

COMMON GROUND

Common Ground

*Words that Guide
the Work...*

"We exist in relation to one another in this space of shared difference and commonalities. In our efforts to build communities, we gather, on COMMON GROUND—to break barriers and challenge ideas, to affirm experiences, and empower ourselves. Our lives, together with the words and images we leave behind allow us to relate and remember."

—Jon Salunga, 1997

From the Editor...

Every issue we try to give you insights that reflect many different voices, and to provide useful information for the diverse communities at this campus. This issue we had almost too many articles for you to read... *Enjoy!*

CROSS CULTURAL CENTER

phone
619.534.9689

fax
619.822.0173

email
cccenter@ucsd.edu

web site
<http://orpheus.ucsd.edu/cc>
coming soon in Winter 1999

newsletter nov + dec 1998 vol. iii, issue 2

The year ahead!

By Edwina Welch, CCC Director

Welcome back to what promises to be an exciting year for the Cross-Cultural Center. This summer, renovations took place to make the Center even more inviting. These changes included built-in shelving for our 500+ volume resource library and our brochure and pamphlet collection. Also, the entire 1st floor received a much needed paint job and carpet replacement. The exterior has also been improved to create a more "homey" atmosphere with entrance-deck and landscaping additions. If you have not had a chance to see these new changes, please visit.

As you move into the 1998-99 academic year, look for several new events and procedures to take place. The CCC Staff are currently developing an assessment/evaluation process which will include surveys to all campus constituents asking about the CCC's impact at a campus level. We will also roll out the new Friends of the Cross-Cultural Center Support Group. The Friends group was established to help link CCC activities to the broader San Diego community. Memberships are available to all campus individuals, and to community groups and organizations. (See Friends of the CCC on the back page.)

In the works for programming events are traditional CCC events and several new additions. This quarter, December 1st is World AIDS Day. Natalie Davis, the CCC Special Events Intern, is currently planning campus wide activities for November 30th and December 1st. (See "World AIDS Day" article on page 6 for more details.) Our Winter Quarter mini-conference will center on issues of privilege and equal opportunity. In Spring 1999, look for our Annual Cross-Cultural Center Celebration Week (C4), which includes our Annual Asian American Film Festival and All Peoples' Recognition Ceremony.

The above items are just a few of the many events and activities at the CCC for 1998-99. Keep yourself up-to-date by being on the CCC mailing list, for the newsletter, flyers and e-mail updates. Contact the CCC to ask to be added (see left). Starting Winter 1999, check out our CCC Web Site and on-line Calendar of Events.

Thanks to all who have supported the growth and development of the CCC. We look forward to continuing our efforts and serving UCSD and the San Diego community. As always we welcome your ideas, comments and suggestions.

Let's all have a great year!

Want Bigger Type?

COMMON GROUND is now available in Large Print Edition upon request.

DÍA DE LOS MUERTOS

Day of the Dead

By Agustín Orozco, Summer Bridge Coordinator

A friend of mine related a very interesting story to me about the Day of the Dead that I had never heard before. She said that last year she visited a small town in the state of Michoacan, México where monarch butterflies went to during the autumn month of November, ending their 2000 mile trip, before heading back to Canada to begin again. The legend in the small town she had visited claims that the butterflies make the trip for *Día de los Muertos* (The Day of the Dead) carrying the spirits of departed loved ones on their wings.

Día de los Muertos is a traditional Mexican holiday honoring those who have passed on. It is celebrated every year at the same time as Halloween and the Christian holy days of All Saints Day and All Souls Day (November 1st and 2nd). Día de los Muertos is not a sad time, but instead a time of remembering and rejoicing.

Día de los Muertos originates back to the Aztecs who dedicated an entire month to the festive holiday. The Aztecs celebrated it during the Aztec month of Miccaihuitontli and the ritual was presided over by the goddess Mictecacihuatl ("Lady of the Dead"). It was dedicated to the children, the departed souls and the major Aztec war deity, Huitzilopochtli ("Sinister Hummingbird"). This month long ritual fell roughly at the end of the Gregorian month of July and the beginning of August. After the Spaniards conquered the Aztecs, indigenous rituals did not disappear with the subjugation of Catholicism. There were many forms of resistance that survived the harshest repression forcing the Catholic Church to include many "pagan" customs into its religious celebration's. The church considered this particular month long celebration disrespectful and ungodly, therefore changing the holiday to conform with existing Christian holidays in early November.

During Día de los Muertos it is believed that the spirits of loved ones return to earth to visit and celebrate with their loved ones. November 1st is All Saints Day and translates as Día de los Ángelitos, and is when the spirits of children are honored. All Souls Day on November 2nd celebrates the souls of adults and is the actual Day of the Dead. Families of the departed celebrate by visiting graveyards, cleaning them and adorning them. Homes are decorated with Papel picado (tissues paper cut outs), and ofrendas (altars) are built and decorated with departed family members pictures, candles, religious mementos, cempazuchil flower arrangements (marigolds) and copal (resin tree) incense. The scents cempazuchil and copal are supposed to help guide the spirits home.

Food also plays a major role in the celebration of Day of the Dead. Special loaves of bread are baked, called Pan de

Day of the Dead *continues on page 7*

Re-visiting the Philippine Centennial 1898-1998:

100 YEARS OF FREEDOM - NOT!

By Nancy Magpusao, Cross Cultural Center

1998 marks the year of the Philippine Centennial, supposedly commemorating 100 years of freedom following Spain's rule of over three centuries in the Philippines. In those 100 years from 1898 –1998, however, there's a large and rather significant chunk of history that is often glossed over, omitted or sugar-coated if mentioned at all. One of those events occurred at the turn of the century, from 1899 to 1902 when the Philippines was at war with the United States to fight for true independence. There was controversy over the term used to describe this; some historians argued over the terminology describing it not as war, but as the "Philippine Insurrection" suggesting a revolt on the Philippines' behalf against a "civil" American government. Now, Pilipinos were colonial subjects under U.S. rule. Another major event is the involvement of Pilipinos as soldiers in the Second World War and hence, the impetus for the passage of the Equity Bill, in which Pilipino veterans are fighting for the benefits enjoyed by fellow American World War II veterans.

As a Pinay, (Pilipina) born and raised most of my life in the United States, I had the opportunity to re-visit my ancestral land of the Philippines a year ago and received first hand accounts of relatives who survived World War II as well as the Marcos regime. I walked by the family rice fields on the island of Panay, once a battleground of the Second World War, surrounded by jungly mountains in which my grandparents and relatives used as a hiding place from Japanese soldiers. My grandmother, Lola Josefina, recalls a near-death situation in which she was alone in hiding, forced to muffle the cries of her infant son with a piece of cloth, as enemy soldiers with bayonets roamed nearby, mimicking cries of the local Visayan dialect to lure villagers out of hiding. Down by the Manlumpati River in the town of Guia, a structure housing a water pump system holds a memorial from the Japanese government, a gesture of atonement from the atrocities that occurred on both sides of the war. Then there's Uncle Jessie, the youngest of seven on my mother's side, whose decapitation was meant to be an example for those who openly opposed the Marcos government and a means of silencing the opposition.

Although more strides to raise awareness of Philippine and American politics are coming forth, such history is still not visible nor easily accessible, considering the presence and history of Pilipinos in this country and the heavy involvement of

Philippine Centennial *continues on page 3*

Native Americans

OUR GIFTS TO THE WORLD

- Food – 60% of the food eaten in the world today is of American origin – including corn, tomatoes, beans, peanuts, chili peppers and potatoes.
- Medicines – Indians provided quinine, the first effective treatment of malaria, and offered a pharmacy that contributed much to modern medicine.
- Government – The American Federal system derives not from Europe – whose nations knew nothing of democracy – but from Indian tribal organizations, such as the Iroquois Kaianerekowa or Great Law of Peace.
- Wealth – Gold and silver from the Americas – mined largely with Indian labor – were the source of major economic and trade expansion in Europe. Oil, ore, water, timber and other natural resources that fuel this nation lay on and under Indian lands.
- Earth Wisdom – Native Americans have a long-standing communion with the earth and have maintained a respectful relationship with the environment. As the earth's resources are exploited and our land, water and air poisoned, earth wisdom is still a gift, perhaps the greatest, Native Americans can offer.

KEY EVENTS OF THEIR MODERN HISTORY

- 1492 – Columbus “discovers” America and immediately enslaves native peoples. On the island of Haiti, all Indians over 14 years of age were required to bring in a certain quota of gold every three months – and those hapless ones who failed had their hands cut off.
- 17th Century – The “import” of diseases, including smallpox, measles, scarlet fever and cholera. Virtually every tribe that came into direct contact with Europeans suffered a 25% to 50% decline in population.
- 1637 – Massacre of the Pequots. The unarmed village of Mystic Port is set afire by colonial militiamen, killing 500 Pequot men, women and children, and burning many alive. Captives are sold as slaves in Boston households.
- 1817 – The “Removal” of eastern tribes begins and becomes an epic of misery and death known as the “Trail of Tears.” Cherokees, Choctaws, Creeks, Chickasaws and Seminoles are ruthlessly uprooted from their homes. Thousands die. Tribal populations are reduced by at least 25%.
- 19th Century – The extermination of buffalo herds, encouraged by federal officials as a way to starve and “tame” the Plains tribes and make them dependent on government rations and farming. By 1880 the buffalo herds are gone.
- 1887 – The Dawes Act terminates tribal ownership of lands by partitioning reservations and assigning each Indian a 160-acre allotment for farming. “Surplus” reservation land is opened up to homesteaders.
- 1990 – Supreme Court attacks the religious freedom of Native Americans by ruling that states have the right to pass laws that forces Native American Church members to risk imprisonment in order to practice their religion.

The above was excerpted from materials provided by the Native American Rights Fund • 1506 Broadway • Boulder, Colorado 80302 USA

Philippine Centennial *continued from page 2*

the United States in Philippine affairs overseas. This is not about documenting the plight of Pilipinos per se, but rather a critical re-examination of American history from those voices who have been historically suppressed. Furthermore, the Pilipino community is a rapidly growing one in California, yet we struggle to make our voices and identity heard in popular discourse. For example, *Manongs* (Pilipino laborers) have toiled in the plantation fields of California alongside other farm workers in the sixties when Cesar Chavez's National Farmworkers Association was formed. The Delano, California Grape Strike of 1965 consisting largely of Pilipino workers opposing exploitative conditions is something you won't find in most conventional textbooks. Furthermore, policies of discrimination, manipulation and exclusion of Pilipinos are not commonly known; a few examples: anti-miscegenation law, President McKinley's Benevolent Assimilation, Tydings-McDuffie act. There are other historical facts that have been skewed, distorted or misrepresented often by the so-called victors of society, who also happen to write our histories.

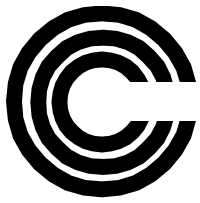
At the Cross-Cultural Center, Pilipino awareness was implemented in the form of displays of Philippine and Philippine-American literature, artwork, traditional clothing, a pictorial art project of traditional dances from Muslim to Spanish influence and World War II memorabilia. October events celebrating Philippine culture and history included Jessica Hagedorn's *Dogeaters*, the first-ever play covering 30 years of Philippine history. Also, a well-attended Pilipino Heritage and Arts Celebration was held on the Library Walk, organized by UCSD's Kaibigang Pilipino. The Cross-Cultural Center hosted Infiltration, a CD release reception featuring an anthology of Pilipino and Pilipina artists' spoken word. A discussion group covering literature, events, community outreach and projects, welcomes students, staff and faculty has also re-started this quarter under a new name, *Kamalyan* (Tagalog for “consciousness”). Kamalyan welcomes your participation and feedback. Activism and dialogue to raise our Kamalyan on these issues is essential if we want to preserve the integrity of American history.

On Tuesday, November 24, 4pm., Erwin Magbanua of SDSU will speak at the CCC on Pilipino identity and the Philippine Centennial, as part of a series of scholar lectures at the CCC. Watch for the CCC's Faculty in Residence Series to resume in Winter 1999.

Common Ground Newsletter

Articles may be submitted to *COMMON GROUND* concerning any matter. Also, we welcome information for the Calendar. The CCC Staff reserves the right to edit articles for space, grammar and clarity. Articles and signed columns represent the opinions of the writer and are not necessarily those of the CCC Staff. The CCC Staff also reserves the right to refuse publication of an article. Contact the CCC for more info.

Deadlines: • Mon., Jan. 4, 1999 • Fri., Feb. 12, 1999
• Mon., Mar. 15, 1999 • Mon., Apr. 19, 1999



Native American awareness Month

WEEK 6

SUNDAY 1

"In Memory of Yitzhak Rabin"

6:30-9pm @ Price Center Theater
Commemoration of the life and death of late Israeli Prime Minister
Info: ujs@ucsd.edu

MONDAY 2

Día de los Muertos

Commemoration/Altar Building
5pm @ CCC
Info: 619.534.9689

"Q&A with Israeli Soldiers."

7-9pm @ Gallery B, Price Center
Info: ujs@ucsd.edu

TUESDAY 3

"The Faces of Harassment"

12-1:30pm @ Gallery A, Price Center
An Employee Panel Discussion

Research Directions in Preventative Medicine

Lecturer: Dr. Wilma Wooten
4-5:30pm @ CCC

THURSDAY 5

Cultural Organization Roundtable

4-7pm @ CCC
Info: 619.534.9689

Sushifest

6pm @ International Center
Info: 619.638.8205

SATURDAY 7

"Relativity"

APSA Talent Show & Dance
7pm @ Price Center Ballroom
Admission \$5/\$8. Seating Limited.
Info: 619.534.2048

WEEK 7

Monday 9

Justice for Janitors Rally

Meet at 4pm @ CCC
Rally @ HSS
Info: 619.452.9625

Black Art Appreciation

6pm @ CCC
AASU

MUSLIM AWARENESS WEEK

WEDNESDAY 11

"The Burning Season"

7pm @ Solis Hall
Film on saving the Amazon rain forest.
Committee for World Democracy
Info: 619.534.4873

UCSD Veterans Recognition Day

12-1:30pm @ CCC
Info: 619.534.3694

Open Zone Training

7pm @ CCC
Info: 619.534.6421

THURSDAY 12

History of Student Activism at UCSD

5pm @ CCC
Info: 619.452.9625

FRIDAY 13

TGIF Staff Event

Conflict Resolution Video
12noon @ CCC
Info: mmead@ucsd.edu

13-15 International Film Festival:

"A Tapestry of Experience."

Location: Hojel Hall, Inst. of the Americas Complex.
Schedules available at Women's Center and Eleanor Roosevelt College Admin. Bldg.

WEEK 8

MONDAY 16

"Left Politics after the Post:

Concrete Pleasures, Local Bodies and Dialectics" Teresa Ebert
4pm @ deCerteau Room, 3155 Lit Bldg.

Million Man March Observance

Display and Video Screening
10am-4pm @ CCC

WEDNESDAY 18

SCAMS Meeting

Students Creating A Multicultural Society
4pm @ CCC
Info: 619.534.9689

LGBTQ Film Night "La Vie En Rose"

7pm @ Price Center Theater
Info: 619.534.GAYS

THURSDAY 19

"Hear Me!"

4-6pm @ CCC
Students share personal stories
Info: 619.534.9689

Jews in Kiev

Photo Exhibit
6:00pm @ CCC

FRIDAY 20

"Q"

LGBTQ Dance
9pm-1am @ The Stage/Porter's Pub.
Free Admission. All welcome.
Info: 619.534.GAYS

WEEK 9

SUNDAY 22

KP Sadie-Hopkins Dance

7pm @ Price Center Ballroom
Info: 619.547.4641

MONDAY 23

AASU Potluck

6-8pm @ CCC
Info: 619.560.6552

TUESDAY 24

Philippine Centennial / Pilipino Identity

Speaker: Erwin Magbanua, SDSU
4-6pm @ CCC
Info: 619.534.9689

WEDNESDAY 25

"True Colors"

Diversity Noon Series
12noon @ CCC
Video Screening & Discussion

DECEMBER

WEEK 10

NOVEMBER 30

AIDS

Speaker on HIV / AIDS
Part of World AIDS Day
3pm @ CCC
Info: 619.534.9689

TUESDAY 1

World AIDS Day

Displays & Events
TBD — Women's Center & CCC

AASU Kwanzaa Celebration

7pm @ Price Center Ballroom
Info: 619.560.6552

WEDNESDAY 2

"Amanecer Rojo" (Red Dawn)

7pm @ Solis Hall
Film on the 1964 massacre of
Mexican students in Mexico City.
Committee for World Democracy
Info: 619.534.4873

FRIDAY 4

TGIF Staff Event

Discussion on change and
communication.
12noon @ CCC
Info: mmead@ucsd.edu

SUNDAY 6

Pre-Hanukkah Party

6:30pm @ International Center

WEDNESDAY 9

"Blue Collar Women in Guadalajara's Electronics Industry."

3-5 pm @ Conf. Center, Inst. of the Americas Complex
Lecturer: Luisa Gabayet Ortega
Info: 619.534.4503

DECEMBER 14-22

Hanukkah

WEDNESDAY 16

Staff Association Holiday Pancake Breakfast

7-9am @ Price Center Ballrooms A & B
Tickets \$4.00/\$4.50
Info: clutz@ucsd.edu

FRIDAY 25

Christmas

DECEMBER 26 - JANUARY 1

Kwanzaa

Day 1: *Umoja* • Day 2: *Kujichagulia* • Day 3: *Ujima* •
Day 4: *Ujamaa* • Day 5: *Nia* • Day 6: *Kuumba* • Day 7: *Imani*

UNIVERSITY
DIVERSITY

UCSD Cross Cultural Center
Hours of Operation M-F 8:30 to 4:30

All events are free *

** unless otherwise noted.*

Phone 619.534.9689
Fax 619.822.0173
E-mail cccenter@ucsd.edu
Web <http://orpheus.ucsd.edu/ccc>

Events may be subject to change without notice.

The Cross Cultural Center is located between the Literature and Visual Arts Buildings. Should you need specific accommodation to enable your access and participation, please contact the CCC prior to the event.

Interracial Adoptions

WHITE PRIVILEGE AND CULTURAL IDENTITY

By Robert Lennox, CCC Intern

I awoke from my two-hour nap to the smell of fresh menudo cooking on the stove in my foster mother's always-busy kitchen. "Did you have a good nap? Are you hungry mijo?" she asked in Spanish. Although I did not speak the language, I answered her back in English. She smiled at me with enthusiasm as she set a place for me at the table in the small warm kitchen, and slapped a homemade tortilla onto the plate in front of me. The tiny house was located on the outskirts of Riverside, best known for its run-down sidewalks and graffitied stop signs, but it was all we needed and it was home to me — for that year at least. I was only a year and a half old and hardly knew what happened around me most of the time, but I had good memories such as these to keep my attention focused on the world in which I was about to grow up.

I was adopted soon after into a white family consisting of a husband, wife, and four children. The year was 1979, and I was the last of the children to be adopted by them. The couple had had two white daughters of their own before they had adopted my white brother and mulatto sister. My name was Clint'n before they changed it to Robert — named after my newly acquired father. I was to go through a lot of changes in the near and far future in this new life.

Now I'm a 20-year-old student at UCSD in my third year. I'm half African American and half Native American. My current major of Ethnic Studies has helped me to look back and reflect upon my upbringing in an objective manner. Many have asked, "What is my stance on interracial adoption?" "What are the advantages and disadvantages of interracial adoption?" In all honesty I can't completely answer these questions accurately, but I can give an experienced opinion on most of it.

I consider the advantages of interracial adoption to be the same advantages that are offered with "white privilege." What I mean by this is that by growing up in a socially advantaged family, more opportunities are presented to a child, which do not depend on their own race, but rather their adoptive parents' race and social economical status. Because of these advantages, I was able to live in a better neighborhood, surrounded by predominantly white people. I could go to schools in the same area, including private schools that could offer me a better primary education than public schools in the inner city. Living in white culture also offered the awareness that comes with living in any culture. Because standardized tests and curricula in schools are culturally biased toward whites, it was easier for me to understand certain materials covered in class. Social networking was also made easier by the association of my parents with other prominent figures when it came to letters of recommendation for college admissions and scholarships.

what is KWANZAA?

By Natalie Davis, CCC Intern

Many people ask what is Kwanzaa, and why is it celebrated? Kwanzaa is the African American holiday that was started in 1966 by Dr. Maulana Karenga, Professor of Black Studies at California State Long Beach. The roots of the celebration are based on African values, and is celebrated by African Americans of many different religious backgrounds. Kwanzaa's focus is to celebrate the times of harvest, thanksgiving, and the bonds between family and friends. The celebration begins December 26th and lasts until January 1st. During the week, seven candles are lit for each day of Kwanzaa. The candles come in three different colors. There are the green candles that represent the land of Africa, three red candles that represent the blood of the people, and one black candle that represents the African people. *Nguzo Saba*, Swahili for the seven principles of Kwanzaa, are each represented by the number of candles for each day of the celebration. The principles are represented in the following order: Day 1: *Umoja* (unity); Day 2: *Kujichagulia* (self-determination); Day 3: *Ujima* (collective work and responsibility); Day 4: *Ujamaa* (cooperative economics); Day 5: *Nia* (purpose); Day 6: *Kuumba* (creativity); and Day 7: *Imani* (faith).

To participate in the 1998 Kwanzaa Celebration with UCSD's African American Student Union, come to the Price Center Ballroom the evening of Tuesday, December 1, 1998. If you would like to learn more about Kwanzaa, stop by the Cross-Cultural Center between the weeks of November 23, 1998 and December 11, 1998, to view the Kwanzaa informational display.

Interracial Adoptions *continued from left*

As I grew up, the disadvantages of interracial adoption became more burdensome and influential than the advantages. Despite how I was brought up and the class into which my family was filed, I still was of a darker skin color. This means that if I walk into a CD store to browse, a security guard will still follow me through the store to make sure that I won't steal anything. These are things that "colored folks" experience every day — and here I am, a product of "white privilege" experiencing the same things. While growing up, this led to problems of self-identity. How does a child easily decide which ethnic group they best identify with, when both groups will only accept their own but not a combination of many. What happens in the great "salad bowl" when a crouton, tomato, and leaf of lettuce mutate together? No one wants to eat it. I often experienced tokenism on the part of white society if they previously knew where I had come from. To them, to know one educated black person was to know all black people. Out of this I was treated by them in a superficial manner that portrayed their need to feel non-racist in an increasingly discriminating society. And what of my Indian culture? By this time it was virtually non-

Interracial Adoptions *continues on page 7*

Interracial Adoptions *continued from page 6*

existent, because my skin and hair did not show the stereotypical characteristics of the reservation Indian. Assimilating to black culture was not easy either. Black friends of mine were hard to reach because I was not in the same classes as they. Having to get used to being the only black person in my upper division classes became the norm. Spending more time with my non-black friends from class meant persecution from my black friends. Spending more time with my black friends as well as identifying with the culture more in terms of music, dress, and language meant being perceived as childish by my non-black friends. It was a losing battle either way.

Confusion sets in with most Bi-racial and Trans-racially adopted kids if they have a hard time identifying with a certain culture. This was true of my sister who found acceptance with neither group and became involved with drugs and alcohol as a coping mechanism. Luckily my own interest in my black and Indian heritage helped me to properly identify myself. Involvement with my high school and community ethnic groups such as the Black Student Union and the Affirmative Action Committee helped me to understand the opposition facing me.

So is interracial adoption salvageable in our society and if yes, what is the role of the parents? I believe that this adoption is salvageable with certain guidelines. So long as the adopting parent is aware of the problems that society brings to the cultures surrounding their child and so long as the parent makes the appropriate changes most things will work out. What I mean by this is that the parent must be willing to research not only the cultural traditional practices of the child's race(s), but also the social constructions that will shape the child in all ways in order to help them assimilate in to society without having identity problems. Parents must also learn how to deal with racism in a non-biased manner so as to teach their child what is right and wrong. This is a difficult task for most white parents. They themselves have been conditioned to believe in many racial stereotypes as they were growing up and they have subconscious tendencies to pass those beliefs onto their children.

In the future, interracial adoption, under these guidelines, I believe will help to balance an already uneven playing field between whites and non-whites. The children who are the fruit of these adoptions will come to realize the advantages of "white privilege" and will help to bring minorities into the forefront of society along side the whites. Interracial adoption, under the wrong supervision can do just the opposite by further segregating our society if we are not careful. While taking advantage of this "white privilege", it is so critical to the child not to lose site of their own roots. The future depends on the impartiality of our mentors and the personal strength of our ethnic youth.

Rob Lennox is the 1998-99 Administrative / Facility Management Intern at the Cross Cultural Center. He may be reached at rlennox@ucsd.edu

World AIDS Day

By Natalie Davis, CCC Intern

World AIDS Day is coming Tuesday, December 1, 1998. World AIDS Day is an observance remembering those who are living or have died with AIDS (Acquired Immune Deficiency Syndrome). Each year, many groups hold vigils or activities on this day. This year the Cross Cultural Center plans to have an art exhibit, and to have speakers come and discuss the issues of AIDS. Art is a great way to see and feel how AIDS/HIV has affected many people. Artists such as Keith Haring have done a great service by bringing AIDS awareness to the public through sculpture and painting. We hope to have the art exhibit on display in the CCC from November 23, 1998 through December 11, 1998. Please take this time to remember those who have been affected by the HIV virus.

If you know someone would like to speak at the event, or of AIDS-inspired art work of any media that could be loaned to the CCC Gallery, please feel free to contact me at the Cross Cultural Center by phone at 619.822.0146 or 619.534.9689, or by e-mail at cccenter@ucsd.edu

Day of Dead *continued from page 2*

Muertos, and decorated with bone shaped candies, just as dishes like chicken mole or other dishes that the departed enjoyed are cooked. Atole de maiz (a corn drink) is prepared and placed on the altar along with alcoholic beverages such as mescal and pulque, a liquor made from the maguey plant. Water is also an essential element, especially since the spirits have traveled a long way and are very thirsty from their journey. Candy skull and skeletons are displayed while the festivities are taking place to signify the acceptance of death as much as life itself. The families provide the spirits with only the best things they loved in life.

Paralleling this ceremonial aspect is also a humorous side which is born out of the lack of fear of death and its symbols. This can be seen best in the many drawings by the famous Mexican Artist José Guadalupe Posada. Handmade skeleton figurines, called calacas, are also very popular and usually shown with an active and joyful afterlife. What American culture may portray as a morbid tradition, Mexicanos regard as a celebration of life after death in its greatest vigor. The holiday celebrates life and its acceptance of death rather than fearing it. The tradition teaches us to accept death as much as you enjoy life, for it is merely a pathway from one life to another.

On Mon., Nov. 2, 5:00pm., in the Cross Cultural Center, there will be a Commemoration/Altar Building for Día de los Muertos. Other local observances include a staged reading of a Day of the Dead play, "The Journey of the Skeletons", at the Centro Cultural de la Raza, 2004 Park Blvd., on Sun., Nov. 1, 3:30pm. The play is free to the public.

Get Involved!

Opportunities for Community and Participation with the Cross Cultural Center

FRIENDS OF THE CROSS-CULTURAL CENTER — SUPPORT GROUP

This year, the Cross-Cultural Center debuts the Friends of the Cross-Cultural Center. This support group, operating out of the Cross-Cultural Center, is comprised of student, staff, faculty and community representation and was formed as resource for funding activities that support diversity and a safe, supportive space for dialogue. In its inaugural year, Friends of the CCC will introduce several funding initiatives designed to promote and foster multicultural programs and events. One of the first of these to be established by the Friends group will be a campus-wide Unity Fund. This fund, modeled after the TMC Hewlett Diversity and Unity Grant, will help raise monies for events that have broad campus impact and bring diverse groups together. Details about the fund are in the planning stages and we look forward to the official announcement to campus which will occur sometime this academic year. Second, a Common Ground Magazine, an annual color-bound publication currently in the design phase, and third, a Community Speaker's Fund, would enable the campus to invite community speakers and organization to campus. In the future, endowment programs will also be implemented. If you are interested in contributing your time, talent or wish to contribute annually to Friends, please call 619.534.9689. A web site is under construction and we will keep you posted of further updates.

STUDENTS CREATING A MULTICULTURAL SOCIETY — STUDENT ORGANIZATION

Come join us in this student initiated and run organization that puts issues of diversity and multicultural understanding in the forefront of its agenda. There are opportunities for programs and event planning, and also to teach and learn. We need help in creating a membership base that will work with the student community at UCSD as a link to the Cross-Cultural Center. Take some time out of your schedule to help organize and shape this new student organization and contribute to Student Creating a Multicultural Society. *The first SCAMS meeting will take place on Wednesday, November 18, 1998, 4pm, at the CCC. To obtain more information and to find out how you can be involved, contact Van Truong at the CCC (619.534-9689, cccenter@ucsd.edu).*



UCSD Cross Cultural Center
9500 Gilman Drive 0053
La Jolla, CA 92093-0053 USA

Phone 619.534.9689

Fax 619.822.0173

E-mail cccenter@ucsd.edu

Web <http://orpheus.ucsd.edu/ccc>



Address Correction Requested