that were set aside



# CURRY FUSION

### Ingredients:

- 2 Potatoes (you pick-I use Russets)
- 1 Yam (you pick-I like Japanese Yams)
- Onions (diced)
- 2 carrots (sliced)
- 1 Red Bell Pepper (sliced)
- 1 Green Bell Pepper (sliced)
- 1 Can Chicken Broth (or 1 can Vegetable broth if you're making vegetarian curry)
- 1 Can Coconut Milk (I prefer Chaokoh)
- 2 tablespoons Red Curry Paste (add more if you like it spicier-I prefer Mae Ploy brand because it has lemon grass and kaffir lime in it already. You can get this at Cash and Carry or a local Asian Store ((see below)))
- Chicken (cubed)
- Salt (to taste)

### Procedure:

1. Dice Potatoes and Yams and microwave for 8 minutes in (microwave safe bowl). Add a tablespoon of water to bowl before placing in microwave. While waiting for potatoes, start curry by:
2. Putting 1 can broth and 1 can coconut milk into pot
3. Add cubed chicken, carrots, and onions and let it come to a boil while you wait for the potatoes to cook. When the 8 minutes is over, add potatoes to soup.
4. Add curry paste and salt (to taste)

By now, check to make sure chicken is done. If it is, add bell peppers (wait until chicken is done before adding peppers), cook for another 3 minutes.

Serve over rice.

### Local Asian Stores:

Asian Oriental Foods  
2338 Albee St, Eureka, CA  
(707) 444-0137

Oriental Food & Spice  
306 W Harris St, Eureka, CA  
(707) 445-3398

## **Fry Bread Recipe (or what my family calls Dog Ears)** By Mona Mazzotti

My grandfather, Oliver, is Wailaki and my grandmother, Faye, is Nomalaki. My grandpa would tease us kids that my grandma's people ate dog, so he called her fry bread "dog ears." That's what I grew up understanding what fry bread was. It wasn't until I was in junior high at the Intertribal Gathering and Elders Dinner that I learned the rest of the world calls dog ears fry bread. I prefer dog ears myself. And the next time you enjoy a tasty piece of fry bread, really take a look at it. They do look like a dog's ear!

- 1 pkg. dry yeast
- 3 cups warm water
- 1 tbsp. salt
- 1 tbsp. sugar
- 6 cups flour
- 2 tbsp. oil



Dissolve yeast in warm water then add salt and sugar. Let stand for 5 minutes covered with a towel. Add flour and oil to liquid mixture. Mix and put on floured bread board and knead until mixture is smooth. Put dough in a greased bowl, cover with towel and let it rise for 1 1/2 hours. Remove from bowl and put on bread board. Make dough into 2 balls rolling each into 12 inch circles 1/2 inch thick. Drop into hot cooking oil. (Works best with cast iron skillet.) Fry for only a few moments. Drain on paper towel and sprinkle with white powdered sugar.

## **Pancit Bihon** By Chef Villy Andaya

- 1 pkg rice stick noodles (soak in cold water for about 5-8minutes then drain, set aside, do not oversoak)
- 1tbsp oil
- 1 red onion
- 1 cup chicken or pork cubed or shrimp(shelled and deveined)
- 1 cup shredded cabbage (use the green kind, not purple)
- 2 1/2- 4 cups chicken stock
- 1/2 tsp black pepper
- 1/2 cup sweet peas
- 1 clove garlic
- 2 tbsp oyster sauce
- salt to taste
- 1TBSP soy sauce

Sautee onion and garlic until light brown.  
Add meat and shrimp season with oyster sauce, pepper, salt and soy sauce.  
Add vegetables and chicken stock, bring to a boil.  
Remove meat and vegetables from mixture, set aside.  
Cook noodles in the sauce for 3.5 minutes or until almost done, remove cooked noodles from pan and place in a platter.  
Sprinkle with the cooked meat and vegetable mixture.  
Squeeze some lemon juice if desired.  
Enjoy!



# A COMICAL COLLECTION

AMERICA'S FIRST POLITICAL PHARMACY



Perry Cage is a twenty-two year old English Major here at Humboldt State. Originally hailing from Chicago, he moved out to California a few years ago and has since worked on merging the worlds of activist writing and visual arts.



(Taken from HSU's Native American Living Newsletter, Vol. 3, Issue 1)



Social Justice Summit Coordinators  
 Oscar Stingily (obs24@humboldt.edu)  
 Vynessa Ortiz (vco1@humboldt.edu)  
 Office: (707) 826-3364

### Mission statement:

In order to support the struggles of local organizers, the Social Justice Summit wishes to provide tools, networks, skill sets, and resources specific to the needs of the local community. Recognizing that struggles over paradigm and liberation for all communities are occurring all over the world, the Summit wishes to provide a space for communities to collectively strategize and support one another.



*Farewell to Ranjan Hatch,  
 former Social Justice Coordinator  
 & Fulbright Scholarship winner!  
 Good luck in Malaysia!*

**TO ALL THE FRIENDS OF THE MCC:**

PHIL BEN BETH MATT

**THANK YOU!**

### Jerri Jones Leaves the MCC.



Just writing that brings tears to my eyes. The experiences I've had at the MCC have made me the person I am today, and I am thankful to each student, performer, and guest speaker I have had the pleasure of knowing. I've never grown as much in my soul as I have at the MCC, and I am truly thankful. And to Marilyn, where would the MCC be without you. You have taught me so much about being an advocate, event planner, a food guru, and a friend. I admire you for your dedication and love that you give to each and every student that walks through the door. Thank you. I miss you all each and everyday.

## MultiCultural Center Event Calendar

Events listed below are subject to change. For more information about the MCC and the most up to date information about our events, please visit us at [www.humboldt.edu/~mcc](http://www.humboldt.edu/~mcc).

### January

- 11 MCC Open
- 18 Dr. Martin Luther King, Jr. Day
- 19 Spring Semester Begins
- 19 Register for the SOCIAL JUSTICE SUMMIT!

### February

- 1–28 Black Liberation Month
- 14 Lunar New Year: Year of the Tiger
- 27 International Cultural Festival
- 28 Annual Soul Food Dinner

### March

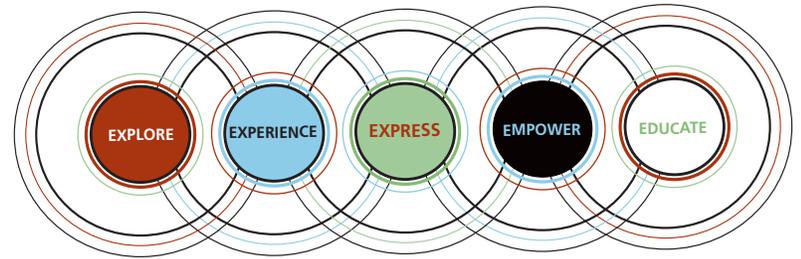
- 1–31 Women's Herstory Month
- 5–6 Social Justice Summit & Cultural Cacophony
- 15–19 Spring Break
- 31 Cesar Chavez Day

### April

- 9–10 California Big Time & Social Gathering
- 17 National Day of Silence

### May

- 1 May Day Lei Day
- 10–14 Finals Week
- 14 Black Graduation  
Graduación Latina  
Asian Pacific Islander Lei Ceremony  
American Indian Sash Ceremony
- 15 HSU Commencement & MCC Grad Bash!



## Humboldt State University MultiCultural Center

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Arcata, CA 95521.8299

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