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Listening to the Rain: Archiving Latinx Resistance in Humboldt County

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Introduction

This article is not our attempt to provide a historical account of Latinx people in Humboldt County. Rather, our goal is to examine the cultures of Latinx/Chicana/o/x[48] organizing in Humboldt County, and how these collective struggles continue to be interlinked with past, present, and future community-based movements for social justice. Furthermore, we seek to highlight the role of ethnic studies pedagogies on the mobilizations of the last 20 years. We ask: What are key issues that the Latinx community—both in schools and the local community—have organized around? How has their organizing transformed the Latinx community and contributed to the history of the region? The cultures of resistance that we document are a series of actions that empower our small but growing community to enact change in ways that address the immediate needs of the community, reclaim and transform space, and strengthen the transnational, community cultural wealth in Northern California.

"We Demand": Latinxs in Goudi'ni, Wiyot Homelands

Goudi'ni (meaning "among the redwoods"), also known as Arcata in traditional Wiyot homelands, is a small rural community in Northern California, four hours north of San Francisco. It is home to several thriving tribal communities (federally recognized) and rancherias (non-federally recognized), which include the Wiyot Tribe, Bear River Rancheria, and Blue Lake Rancheria. Cal Poly Humboldt (formerly Humboldt State University) sits on the traditional homelands of the Wiyot people, where a growing Latinx population resides. From 2010 to 2020, the population of people who identified as "Hispanic or Latino" in the census grew from an estimated 13,000 to 18,500, primarily residing in the communities of Arcata, Eureka, and Fortuna (U.S. Census, 2020). These are rough estimates that do not include people who identify with two or more racial and ethnic identities.

[48] We use the term "Latinx" with the understanding that while it reflects an attempt to be more inclusive of diverse ethnic and non-binary gender identities, the term still has an exclusionary power in homogenizing experiences and histories, particularly those of Indigenous and Afro-descendant communities. We hope that this article will open conversations on how these dynamics "take place" in the context of communities in Humboldt County so that we can be more critical of its use across spaces.

At Cal Poly Humboldt (CPH), the numbers of students who self-identified as "Hispanic or Latino" were at 1,532 in 2011, hitting a peak in Fall of 2016 with 2,869, then gradually dropping thereafter to 1,750 in 2023.[49] Despite CPH being designated a Hispanic Serving Institution in 2013, as of 2023, Latinx faculty at CPH represent only 7% of professors and lecturers. Most students attending Cal Poly Humboldt come from Los Angeles (23% in 2023), with many of them also being local to Northern California and the San Francisco Bay Area. We share this to highlight the demographic shifts transforming the racial and ethnic politics in Humboldt, a county that although environmentally alluring remains predominantly white and is still reckoning with its history of settler colonialism, genocide of Indigenous peoples, and Chinese expulsion. Latinx students arrive at Humboldt seeking to continue their education at the university, a dream that is tied to their families and communities back home. This is similar to the Latino diasporic community who also migrate from Mexico, Central America, the Caribbean, and South America to (a) escape circumstances in the region and (b) work to help support their transnational families. CPH student Kacie Figueroa stated:

> I'm a CHICANA. Mis padres migraron *para el norte* para la buena vida. Como dicen los gabachos el "American Dream." Built a family on Miwok land (Riverbank, CA)… After high school graduation (…) I said… "Voy *para el norte* para Humboldt." NO. Riverbank, the Central Valley cannot own me. There isn't enough air to breathe here. Pollen and pollution has a chokehold on the Central Valley, with the highest allergy rate from late January to early November. All these almond orchards and still no fresh air. (Figueroa, 2023)

Kacie's story of migrating further north, just like the migration of her parents to this country to seek the so-called American Dream, alludes to a history of constant movement as a result of a series of displacements and containments. For Kacie, migrating from the Central Valley to attend college in Northern California can be read as her inheriting her parents' search for the American Dream by attaining a college education, one that becomes increasingly difficult with the changing climate of the region and higher education institutions.

Altogether, the history of the region as well as the changing demographics at Cal Poly Humboldt and in the local community continue to influence the experiences and needs of the Latinx community, and how they have organized towards social justice through time. Drawing on the work of scholars in the field of ethnic studies who critically examine higher education in contemporary society (Ferguson, 2017; la paperson, 2017; Patel, 2021), we propose this archive of movement stories with a purpose in mind: to highlight the link between campus and community struggles which is at the heart of ethnic studies praxis, in hopes of addressing the history Latinx organizing in Humboldt as a moment of renewed activism that builds on student struggles from previous generations. The struggles we speak of here build on the struggles of students in the 1960s and '70s who sought to transform educational institutions, preceded by uprisings across communities of color organizing against racial violence and the liberation of communities from settler colonialism, U.S. imperialism, and systemic oppression.

[49] We attribute the decline of Latinx students after 2016 to several social-political factors impacting students and their families, and community members both on campus, in the local Humboldt community, and nationwide. These include the election of Donald Trump in 2016, the murder of Black HSU student David Josiah Lawson in April of 2017 (whose case remains unresolved), the COVID-19 pandemic in 2020, and the university's transition to a polytechnic university which has contributed to declining institutional support for student services and cultural centers impacting retention.

We approach "struggle" as Robin D. G. Kelley defines it, which is "people's rigorous engagement with each other and differing ideas of freedom" (Patel, 2021, p. 3). To do so, we must be critical of the university as part of a corporate and military machine, one that continuously seeks to trick our demands for social transformation into a neoliberal language of recognition, inclusion, and belonging (Kelley 2016). Furthermore, as we seek to understand the relational character of student–community demands in the last twenty years, we take into strong consideration the work of Roderick A. Ferguson, who points to the university as historically responding to student movements and demands with demands of their own. In his book, *We Demand: The University and Student Protests*, Ferguson (2017) describes these university demands as ones that refortify their commitment to systems of power that keep economically, politically, and institutionally impoverished communities out, and students, faculty, and staff regulated from within. While demographic changes indicate increased visibility of historically marginalized communities and a shift in knowledge production and thought, universities continued their attempts to prevent the full realization of student and community demands by keeping black, brown, and Native faculty and students at low numbers, increasing policing both on and off campuses, and always finding new ways to criminalize student activism (Ferguson, 2017).

In the case of California and the California State University (CSU) system, as Latinx student enrollment increased after the student movements of the 1960s and '70s, so did tuition costs, which continue to rise sharply since the end of the CSU Master Plan in 1975 (which ended free tuition). This was not coincidental, as was the defunding of public higher education with the increased reliance on the debt economy for funding, followed by what seems to be a relentless series of manufactured CSU budget crises such as the one we are seeing today. These budget crises fall on faculty, students, and their families to bear the brunt, as they are still making ongoing demands to make another university possible, while challenging bloating administrative expenses and punitive actions against student and community demands. These demands, small or large, reflect a desire to listen, to learn, to study, to educate as a form of love to our communities, for a better society and for life, one that comes with struggle already inhabiting the machinery of academic institutions (la paperson, 2017; Patel, 2021).

Pedagogical Implication

Archiving and remembering what happened before us is important as we build community and solidarity with one another. Universities benefit when students do not remember what happened before them because they already know the demands students will give them and are prepared to block them. Students many times replicate and advocate for the same demands previous generations of students focused on. History of our movements is extremely important for students to begin to build on the struggle already laid by previous cohorts. We need to build on movement. This active archiving of our struggle is part of the legacy we impart with one another as we create community cultural wealth in our communities. Our struggle is our community cultural wealth and our resistance capital. Documenting our resistance and struggle helps to build and strengthen a radical movement. In this article, we hope to share and examine key events that took place in Humboldt County from 2006 to 2024 that reflect central themes that the Latinx/Chicana/o/x community committed to social justice organized around. We hope this will serve as a historical, archival piece which will be able to be taken by anyone to see how they can build on the struggle

and continue the fight to reclaim space, visibility, and strengthen our transborder Latinx community with the tools for coalition building and social change.

Community Organizing

"Take one, you take us all": The 2006 Immigrant Rights March and the 2008 Sun Valley Raid

On May 1, 2006, people marched from different corners of Humboldt County and merged in Eureka, California to create a forceful demand for immigrant rights. Residents came together to protest racialized nativism and xenophobic legislation that sought to enforce stricter penalties on undocumented people. More than 1 million people gathered in rallies across the country, a movement that took decades of organizing across sectors and organizations (Hondagneu-Sotelo & Salas, 2008). Together they strategically coordinated marches in response to increased anti-immigrant legislation, in particular, H.R. 4437—a proposed national bill introduced in December 2005 that focused on reinforcing and further militarizing border control, increasing immigration enforcement measures, changing the penalty for being undocumented from a civil violation to a federal felony, and criminalizing anyone who assisted undocumented immigrants (family members, churches, schools, teachers, organizations, etc.). According to Zepeda-Millán (2017), additional factors laid the groundwork for the 2006 marches to emerge, such as the confluence of neoliberal economic reforms, immigration policies, pre-existing community resources and social movement activism, state and societal nativism, changes in Latino migration, and Spanish-language media outlets.

The 2006 immigrant rights march in Humboldt was made possible by an organizing network that had been building momentum and support for some time. Fernando, who arrived to HSU as a student in 2005, spoke about how ethnic studies courses introduced him to critical insights and frameworks, but also to professors and students who were organizing Acción Zapatista de Humboldt (AZ) meetings. These meetings created a space for engaging intellectual questions around political issues, combining academic work with political life which he described as a practice of insurgent learning. They asked questions like "What does Zapatismo look like locally, in sites of privilege?" The aim was to foster dialogue about Zapatismo within the Humboldt community, and in doing so, organize themselves both in solidarity with the Indigenous Zapatistas and locally, in alignment with local struggles.[50] Students from Acción Zapatista and allies from HSU gathered on May Day 2006 in support of the immigrant community and the organizations in solidarity.

In one of the only surviving videos documenting that day, you can see Latino/a community members chanting "El pueblo, unido, jamás será vencido" as they marched in front of the Eureka Courthouse. At the same time, students were making the 9-mile trek from the university in Arcata to meet with the community in Eureka, marching along the safety corridor of Highway 101. Midway, they were stopped by the California Highway Patrol who arrested three student journalists (all women) who were recording the march from the back of the group. Video footage

[50] Originating from the EZLN movement for Indigenous autonomy and liberation, Zapatismo is a political and cultural practice that emphasizes leading by following (listening), walking by asking (dialogue), centered on dignity, hope, and community-building a world where all worlds fit, *nunca jamás un mundo sin nosotros* (never again a world without us). How can we collectively arrive at an agreement about how this should look like in practice? And how can we operate with the understanding that communities already possess the resources for their own transformation?

captures the CHP making the arrests while wielding batons and threatening to use pepper spray on the crowd. The group chanted "Take one, you take us all!" in response to the arrests and demanded the release of the students once they arrived at the courthouse. The police brutality and arrests of the students that day reflected wider demands that linked anti-immigrant legislation and criminalization with racialized violence and hate crimes happening in the community. Over 1,000 people participated in the march that day in Humboldt, a transformative moment for many people (especially Latinxs) to see and experience the overflow of community in an environment dominated by whiteness.

Although the chant "Take one, you take us all!" heard on May Day 2006 referred to demands to release students who had been arrested that day, the shout for solidarity almost served as a premonition for what was to come. Student organizers from HSU continued to organize after the immigrant rights march, forming coyunturas and traveling to Mexico City, Puebla, Oaxaca, and Chiapas. Coyunturas are gathering spaces that facilitate research, analysis, reflection and action "by encouraging participants to name, define, narrate, and act on the struggle that impacts them in the current conjuncture . . ." (Callahan, 2019, p. 381). Coyunturas are sites of knowledge production, a framework for analyzing local events and immediate problems impacting the community, where we listen and arrive at a shared analysis and seek solutions together.

As a result of these coyunturas, students anticipated and prepared for looming ice raids in the Humboldt community. Fernando recalls:

> We read it, we saw it . . . we read the newspapers, we saw the economic trends . . . we looked at the historical trajectory. At the time, the war in Iraq was going on, and they were using a lot of the same language. We were looking at it as a "low-intensity war"—just like the "low-intensity war" that was happening in Iraq, we were using that same lens to read immigration and immigration policy as a low-intensity war on undocumented people. Once we took on that frame and that paradigm, and started reading the reports that were coming out in the newspaper, we saw the same language. So when it came to what was happening in Humboldt County, there was a moment when the person in charge of ICE in the state of California said that there was going to be a surge . . . there was a surge happening in Iraq, and he was using the same language making a statement, "Ice was going to do a surge in California." So we were like, ok—it's coming here (to Humboldt County). That was the moment—in the context of everything else. (personal communication, 2024)

In analyzing and identifying this intensifying, low-intensity war on the undocumented community, ethnic studies students and community members participating in the coyunturas began doing outreach in the community, particularly targeting Sun Valley Floral Farms, one of the nation's largest producers of tulips, lilies, irises, and other bulb flowers employing a large immigrant workforce in Humboldt. As one way to make contact and share information with workers, they subversively attended tours set up by the company for tourists as part of an open house event, giving fellow workers their cards with contact information.

On September 3, 2008, ICE conducted a workplace raid at Sun Valley Floral Farms after the harvest season and detained 18 employees, several of them receiving deportation orders. The organizing and networking that had made the 2006 march possible also facilitated the response in support of undocumented workers and their families after the Sun Valley Raid. Students and community

 ISSN 2993 - 3609

members were promptly called the day after the raid by the workers, and they soon met and got to know each other. Together, they developed Know Your Rights workshops, contacted lawyers, gathered testimonies, and organized informational events and trips to San Francisco to assist individuals who had been served deportation orders. Although the raid had fractured, displaced, and traumatized the community, many of them remained and their stories continue to circulate within the community.

2013 HSI Designation and the "Super Taco" Fight

In 2013, Humboldt State University's student population met the 25% Hispanic/Latino mark and became a Hispanic Serving Institution. At the same time, Humboldt State University (HSU) had their centennial celebration. During this time, President Rollin C. Richmond bought a painting to be included in the Humboldt Permanent Collection Award titled "Super Taco," by Ryan Spaulding (2013).[51] It was a painting depicting Latinx kitchen workers at a restaurant called Super Taco. The painting was hung at the university's student food court where most students ate and socialized. Latinx students began to question the painting, especially its title. Whether it be the name of the restaurant or not, they felt it was offensive and an objectification of workers. To use the word "taco" to refer to Latinos or the Latinx experience is considered a racial stereotype, considering its history and symbolic use to reflect Latinos as culturally inferior and thus perpetuate white supremacy culture.[52] Students also felt this painting lacked an analysis of how workers are treated in the restaurant industry, displaying a myth of happy workers in a capitalist society.

Ultimately, we were left to ask, what message was this painting offering to this newly designated Hispanic Serving Institution? Students discussed the meaning of this painting in the context of a predominantly white institution that continues to celebrate colonial legacies through their displays of whiteness in the form of visual art, but also the university's Spanish mission architecture, photography, and archives housed at the university. These examples represent a violent erasure of place-based counter histories, but more importantly, they point to the systemic transformation the university would have to embark on to create a more welcoming and inclusive campus for their more diverse student body. This became a site of contention for students, particularly students of color, who did not want to comply with the university's narrative of diversity that sought to profit from their numbers, while ignoring their needs and demands for change.

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[51] From the Humboldt Permanent Collection Award website: "This award, funded by the University, was established in 1988 as a way to promote the visual arts on campus and develop a significant collection of student work for the University's permanent collection. The selection of the winner is made by the permanent faculty in the Art Department, thus ensuring collective agreement on the work's relevance to the current teaching of art at Humboldt and to current issues in the art world. https://president.humboldt.edu/artaward

[52] The term and its use in popular culture has an extensive history in the U.S. and is considered coded language for explicitly racist messages about Mexicans yet generalized to refer to all Latinx people. One example is the "Yo Quiero Taco Bell" media campaign of the 1990s during a time of extreme anti-immigrant sentiment in California. It also received attention and scrutiny when in 2016, Marco Gutierrez, the co-founder of Latinos for Trump, referred to immigration as: "My culture is a very dominant culture, and it's imposing and it's causing problems. If you don't do something about it, you're going to have taco trucks on every corner." First Lady Jill Biden, in a speech she gave in Texas in 2022, referred to the Latino community "as unique as the breakfast tacos" in the city of San Antonio.

 ISSN 2993 - 3609

Figure 1. ***"Super Taco" painting by Ryan Spaulding, 2013.***

Students from F.R.E.E. (Finding Resources and Empowerment through Education), Black Student Union, Movimiento Estudiantil Chican@ de Aztlán (MEChA), and other student organizations on campus participated in a forum led by the Art Department to question the painting's representation of people of color in relation to the campus community. The conclusion of all these discussions was the need for a more accurate representation of people of color. HSU administrators decided to keep the "Super Taco" painting displayed on the grounds of "freedom of speech" and relocated the painting to the library. Students, staff, and faculty of color on campus felt disrespected considering the school received HSU designation yet were not honoring the demands of Latinx students within the university to bring down the painting and what it represented. Therefore, students demanded a mural where they had the power to narrate themselves how they wanted to be represented. F.R.E.E. led the charge and were granted funding (approved by then President Rollin Richmond in 2014) to create a mural whose depiction would suit their cultural background and would empower students.

Additionally, Associated Students also joined in making sure the funds were given to F.R.E.E. for the mural to be completed by December 2015. SABA, a descendant of both Dine' & Walatowa people from New Mexico was invited to help design the mural at then Humboldt State University. He engaged students in a visual collective process which began with a collective dialogue and understanding of all communities who demanded representation. Students asked for Indigenous elements to be represented because the campus is on Wiyot land, centering women, salmon, ancestral spirits, water, land, and a ceremony honoring the community. Students, faculty and staff discussed how they wanted the mural to meet the following goals:

1) To incorporate Indigenous and other people of color cultural representations that unify students, staff, faculty, tribal and regional communities in Humboldt County and beyond.
2) To integrate the participants' (i.e., students') abilities and ideas/images for the mural. This is a collective artistic space, and students have the lead as to what elements to further incorporate into the mural design.

 ISSN 2993 - 3609

3) To apply previous experience developing and implementing collective artistic pieces. Artist has done several projects exercising artistic leadership as well as providing coordination and team building to deliver a mural.

This social justice fight wanted us to take time to look at this mural as an important visual art piece. It seeks to help students think critically about what their education means, how we can humanize our world, and ask questions such as "Is our field a part of the problem, or is it truly helping us humanize the world around us?" and "When our departments are about the destruction and extracting from the earth, how can we help stop these capitalist endeavors and help to cultivate worlds that sustain life?" We can decolonize traditional disciplines and cultivate a spirit where we can sustain and care for people, plants, animals, fish, soil, and water. Where the main focus of education is one of relationality and reciprocity. The finished mural was unveiled during December 2015 in what is now the Gutswurrak Student Activities Center.

Figure 2. ***Planting Seeds for Latinx Empowerment***

The Fight for a Sanctuary County

Finding Resources and Empowerment through Education (F.R.E.E.) was founded in 2011 because of a need to educate the campus community about AB 540. AB 540 guaranteed students regardless of status in-state tuition, but many students who qualified were being denied services because Humboldt State University lacked the knowledge, will, and interest to understand how to assist AB 540 students. F.R.E.E. also wanted to yield resources for AB 540 students. During 2012–2013, F.R.E.E. worked towards making HSU an AB 540-friendly and aware campus. They challenged staff and faculty's willful ignorance and bias specifically against undocumented Latinx students. On June 15, 2012, DACA (Deferred Action for Childhood Arrival) was signed into law, giving some students an opportunity to obtain a work permit, which has to be renewed every two years. When the law came out, F.R.E.E. and True North, under the leadership of Renee Saucedo, began helping students apply to be Dacamented. Since community members and students needed to renew their DACA status every two years, they also helped with the renewal status. F.R.E.E. felt that both the changing laws and the unwillingness of people to help AB 540 and Dacamented students warranted an Undocumented Center like other universities had on their campus. Such a

center would be institutionalized to help advocate for undocumented, AB 540, and Dacamented students and their families.

In 2013, under the faculty leadership of Dr. Cesar Abarca and F.R.E.E., students began to advocate for a center, which was a goal they shared with the larger community. True North and Centro del Pueblo also helped to advocate for a center. Thanks to all their advocacy and immigrant rights organizing, in 2017 Associated Students decided to fund an undocumented center called Scholars without Borders. Once a part of Associated Students, these students and Dr. Abarca created Undocumented Student Ally Trainings (USAT) that were delivered to students, staff, faculty, administrators and/or community members to equip them with understanding state and federal laws that protected undocumented students. These trainings are still available for all who wish to take it, and they have expanded to include a collaboration with CHIRLA (The Coalition for Humane Immigrant Rights Los Angeles), which assists with monthly legal assistance and informational workshops.

Centro del Pueblo was founded in 2016 under the leadership of Renee Saucedo and began as a volunteer-run, grassroots community-based organization focused on immigration and on protecting the human rights of migrants. Centro del Pueblo focused on organizing in order to create a more just space for immigrants in Humboldt County so they can live free of harassment, fear, and disruption. Renee Saucedo states why she and other organizing leaders decided to form Centro del Pueblo:

> I recognized the urgent need for a Latinx empowerment organization in Humboldt. Many groups offered charity to our community, but none focused on building leaders and challenging the status quo from a Latinx perspective. While the campus had MEChA, we aspired to extend that spirit to the broader community. It was a tough journey as many of the white allies felt threatened by our efforts. Nonetheless, we had the right to self-determination and to create our own organizations that truly represented and empowered us. (Saucedo, 2025)

In Centro del Pueblo, the Latinx community in Humboldt County had more autonomy to decide how they wanted to organize and what they wanted to demand.

When Trump was elected president in 2016, moreover, it devastated the Latinx community and filled them with fear of deportation and family separation. Joleen Ibarra Sanchez explains the way her family felt during the Trump presidency:

> Mis papas duraron tiempo para salir y si salían cargaban con el gran susto de que a la mejor ya no regresaban a casa. Tenían varios planes de que hiciéramos si un día los agarra la migra y ya no regresaban. Por ejemplo, me decían que me fuera a vivir con mis hermanos porque nacieron aquí y la mayoría de mi familia son inmigrantes. La puerta siempre tenía que tener seguro por si llegaban a la casa y si alguien llegaba a la casa teníamos que abrir uno de nosotros que nacimos aquí mientras ellos se escondían en un cuarto por que nunca sabemos quien podría ser. Y teníamos que evitar de hablar tanto con nuestros vecinos por que somos los unicos de color en nuetsra vecindad y nunca sabiamos en quien podiamos confiar. Fue un tiempo muy difícil y me asuste mucho porque yo y mis primos que viven conmigo todavía somos niños y no puedo imaginar cómo serían nuestras vidas sin nuestros padres con nosotros. (Ibarra Sanchez, 2024)

During this time, families had to have a plan in case Immigration and Customs Enforcement (ICE) decided to return to Humboldt County. Families feared going to school and going out.

Centro del Pueblo was a beacon of hope where people gathered to organize because they did not want to continue to live in fear. Centro del Pueblo organized meetings throughout the county and decided that they would fight for Humboldt to become a sanctuary county. Centro del Pueblo decided that they would put "Sanctuary County" on the ballot for the people of Humboldt to decide. Renee Saucedo explains Centro del Pueblo organizing around this time:

> Around 2016, we were deeply engaged in advocating for sanctuary county status. This involved attending board of supervisors' meetings and demanding the passage of a sanctuary ordinance. We did that for over a year, and they kept rejecting our appeals. Our only other option was to push for it to be on the ballot. This was particularly important at that time because of Trump's recent election. We felt a pressing need for a protective measure between the county and ICE. (Saucedo, 2025)

In 2017, Measure K was put on the ballot, and it won in 2018, making Humboldt a sanctuary county. Even though Sanctuary County might be symbolic because there are limitations on what counties can do, this designation gives the community a sense of safety and a place where they can live free of fear of being prosecuted.

Conclusion

Documenting and archiving our histories are important so we can build on historical struggles. In this paper, we have only told a small portion of the history of social justice of Latinx people in Humboldt County. We know there are still stories to be told like the Latinx solidarity movement with Black Lives Matter, the Land Back movement, and the recent 2024 peaceful student sit-in at Siemens Hall at Cal Poly Humboldt protesting the ongoing genocide in Palestine.[53] For this paper we did not focus on all Latinx people, but those who generated a culture of social justice, lived in Humboldt County, and believed in solidarity and working in coalition with others. They continue to believe in the collective and seek to make changes where all can live freely with peace, dignity, and are able to exercise their self-determination. They are small but mighty and have worked together to create a safe and vibrant community for themselves, willing and open to have difficult, heartfelt conversations. They are against cancel culture, and against people who seek to divide the movement and act as provocateurs rather than people in solidarity with others, understanding we are not all perfect but willing to change toxic culture. They have hard conversations on appropriation, settler colonialism, and Indigeneity, with the aim of achieving a better world for all of us. Some of these conversations are yet to be had and resolved. Hence, there are stories yet to be told which help to uplift and strengthen the Latinx community in Humboldt County. These stories help the Latinx community understand their historical significance within Humboldt County and how they can build on the struggle of those before them to strengthen the movement at our current conjuncture.

[53] For a student reflection on the 2024 student Sit-in for a Free Palestine, see: https://www.palestine-studies.org/en/node/1656181.

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