



**Together
Venture** Diversity
Equity
Inclusion

Issue 7. October, November, December 2023

**WITH ACTIVE WEBLINKS
ONLY IN THE DIGITAL
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LGBTQIA2S+

Together Venture Diversity, Equity and Inclusion is a quarterly digital newsletter that celebrates and honors historical moments, observed dates and events in an effort to educate, promote and strengthen diversity at Venture Community Services; Inc.

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“**Hope will never be silent.**”

Harvey Milk

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LG

COVER STORY
OCTOBER
LGBTQIA2S+
MONTH

LGBTQIA2S+ Community

There are a lot of discussions these days about LGBTQIA2S+ individuals and their rights. This acronym stands for lesbian, gay, bisexual, transgender, queer, intersex, asexual, and two-spirit.

This article will explore the terminology associated with LGBTQ+ identities, sexualities, and genders.

What Is LGBTQIA2S+ and Why Is It Important in Today's Society?

LGBTQIA2S+ stands for lesbian, gay, bisexual, transgender, queer, intersex, asexual, and two-spirit individuals. The acronym is an integral part of today's society and serves as an example and a reminder to celebrate gender identities, sexual orientations, and gender expressions that don't conform to traditional gender norms.

It provides an inclusive space for gender-nonconforming people to be authentic without judgment or prejudice. In addition, this diversity of questioning gives individuals unique perspectives on various topics, broadening our communities' social dialogue.

We owe those who identify with any gender identity or sexual orientation the respect and a safe space that allows them to express themselves freely to foster a valuable exchange of ideas and cultures.

LGBTQIA2S+

Glossary of Terms To Describe Gender Identities and Other Important Terms

If you are perplexed by the language used to explain gender identities, this glossary can be beneficial. Here are the terms, words, and definitions to help you better understand the different identities.

ADVOCATE

An advocate is an individual or group who works to fight discrimination and ensure equal rights for people in the LGBTQIA2S+ community. They may use their platform or resources to challenge injustices, promote awareness, and positively impact the lives of LGBTQIA2S+ individuals.

AGENDER

An agender person does not identify with any gender or feels their gender does not define them. They may use pronouns such as they/them or opt not to use any pronouns. Agender individuals may also consider themselves non-binary, gender-neutral, or genderless.

ALLY

Similar to an advocate, an ally is someone outside of the LGBTQIA2S+ community that supports, values, and respects LGBTQIA2S+ individuals. Allies can build a bridge between different communities by offering support, resources, and visibility to members of the LGBTQIA2S+ community.

AROMANTIC

An aromantic individual is someone who does not experience romantic attraction. Aro-

mantic people may still experience sexual attraction and may choose to engage in sexual activity, but it is typically not motivated by an emotional or romantic connection. Aromantics can have platonic, familial, or friendly relationships but typically do not feel the need to form a romantic connection with another person.

ASEXUAL

An asexual individual does not experience sexual attraction or has a significantly reduced interest in sexual activity. Asexuality exists on a spectrum and can range from people with no interest in any romantic relationship to those who may still experience romantic attraction without needing sexual activity.

BICURIOS

A bicurious individual is interested in exploring same-sex and opposite-sex attractions. Bicurious people may or may not choose to explore their attractions but acknowledge the possibility of being attracted to both genders.

BIGENDER

A bigender person experiences two distinct gender identities within themselves. They may identify as male and female or a combination of genders. Bigender people can have fluctuating feelings between the two genders on different days or times but may also feel balanced between them simultaneously.

BIPHOBIA

A biphobic individual holds negative attitudes and beliefs toward bisexual people. Biphobia can range from subtle microaggressions to malicious hate speech, often rooted in a lack of understanding and ignorance of the bisexual experience. Biphobias can manifest as slurs, invalidation, and discrimination against bisexual groups and individuals.



breadth of expression within the bisexual population. Bisexuals can express their sexual identity in many ways — the only commonality being an attraction to more than one gender identity. A bisexual individual is someone who is attracted to both their same-sex and opposite-sex partners.

BUTCH

A butch person generally expresses their gender in a masculine way. Butch individuals may identify as male, female, non-binary, or any other gender identity. They may dress in traditionally “masculine” clothes, sport short haircuts, and prefer activities and interests usually associated with masculinity.

Butch identities are complex and diverse — not all masculine individuals are butch, nor do all butches conform to the same expression of masculinity.

CISGENDER

Cisgender individuals may identify as male, female, or any other gender expression or identity. A cisgender person's gender identity aligns with their assigned sex at birth. Whether assigned female or assigned male it is important to note that being cisgender does not necessarily mean an individual conforms to traditional gender expectations or roles.

Cisgender individuals can express their gender in various ways regardless of their sex at birth.

COMING OUT

Coming out is the process of self-disclosure wherein an individual reveals their gender identity, sexual orientation, or romantic interests to someone else. It can be a positive and liberating experience for some, but it can be difficult for others, bringing about fear, anxiety, and even shame.

Coming out is an ongoing journey that looks different for everyone and is often an ongoing process throughout one's life.

GAY

Gay is an inclusive umbrella term for same-gender attraction or romantic interests. The term “gay” can refer to both men and women who are attracted to those of the same gender, but it is most commonly used in reference to men.

GENDER BINARY

Gender binary is a social construct that assigns each person either male or female at birth and views gender as consisting solely of two distinct, opposite categories: male and female. The idea of the gender binary is often reinforced through cultural norms, gender roles, and sexism.

GENDER-EXPANSIVE

A gender-expansive person is an individual who goes beyond the traditional definitions of gender and chooses to express their identity in ways that defy societal expectations. This could be through clothing, hairstyle, behavior, or another expression.

Gender-expansive people are not limited to binary gender identity but embrace the full range of potential genders and sexual orientations.

GENDER-FLUID

A gender-fluid person is an individual whose gender identity shifts over time or in different circumstances. This can include having a varying gender expression, having multiple genders at once, or not having a fixed gender identity.

Gender-fluid people may identify as agender, nonbinary, bigender, pangender, or any other identity that acknowledges and celebrates the fluidity of gender.

GENDER IDENTITY

Gender identity is a person's internal sense of their gender. It is a core aspect of someone's identity beyond biological sex and can encompass aspects such as expression, roles, or relationships.

Gender identity can be fluid and distinct from the gender assigned to sex at birth or the gender roles associated with it.

GENDERQUEER

A genderqueer person is an individual who falls outside of the gender binary. This can include trans people whose gender identity cannot be categorized as exclusively male or female or those who experience fluidity in their gender expression.

LESBIAN

A lesbian is a woman who is emotionally, romantically, or sexually attracted to another woman. Lesbians often refer to themselves as feminine or female-identified and may adhere to traditional gender roles or challenge them in various ways.

NON-BINARY

A non-binary person is an individual who identifies as neither exclusively male nor female. They may have a fluid gender identity that changes over time or express their gender differently in different contexts. Non-binary people often have a unique sense of style, language, and interests that transcend conventional gender roles.

PANSEXUAL

Pansexuality allows individuals to express themselves and explore beyond the norms of gender identity and sexuality. A pansexual person is someone who is attracted to all genders. This means they are open to relationships with people regardless of their gender identity or sexual orientation, and they don't limit themselves to traditional roles or labels when it comes to romance.

QUEER

Queer is an umbrella term that has historically been used as a slur to describe LGBTQIA+ individuals but has been reclaimed by the community as a positive and inclusive term. Queer can be used to refer to anyone whose gender or sexuality falls outside of the traditional definitions. This could include queer people who identify as lesbian, gay, bisexual, transgender, non-binary, or intersex.

SAME-GENDER LOVING

Same-gender loving (sometimes called SGL) is a term that is often used to describe queer individuals who prefer romantic and sexual partners of their same gender.

Same-gender-loving people often self-identify as lesbian, gay, queer, bi+, pansexual, etc., and may have relationships with the same or opposite genders.

TRANSGENDER

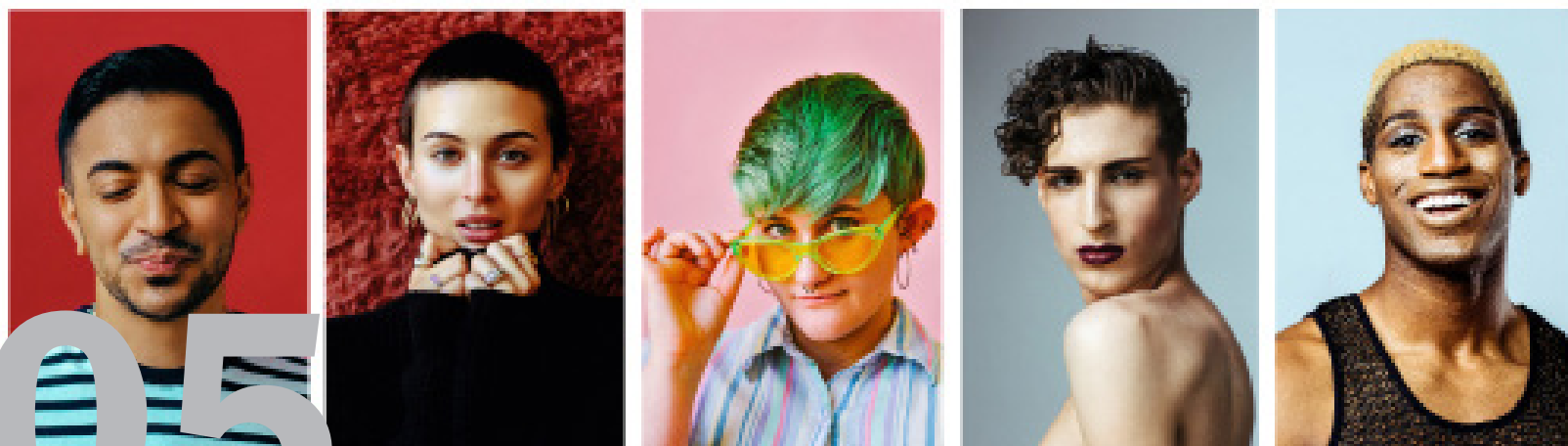
A transgender person is someone whose gender identity differs from the gender they were assigned at birth. Transgender people may identify as male, female, neither, or any other gender identity. They have a unique sense of self that does not conform to traditional expectations of gender roles.

TRANSITIONING

Transitioning is the process of changing one's gender identity, expression, or roles. This could involve taking hormones or having surgery to physically transition and socially transition by changing one's name, pronouns, and other aspects of their lifestyle.

CONCLUSION

Understanding the nuances of gender identity is essential in creating a society that celebrates, embraces, and



respects all genders. Gender identity has no specific definition; it can be fluid and diverse, with various terms and labels describing how someone expresses themselves.

We as individuals and our collective community must foster acceptance, support, inclusion, and understanding of all identities.

We are passionate about creating a safe and nurturing environment for individuals from all walks of life. Our family-owned treatment facility in Tampa Florida is proud to serve people regardless of gender identity or orientation — everyone deserves the opportunity to start their journey toward recovery.

Experienced in working with diverse communities, you can trust that you'll be supported throughout this process. Reach out today to learn more!

SOURCES

<https://www.hrc.org/resources/glossary-of-terms>

<https://mhpl.shortgrass.ca/blog/lgbtqia2s-what-does-it-all-mean>

<https://gaycenter.org/about/lgbtq/>

<https://www.goodrx.com/health-topic/lgbtq/meaning-of-lgbtqia>

<https://www.tpoftampa.com/turning-point-of-tampa-welcomes-the-lgbtqia2s-community/>

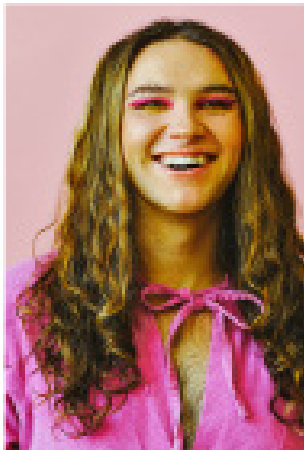
WHAT ARE PERSONAL PRONOUNS AND WHY DO THEY MATTER?

In English, whether we realize it or not, people frequently refer to us using pronouns when speaking about us. Often, when speaking of a singular human in the third person, these pronouns have a gender implied -- such as “he” to refer to a man/boy or “she” to refer to a woman/girl. These associations are not always accurate or helpful.

Often, people make assumptions about the gender of another person based on the person's appearance or name. These assumptions aren't always correct, and the act of making an assumption (even if correct) sends a potentially harmful message -- that people have to look a certain way to demonstrate the gender that they are or are not.

Using someone's correct personal pronouns is a way to respect them and create an inclusive environment, just as using a person's name can be a way to respect them. Just as it can be offensive or even harassing to make up a nickname for someone and call them that nickname against their will, it can be offensive or harassing to guess at someone's pronouns and refer to them using those pronouns if that is not how that person wants to be known. Or, worse, actively choosing to ignore the pronouns someone has stated that they go by could imply the oppressive notion that intersex, transgender, nonbinary, and gender nonconforming people do not or should not exist.

When we refer to “personal” pronouns, we don't mean that these pronouns are necessarily private information (generally they are not), we mean that they are pronouns referring to a unique and individual person.



Once you understand what we're talking about and why, let's learn about how to use personal pronouns.

HOW DO I USE PERSONAL PRONOUNS?

When a person shares their pronouns, they are naming the pronouns that they want to be referred to by in the singular third person (when referring to that person while talking to someone else). Singular pronouns in the first person (when referring to yourself) or second person (when referring to a person when talking to that same person) do not vary. For reference, however, we have included examples of singular first person and second person pronouns, as well third person pronouns.

Singular first person pronouns (that you should continue to use, as is):

"I am a writer and wrote that book myself. Those ideas are mine. Do you like both me and my ideas?"

Singular second person pronouns (that you should continue to use, as is):

"You are a writer and wrote that book yourself. Those ideas are yours. I like both you and your ideas."

Singular third person pronouns (that you should use as appropriate based on the pronouns the person being referred to goes by):

Each of the following sets of pronouns may be the sets that certain people indicate should be used to refer to them. Below, they are presented in the forms of most common usage.

Usually, the "they/them" pronouns set is acceptable to use when you don't yet know if a person goes by another set or sets of pronouns. You can learn more about the centuries of history behind the singular "they" pronoun to refer to an individual in the resources section. It is also possible to avoid pronouns, as demonstrated below under "no pronouns."

Just because a person goes by a certain set or sets of pronouns is not indicative of that person's gender. A person could be transgender or not transgender (also called "cisgender" - the vast majority of the population is cisgender) and might share the pronouns they go by. A person could be a man or a woman or both or neither and share any number of these sets of pronouns as the correct ones to use for them, but which

set they go by is not necessarily indicative of their gender, even though for most people



there is an association between the pronouns they go by and the gender they are.

She/Her: "She is a writer and wrote that book herself. Those ideas are hers. I like both her and her ideas."

He/Him: "He is a writer and wrote that book himself. Those ideas are his. I like both him and his ideas."

They/Them: "They are a writer and wrote that book themselves. Those ideas are theirs. I like both them and their ideas." Please note that although "they" pronouns here are singular and refer to an individual, the verbs are conjugated the same as with the plural "they" (e.g. "they are"). Also note that in this singular pronoun set many use "themselves" rather than "them-selves," although both are typically acceptable.

Ze/Hir: "Ze is a writer and wrote that book herself. Those ideas are hers. I like both hir and hir ideas." Please note that "ze" is usually pronounced with a long "e" and that "hir" and its forms are usually pronounced like the English word "here." Some people instead go by "ze/zir" pronouns because of the more consistent pronunciation and spelling - see the resources section for more pronouns sets.

No Pronouns - Use My Name (example for someone whose name is "Lan"): "Lan is a writer and wrote that book. Those ideas are Lan's. I like both Lan and Lan's ideas." If the reflexive component was important to communicate a message, you could use alternative language such as "Lan wrote that book unassisted" or "Lan was the sole author of that book." Some might simply say "Lan wrote the book Lan's self."

There are additional sets of pronouns that some people might use (e.g. ze/zir, per/pers, ey/em, xe/xem, etc.). Please check with the person who goes by those pronouns and/or look for online resources to determine the proper ways to utilize them. Some people go

by multiple sets of pronouns, and usually that means that it is okay to use any of the sets they go by. Some people ask that others vary the pronouns that are used within certain sets of pronouns. If in doubt about what that means for someone or to request examples of how to do that in practice, let the person know you want to be supportive and ask the person for more information or examples so that you can get it right.

Please note that there are also nonbinary, gender-neutral titles (e.g. “Mx.” usually pronounced like “mix” instead of “Mr.” or “Ms.”) and nonbinary, gender-neutral language that can be used for everyone (e.g. “friends and guests” instead of “ladies and gentlemen”).

WHAT DO YOU MEAN THAT YOU GO BY “SHE” PRONOUNS?

It means that if you refer to me using a pronoun instead of my name that you can use “she.” For example, if Dana goes by “she” pronouns, you could say “Dana went to the library” or “She went to the library.”

Often, people make assumptions about the gender of another person based on a person’s appearance or name. Then, they apply those assumptions to the pronouns and forms of address used to refer to a person.

Whether or not these assumptions are correct, the very act of making an assumption can send a potentially harmful message -- that people have to look a certain way to demonstrate the gender that they are or are not.

If someone shares their pronouns with you, it’s meant to disrupt the culture of making assumptions, and to provide you with the information you need in order to refer to them appropriately.

Just as we generally have names we go by, we also tend to have pronouns that we want to be referred to by. The name or pronouns someone goes by do not necessarily indicate anything about the person’s gender or other identities. Names and pronouns tend to be publicly shared, because they are part of the language commonly used to refer to people. However, identities tend to be private (i.e. many people don’t proactively share their gender just as many people don’t proactively share their race, class, or sexuality with mere acquaintances).



A person who goes by “she” could actually be a man, a woman, both, neither, or something else entirely. The pronoun itself does not necessarily indicate gender, even though culturally “she” tends to be associated with women (and many people find pronouns to be an important affirmation of identity). Again, because people’s genders tend to be private, the sharing of pronouns should not be taken as an invitation to ask for potentially private information about someone’s gender.

A person who goes by “she” pronouns is generally referred to using “she” and associated pronouns (only in the third person), as in this example:

“She is a writer and wrote that book herself. Those ideas are hers. I like both her and her ideas.”

Please note that some people go by multiple sets of pronouns or by certain sets of pronouns among only certain audiences (just as some people have different legal names from the primary names they go by, or special names they use in certain spaces, such as pen names or performer/artist names). If in doubt, ask.

WHAT DO YOU MEAN THAT YOU GO BY “THEY” PRONOUNS?

It means that if you refer to me using a pronoun instead of my name that you can use “they.” For example, if Dana goes by “they” pronouns, you could say “Dana went to the library” or “They went to the library.”

Often, people make assumptions about the gender of another person based on a person’s appearance or name. Then, they apply those assumptions to the pronouns and forms of address used to refer to a person.

Whether or not these assumptions are correct, the very act of making an assumption can send a potentially

harmful message -- that people have to look a certain way to demonstrate the gender that they are or are not.

If someone shares their pronouns with you, it's meant to disrupt the culture of making assumptions, and to provide you with the information you need in order to refer to them appropriately.

Just as we generally have names we go by, we also tend to have pronouns that we want to be referred to by. The name or pronouns someone goes by do not necessarily indicate anything about the person's gender or other identities. Names and pronouns tend to be publicly shared, because they are part of the language commonly used to refer to people. However, identities tend to be private (i.e. many people don't proactively share their gender just as many people don't proactively share their race, class, or sexuality with mere acquaintances)

Although the pronoun "they" tends to be thought of as gender neutral (and many people find pronouns to be an important affirmation of identity), a person who goes by "they" could actually be a man, a woman, both, neither, or something else entirely. Again, because people's genders tend to be private, the sharing of pronouns should not be taken as an invitation to ask for potentially private information about someone's gender.

A person who goes by "they" pronouns is generally referred to using "they" and associated pronouns (only in the third person), as in this example:

"They are a writer and wrote that book themselves. Those ideas are theirs. I like both them and their ideas."

Please note that although "they" pronouns here are singular and refer to an individual, the verbs are conjugated the same as with the plural "they" (e.g. "they are"). Also note that in this singular pronoun set many use "themself" rather than "themselves," although both are typically acceptable.

The use of the singular "they" to refer to an individual has a long history in English literature, and has also recently been more explicitly included in modern dictionaries and style guides both as appropriate when referring to an individual whose gender is unknown, but also for referring to an individual who wishes to be known by "they" pronouns.

Please note that some people go by multiple sets of pronouns or by certain sets of pronouns among only certain audiences (just as some people have different legal names from the primary names they go by, or special names they use in certain spaces, such as pen names or performer/artist names). If in doubt, ask.

WHAT DO YOU MEAN THAT YOU GO BY "ZE" PRONOUNS?

It means that if you refer to me using a pronoun instead of my name that you can use "ze." For example, if Dana goes by "ze" pronouns, you could say "Dana went to the library" or "Ze went to the library."

Often, people make assumptions about the gender of another person based on a person's appearance or name. Then, they apply those assumptions to the pronouns and forms of address used to refer to a person.

Whether or not these assumptions are correct, the very act of making an assumption can send a potentially harmful message -- that people have to look a certain way to demonstrate the gender that they are or are not.

If someone shares their pronouns with you, it's meant to disrupt the culture of making assumptions, and to provide you with the information you need in order to refer to them appropriately.

Just as we generally have names we go by, we also tend to have pronouns that we want to be referred to by. The name or pronouns someone goes by do not necessarily indicate anything about the person's gender or other identities. Names and pronouns tend to be publicly shared, because they are part of the language commonly used to refer to people. However, identities tend to be private (i.e. many people don't proactively share their gender just as many people don't proactively share their race, class, or sexuality with mere acquaintances).

Although the pronoun "ze" tends to be thought of as gender neutral (and many people find pronouns to be an important affirmation of identity), a person who goes by "ze" could actually be a man, a woman, both, neither, or something else entirely. Again, because people's genders tend to be private, the sharing of pronouns should not be taken as an invitation to ask



for potentially private information about someone's gender.

A person who goes by “ze” pronouns is generally referred to using “ze” and associated pronouns (only in the third person), usually as “ze/hir” pronouns or “ze/zir” pronouns, though there are other variations. If in doubt, ask. Here are examples:

Ze/hir example: “Ze is a writer and wrote that book hirsself. Those ideas are hirs. I like both hir and hir ideas.”

Ze/zir example: “Ze is a writer and wrote that book zirsself. Those ideas are zirs. I like both zir and zir ideas.”

Please note that “ze” is usually pronounced with a long “e” and that “hir” and its forms are usually pronounced like the English word “here.” Instead of ze/hir pronouns, some people go by “ze/zir” pronouns because of the more consistent pronunciation and spelling.

Please note that some people go by multiple sets of pronouns or by certain sets of pronouns among only certain audiences (just as some people have different legal names from the primary names they go by, or special names they use in certain spaces, such as pen names or performer/artist names). If in doubt, ask.

WHAT DO YOU MEAN THAT YOU GO BY A SET OF PRONOUNS I'VE NEVER HEARD OF BEFORE?

It means that if you refer to me using a pronoun instead of my name that you can use the pronouns from the set of pronouns I provided. Although you might have been given an abbreviated pronouns set (e.g. “ze/zir” or “he/him” or “they” or “ey/em/eirs”), every set of third person pronouns in English has five forms (though sometimes certain forms are the same). So, for example, he/him pronouns refers to he/him/his/his/himself as the five forms. Ey/em/eirs might actually refer to ey/em/eir/eirs/eirself as the five forms.

The term “neopronouns” tends to refer to pronoun sets developed from the 20th century (or sometimes 19th century) to today. Many of them are actually not that new. A few examples of these are described in greater detail on Wikipedia, where you can also find examples of how to use some of them in sentences.

Often, people make assumptions about the gender of another person based on a person's appearance or name. Then, they apply those assumptions to the pronouns and forms of address used to refer to a person.

Whether or not these assumptions are correct, the very act of making an assumption can send a potentially harmful message -- that people have to look a certain way to demonstrate the gender that they are or are not.

If someone shares their pronouns with you, it's meant to disrupt the culture of making assumptions, and to provide you with the information you need in order to refer to them appropriately.

Just as we generally have names we go by, we also tend to have pronouns that we want to be referred to by. The name or pronouns someone goes by do not necessarily indicate anything about the person's gender or other identities. Names and pronouns tend to be publicly shared, because they are part of the language commonly used to refer to people. However, identities tend to be private (i.e. many people don't proactively share their gender just as many people don't proactively share their race, class, or sexuality with mere acquaintances)

Although neopronouns tend to be gender neutral or might be specifically meant to indicate a transgender or nonbinary person, a person who goes by neopronouns could actually be a man, a woman, both, neither, or something else entirely. Again, because people's genders tend to be private, the sharing of pronouns should not be taken as an invitation to ask for potentially private information about someone's gender.

Please note that some people go by multiple sets of pronouns or by certain sets of pronouns among only certain audiences (just as some people have different legal names from the primary names they go by, or special names they use in certain spaces, such as pen names or performer/artist names). If in doubt, ask.

OCTOBER

- **National Disability Employment Awareness Month**
- **Down Syndrome Awareness Month**

NATIONAL DISABILITY EMPLOYMENT AWARENESS MONTH

The U.S. Department of Labor has announced the theme for 2023 National Disability Employment Awareness Month is **"ADVANCING ACCESS AND EQUITY."**



In October, Americans observe National Disability Employment Awareness Month by paying tribute to the accomplishments of the men and women with disabilities whose work helps keep the nation's economy strong and by reaffirming their commitment to ensure equal opportunity for all citizens.

This effort to educate the public about the issues related to disability and employment began in 1945, when Congress enacted Public Law 176, declaring the first week of October each year as National Employ the Physically Handicapped Week. In 1962, the word "physically" was removed to acknowledge the employment needs and contributions of individuals with all types of disabilities. Some 25 years later, Congress expanded the week to a month and changed the name to National Disability Employment Awareness Month.

EMPLOYMENT

This resource lists national organizations that provide information on a range of issues related to recruiting, hiring, training, and retaining employees with disabilities.

[Employment Resource List from the National Library Service \(NLS\) for the Blind and Print Disabled](#)

EXECUTIVE AND LEGISLATIVE DOCUMENTS

Signed into law by Pres. George H.W. Bush, the Americans with Disabilities Act (ADA) is a wide-ranging civil rights law that prohibits, under certain circumstances, discrimination based on disability.

[Full text of the law](#)

TWELVE FACTS FOR DOWN SYNDROME AWARENESS MONTH

In honor of the month, here are 12 facts about Down syndrome you may not know:

1. Down syndrome is named for Dr. John Langdon Down, who wrote the most prominent paper describing the disorder in the 1860s. The name Down syndrome was not standardized until 1975.
2. Down syndrome is far and away the most common condition involving chromosomes, occurring approximately in one out of every 691 births.
3. More than 400,000 people are living with Down syndrome in the United States.
4. The most common type of Down syndrome is trisomy 21, which means an extra copy of the 21st. It is not hereditary. The other two types are translocation and mosaicism, which account for around 5% of cases.
5. While incidences of Down syndrome correlate with the mother's age, around 80% of Down syndrome babies are born to mothers under the age of 35.
6. Nothing a parent does or does not do is known to cause Down syndrome during pregnancy – it occurs randomly.
7. Down syndrome occurs regularly in both sexes and across socioeconomic classes.
8. With the great strides made in understanding this disorder, individuals with Down syndrome are living long, happy lives. The life expectancy for these individuals has increased from 25 years in 1980 to over 60 years today.
9. Down syndrome leaves people with an increased risk of some medical conditions. These conditions include congenital heart defects, respiratory issues, hearing problems, Alzheimer's disease, leukemia, and thyroid disorders. Parents and caretakers need to take extra care in screening for medical issues.
10. Students with Down syndrome are now included in many classrooms across the country. In the past, special needs classes were the only option for learners with Down syndrome, but today most experts recommend full or partial inclusion in many standard classes.
11. While individuals with Down syndrome experience cognitive delays, they are often mild to moderate. Most people with Down syndrome lead fulfilling and productive lives.
12. Down syndrome is still a little-understood disorder. While researchers are aware of what this condition is, we know little about what causes it or how symptoms develop. There is hope that future research can lead mitigation of some symptoms.



OCTOBER

- **FILIPINO-AMERICAN HISTORY MONTH**
- **ITALIAN-AMERICAN MONTH**
- **NATIONAL GERMAN HEWRITAGE MONTH**

ABOUT FILIPINO AMERICAN HISTORY MONTH

In 2009, the US Congress designated October as Filipino American History Month, a monthlong commemoration and appreciation for the Filipino experience throughout American history stretching as far back as 1587. Today, about 4.1 million Filipino Americans make up the second-largest Asian American ethnic group in the United States.

In recognition of Filipino American History Month, The National WWII Museum wishes to highlight a small but important part of the Filipino American experience tied to World War II, the defense of the Philippines by Filipino soldiers who served under US military command.

The United States' involvement in the Philippines stretches back to before World War II with the commencement of the Spanish-American War in 1898. The Treaty of Paris, which concluded hostilities between Spain and the United States, surrendered Spanish control of the Philippines to the United States as a colony. In 1935, the Philippine Commonwealth was established as a US protectorate and was intended to be a fully independent nation after a 10-year transitional period. Because they resided in what was still US territory, Filipinos were US nationals by law but not afforded the same benefits, rights, and privileges as US citizens.

With Japanese-US relations deteriorating, President Roosevelt issued a Presidential Order on July 26, 1941, which nationalized the Philippine Commonwealth military and placed them under the command of General Douglas MacArthur in the newly formed US Army Forces in the Far East (USAFPE). This order stood for

the remainder of World War II, and some 260,000 Filipinos served under US command in the Philippine Commonwealth Army, the Philippine Scouts, and even guerrilla units during Japanese occupation. They played a critical role in the Philippines' defense and ultimate liberation.

Take for instance the example of Jose Calugas. Born in the Philippines, Calugas served in the Philippine Scouts and went above and beyond the call of duty in the face of Imperial Japan's aggression. Calugas helped defend the Philippines islands. He was captured by the Japanese and marched alongside Americans soldiers in the Bataan Death march. As a POW, Calugas joined a guerrilla cell to resist Japanese occupation. Calugas was awarded the Medal of Honor for his service following the Philippines' liberation.

Friend of the Museum Cecilia I. Gaerlan has written about the struggle faced by Filipino soldiers alongside regular US troops during the defense, occupation, and liberation of the Philippines. She also writes of the struggles faced by Filipino veterans following the war with the First Supplemental Surplus Appropriation Rescission Act of 1946, which denied Filipino veterans the benefits entitled to them for their WWII service in the Philippines, including full US citizenship. Despite this, some Filipino WWII veterans still came to the United States and were able to eventually obtain full US citizenship through continued service with the US Armed Forces. Jose Calugas, who continued to serve in the US Army through the occupation of Okinawa, was one of them.

Despite the legal differences between US national and citizen, Filipino American History Month honors the service of both Filipino Americans and Filipinos for their service with the US Armed Forces during World War II. Citizen or otherwise, the service of Filipinos during the conflict is an integral component to commemorating Filipino American History Month. The original 2009 Congressional resolution that designated October as Filipino American History Month reads:

"Whereas Filipino-American servicemen and servicewomen have a longstanding history of serving in the Armed Forces, from the Civil War to the Iraq and Afghanistan conflicts, including the 250,000 Filipinos who fought under the United



States flag during World War II to protect and defend the United States”

In 2016, these same Filipino veterans were awarded the Congressional Gold Medal for their WWII service. The National WWII Museum is proud to honor the experiences of those Filipino American citizens and Filipinos who served on the battlefield and on the Home Front as a part of our national experience. You can learn more about this collective experience in the articles below and by visiting our campus.

For more information on the history of the Philippines from before, during, and after World War II, see Ricardo Jose’s article on Philippine independence.

By: **Andrew Good**

Andrew Good is the project manager at the Jenny Craig Institute for the Study of War and Democracy and obtained his Masters of Arts in History from the University of New Orleans in May 2022.

<https://www.nationalww2museum.org/war/articles/com-memorating-filipino-american-history-month>



Manny Pacquiao

Emmanuel Dapidran Pacquiao CLH born (December 17, 1978) is a Filipino politician and former professional boxer. Nicknamed “PacMan”, he is regarded as one of the greatest professional boxers of all time. He previously served as a Senator of the Philippines from 2016 to 2022.



THE PURPOSES OF ITALIAN-AMERICAN HERITAGE MONTH are educational and celebratory. Our goal is to inform the public about the contributions made by Italians and Italian-Americans to our civilization, especially in the arts, the humanities and the sciences, and to celebrate the impact that Italian culture and language have had and continue to have on our lives as Italian-Americans.

These purposes are realized by encouraging and supporting events and activities throughout the year, but principally during the month of October, that bring people of goodwill together to gain a greater appreciation for the roles played by Italians and Italian-Americans in shaping our civilization.

We view culture in its broadest sense to include an appreciation of the significance and value of the Italian and Latin languages, Italian and Italian-American history, art, architecture, agriculture, cuisine, fashion, film, government, industry, literature, music, religion, science, sport, and all those other aspects of life we view as part of culture. We also will endeavor to bring new perspectives to the lives and times of notable persons of Italian ancestry throughout the ages.

We are committed to be fair and accurate in our portrayals of peoples and events. We appreciate that in many cases persons of Italian or Italian-American ancestry who acquired great power, influence or wealth caused harm and anguish to others. We also take great pride in the knowledge that without the contributions of Italians and Italian-Americans the world as we know it might not exist, and our cultural life would be immeasurably poorer. And, we recognize that in many cases, especially with respect to certain historical figures, uncertainty exists about what judgment should be made about their conduct or the ideas they espoused. We believe that in all cases freedom of thought and expression must be respected, and we encourage vigorous debate about such matters.

In view of our purposes, we have a special obligation to encourage young people to participate in these events and activities because an awareness of cultural differences is an integral part of the educational process, and vital to an understanding that respect for the differences between individuals and groups is the bond that holds our society together. Thus, we believe that

the observance of Italian-American Heritage Month must be inclusive of all members of the community, and that the celebration of our cultural identity will serve to reaffirm the importance of celebrating the cultural identities of all other people.

<https://www.italianheritagemonth.com/mission.html>

THE ORIGINS OF A US GERMAN-AMERICAN HOLIDAY

Although German-speaking immigrants eventually became one of the dominant ethnic groups to populate the United States, they did not arrive in large numbers until relatively late in the emerging nation's history. Although Pennsylvania's Germantown colony, established in 1683, became the basis for the official German-American Day observance, Germantown was actually not very German in the beginning. Earlier a sprinkling of Germans arrived in the English colony of Jamestown in 1608 and 1620, but we don't even know their names.

Something that is often overlooked when discussing "German" immigration to the New World beginning in the 17th century is that there was in fact no nation called Germany at that time. (The Prussian state under Bismarck did not arise until 1871.) At that time the Realm of Sweden included Finland and Estonia, along with parts of today's Russia, Poland, Germany, and Latvia. Even in those days there was what the EU now calls "freedom of movement" across most of Europe. Many non-Germans attended "German" universities (with instruction in Latin, the language of academia). "German-trained" military officers often served in non-German armies and navies.

In the 17th and 18th centuries the area of Europe that we now call Germany consisted of numerous principalities, duchies, and kingdoms. Even the "Hessian" auxiliary troops (not mercenaries*) who fought on the British side in the Revolutionary War did not all come from the Landgraviate of Hesse-Kassel (Landgrafschaft Hessen-Cassel). An estimated 5,000 Hessian soldiers remained in America after the war. We prefer to use the term "German-speaking" for most of the early immigrants who came to America from that patchwork of various German-speaking sovereign places. Then there were also the Austrian and Swiss German-speakers.

*During the American War of Independence, a quarter of the British forces consisted of troops rented from German rulers. They served in the name and pay of their Hessian rulers. They were not hired mercenaries. Most, but not all, came from Hesse-Cassel and nearby Hesse-Hanau. So just how did German-American Day become an official annual US observance? The October 6th date goes back to

what is considered the first permanent German settlement in North America in 1683. As we shall see, the true history is a bit more complex.

GERMANS IN JAMESTOWN

The first German-speaking settlers in North America were part of the English settlement of Jamestown in the Colony of Virginia in 1608. These few craftsmen, glassmakers and carpenters, arrived in Jamestown a year after its founding in 1607. Unfortunately, about 80 percent of the Jamestown colonists died of starvation and disease in 1609 and 1610. Almost abandoned in 1610, after finally being resupplied, the colony managed to continue until 1699, when the new capital of Williamsburg replaced it. Soon after that, the Jamestown settlement withered away and passed into history.

More German and Polish craftspeople, including at least one German-Swiss geologist (probably named Wilhelm Waldi), arrived in Jamestown in October 1620. Though small in numbers, these craftspeople were key to helping the colony last as long as it did. In the end, poor planning and bad management doomed the Jamestown colony to failure. But notably the German glassmakers who had arrived in October 1608 built furnaces from scratch to produce sample glassware that was sent to England to demonstrate that, under more favorable conditions, the colony could have marketed goods to sell or trade across the Atlantic.

What is now considered the first permanent German settlement in North America did not happen for decades after Jamestown. But before that, in 1643, a Swedish venture on the banks of the Delaware River brought more German-speaking settlers to North America.

GERMANTOWN, PENNSYLVANIA

Under the leadership of German-born Franz Daniel Pastorius (1651-ca. 1720), the Germantown settlement became the first permanent German community in North America. At the time of its founding in 1683, Germantown was located on



43,000 acres of land, six miles north of Philadelphia. Germantown was first incorporated as a borough (village/town) in 1689. It did not become part of Philadelphia, now in the city's northwest area, until 1854, along with the adjacent German Township. The area today is mostly within the 19144 zip code.

Germantown was really not very German in the beginning. The 13 families with 33 members who arrived aboard the galleon Concord to settle in Germantown in October 1683 were mainly Dutch with some Swiss. These Mennonites and Quakers had relocated to Krefeld (near the Dutch border, then spelled Crefeld) and Kriegsheim (in Rhineland-Palatinate) some years prior to their journey to America to avoid religious persecution in the Dutch Republic and the Swiss Confederacy. Following an unpleasant 74-day Atlantic crossing from Rotterdam, the Germantown colonists arrived in the port of Philadelphia before spending a bitter winter and establishing a new community from scratch.

Their leader, Franz (Francis) Pastorius, who himself left his home in Windsheim in the German Duchy of Franconia to settle in Pennsylvania, would spend the rest of his life in Germantown. A lawyer and pastor by training, Pastorius would also play a role in Germantown's anti-slavery efforts. In April 1688, Pastorius and three fellow Quakers drafted a petition to abolish slavery and presented it to the Society of Friends in Germantown. Although the society did not immediately act on the petition, its ideas gradually gained acceptance in the Quaker communities of Pennsylvania. The Society of Friends officially condemned slavery in 1776. The Pennsylvania legislature established gradual emancipation of all slaves in the state in 1780, becoming the first free state in the Union.

When the Concord sailed into Philadelphia's harbor, the passengers were met by Pastorius and William Penn, the founder of Pennsylvania. Six weeks earlier, Pastorius had preceded the settlers to America to negotiate with Penn for Germantown's land. Although the Dutch language largely prevailed, by 1709 many of the Dutch families .

moved west, and more German immigrants began arriving in Germantown and Pennsylvania. Earlier, 54 German families who had accompanied Johan Printz to Fort Christina in New Sweden on the Delaware River (near present-day Wilmington). They and other German-speaking immigrants later resettled in and around Germantown.

THE FIRST GERMAN-AMERICAN DAY IN 1983

Now known as German-American Day, the original observance began simply as "German Day" on the occasion of the 200th anniversary of the founding of Germantown in 1883. Similar celebrations of German-American heritage arose in other areas of the US over time. With the outbreak of the Great War in 1914, the ensuing anti-German sentiment of the time, and the later entry of the US in what came to be known as World War One, the custom largely died out.



JOINT COMMEMORATIVE STAMPS

As the tricentennial of Germantown's founding approached in 1983, efforts were made to revive the German-American observance. People and organizations in the United States and the Federal Republic of Germany came together to revive the custom and give it national standing. Postal officials in both countries even worked together to issue joint commemorative postage stamps by the US Postal Service and the Deutsche Bundespost. Both the German and American stamps were based on a watercolor painting of the merchant ship Concord by the artist Richard Schlecht, but they had minor differences reflecting varying approaches to the engraving and printing process. (See the image below.) The first-day-of-issue ceremony in the United States took place in Germantown (in Philadelphia), Pennsylvania, on 29 April 1983, as part of a community celebration.

PRESIDENT REAGAN'S 1983 PROCLAMATION

To commemorate the "tricentennial anniversary year of German settlement in America" President Ronald Reagan proclaimed the first German-American Day on 6 October 1983. But it would take another four years for Congress to pass legislation making the October 6th date an official observance that every US president has recognized by proclamation every year since 1987.

The effort to reinstate "German Day" as German-American Day began in 1986. A national campaign and petition drive was begun. Indiana's Republican US Senator Richard ("Dick") Lugar (1932-2019) introduced a resolution, and in a bipartisan effort he also asked Democratic Senator Don Riegle of Michigan for support. Senator Lugar then supported the efforts of Ohio Representatives Lee Hamilton and Thomas Luken of Cincinnati, who introduced a similar resolution in the House.

In response to Congressional Joint Resolution 108, designating 6 October as German-American Day, the bill became Pub.L. 100-104, 101 Stat. 721 after President Reagan signed it on 18 August 1987. The president then issued a proclamation to this effect on 2 October 1987 in a formal ceremony in the White House Rose Garden, at which time he called on Americans to observe the day with appropriate ceremonies and activities. The practice of proclaiming October 6th as German-American Day has continued with succeeding presidents to the present day.

In 2012, Senator Lugar, partly of German heritage himself, was recognized by the Indiana German Heritage Society (IGHS) as the "Hoosier German-American of the Year" in recognition of his interest and help related to German and German-American causes over many years. Lugar served as a United States Senator from Indiana from 1977 to 2013, as chair of the Senate Foreign Relations Committee from 1985 to 1987 and from 2003 to 2007, and as the ranking member of the committee from 2007 until his departure in 2013.

German American Heritage Month

Although it is not an official national observance by law, much like Black History Month in February, German American Heritage Month is observed in October. Stemming from German-American Day on October 6th, the month is also related to Germantown's history and October 1683. Some American libraries promote October as a time to read books about German American history

and to learn more about notable German Americans.

The proposal for a German American Heritage Month first came in 1995 from German-American Joint Action Committee (GAJAK) that was formed with the main objective of promoting German-American events in Washington, D.C. and nationwide. The GAJAK was made up of the German American National Congress (Dank), the United German American Committee of the USA, and the Steuben Society of America. Based on other national heritage months devoted to various nationalities, such as Greek Americans (March), Italian Americans (October), and French Americans (July), the proposed German American Heritage Month would be in October, or from 15 September to 15 October.

But unlike Italian-American Heritage and Culture Month, also in October and legally established by Congress in 1989, the German heritage month proposal was never supported by law in the way that German American Day was in 1987. However, in 2013 the month of October was designated German American Heritage Month, an official state observance, by the Maryland General Assembly.

Nevertheless, informal observances of German American Heritage Month still take place in many areas with a German heritage history. Educational, social, and historical organizations use October to promote German American Heritage Month through traditional folk customs (Oktoberfest), biographical information (Adolph Coors, Albert Einstein, John Roebling), and other elements related to German-American ties, the German language and culture. In Canada, a similar observance is German Pioneers Day in Kitchener, Ontario (a city formerly named Berlin) and its Oktoberfest. German Pioneers Day is held on the day after Canada's Thanksgiving in October.

<https://www.german-way.com/history-and-culture/holidays-and-celebrations/holidays-and-celebrations-calendar/german-american-day-october-6/>

OCTOBER 2

International Day of Non-Violence

BACKGROUND

The life and leadership of Mahatma Gandhi Gandhi, who helped lead India to independence, has been the inspiration for non-violent movements for civil rights and social change across the world. Throughout his life, Gandhi remained committed to his belief in non-violence even under oppressive conditions and in the face of seemingly insurmountable challenges.

The theory behind his actions, which included encouraging massive civil disobedience to British law as with the historic Salt March of 1930, was that “just means lead to just ends”; that is, it is irrational to try to use violence to achieve a peaceful society. He believed that Indians must not use violence or hatred in their fight for freedom from colonialism.

DEFINITION OF NON-VIOLENCE



The principle of non-violence — also known as non-violent resistance — rejects the use of physical violence in order to achieve social or political change. Often described as “the politics of ordinary people”, this form of social struggle has been adopted by mass populations all over the world in campaigns for social justice.

Professor Gene Sharp, a leading scholar on non-violent resistance, uses the following definition in his publication, *The Politics of Nonviolent Action*:

“Nonviolent action is a technique by which people who reject passivity and submission, and who see struggle as essential, can wage their conflict without violence. Nonviolent action is not an attempt to avoid or ignore conflict. It is one response to the problem of how to act effectively in politics, especially how to wield powers effectively.”

While non-violence is frequently used as a synonym for pacifism, since the mid-twentieth century the term non-violence has been adopted by many movements for social change which do not focus on opposition to war.

One key tenet of the theory of non-violence is that the power of rulers depends on the consent of the population, and non-violence therefore seeks to undermine such power through withdrawal of the consent and cooperation of the populace.

There are three main categories of non-violence action:

- protest and persuasion, including marches and vigils;
- non-cooperation; and
- non-violent intervention, such as blockades and occupations.

<https://www.un.org/en/observances/non-violence-day>



OCTOBER 9

National Indigenous People's Day



ABOUT NATIONAL INDIGENOUS PEOPLES DAY

For generations, many Indigenous groups and communities have celebrated their culture and heritage on June 21 or around that time of year because of the significance of the summer solstice as the longest day of the year.

National Aboriginal Day, now National Indigenous Peoples Day, was announced in 1996 by then Governor General of Canada, Roméo LeBlanc, through the Proclamation Declaring June 21 of Each Year as National Aboriginal Day. This was the result of consultations and statements of support for such a day made by various Indigenous groups in 1982, the National Indian Brotherhood, now the Assembly of First Nations, called for the creation of National Aboriginal Solidarity Day.

In 1995, the Sacred Assembly, a national conference of Indigenous and non-Indigenous people chaired by Elijah Harper, called for a national holiday to celebrate the contributions of Indigenous Peoples also in 1995, the Royal Commission on Aboriginal Peoples recommended the designation of a National First Peoples Day

On June 21, 2017, the Prime Minister issued a statement announcing the intention to rename this day National Indigenous Peoples Day.

<https://www.rcaanc-cirnac.gc.ca/eng/1100100013718/1534874583157>

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OCTOBER 10

World Mental Health Day

WORLD MENTAL HEALTH DAY

Millions of people in the U.S. are affected by mental illness each year. It's important to measure how common mental illness is, so we can understand its physical, social and financial impact — and so we can show that no one is alone. These numbers are also powerful tools for raising public awareness, stigma-busting and advocating for better health care.

FAST FACTS

- **1 in 5** U.S. adults experience mental illness each year
- **1 in 20** U.S. adults experience serious mental illness each year
- **1 in 6** U.S. youth aged **6-17** experience a mental health disorder each year
- **50%** of all lifetime mental illness begins by age **14**, and 75% by age 24
- **Suicide is the 2nd leading cause of death among people aged 10-14**

Millions of people are affected by mental illness each year. Across the country, many people just like you work, perform, create, compete, laugh, love and inspire every day.

- **22.8%** of U.S. adults experienced mental illness in 2021 (57.8 million people). This represents **1 in 5** adults.
- **5.5%** of U.S. adults experienced serious mental illness in 2021 (**14.1** million people). This represents **1 in 20** adults.
- **16.5%** of U.S. youth aged **6-17** experienced a mental health disorder in 2016 (**7.7** million people)
- **7.6%** of U.S. adults experienced a co-occurring substance use disorder and mental illness in 2021 (**19.4** million people)

Annual prevalence of mental illness among U.S. adults, by demographic group:

- Non-Hispanic Asian: **16.4%**
- Non-Hispanic Native Hawaiian or Other Pacific Islander: **18.1%**
- Non-Hispanic Black or African American: **21.4%**
- Hispanic or Latino: **20.7%**
- Non-Hispanic White: **23.9%**
- Non-Hispanic American Indian or Alaska Native: **26.6%**

- Non-Hispanic mixed/multiracial: **34.9%**
- Lesbian, Gay or Bisexual: **50.2%**

Annual prevalence among U.S. adults, by condition:

- **Schizophrenia: <1%**
- **Obsessive Compulsive Disorder: 1.2%**
- **Borderline Personality Disorder: 1.4%**
- **Bipolar Disorder: 2.8%**
- **Posttraumatic Stress Disorder: 3.6%**
- **Major Depressive Episode: 8.3%**
- **Anxiety Disorders: 19.1%**

Having a mental illness can make it challenging to live everyday life and maintain recovery. Beyond the individual, these challenges ripple out through our



families, our communities, and our world.

PERSON

- People with depression have a 40% higher risk of developing cardiovascular and metabolic diseases than the general population. People with serious mental illness are nearly twice as likely to develop these conditions.
- 33.5% of U.S. adults with mental illness also experienced a substance use disorder in 2021 (19.4 million individuals)
- The rate of unemployment is higher among U.S. adults who have mental illness (7.4%) compared to those who do not (4.6%)
- High school students with significant symptoms of depression are more than twice as likely to drop out compared to their peers
- Students aged **6-17** with mental, emotional or behavioral concerns are 3x more

likely to repeat a grade.

FAMILY

- At least 8.4 million people in the U.S. provide care to an adult with a mental or emotional health issue
- Caregivers of adults with mental or emotional health issues spend an average of 32 hours per week providing unpaid care

COMMUNITY

- 21.1% of people experiencing homelessness in the U.S. have a serious mental health condition
- Among people in the U.S. under age 18, depressive disorders are the most common cause of hospitalization (after excluding hospitalization relating to pregnancy and birth)
- Among people in the U.S. aged **18-44**, psychosis spectrum and mood disorders account for nearly 600,000 hospitalizations each year
- **19.7%** of U.S. Veterans experienced a mental illness in 2020 (**3.9** million people)
- **9.6%** of Active Component service members in the U.S. military experienced a mental health or substance use condition in 2021
- Across the U.S. economy, serious mental illness causes \$193.2 billion in lost earnings each year

WORLD

Depression and anxiety disorders cost the global economy \$1 trillion in lost productivity each year. Depression is a leading cause of disability worldwide.

COMMON WARNING SIGNS OF MENTAL ILLNESS

Diagnosing mental illness isn't a straightforward science. We can't test for it the same way we can test blood sugar levels for diabetes. Each condition has its own set of unique symptoms, though symptoms often overlap.

IT'S OKAY TO TALK ABOUT SUICIDE

Thoughts of suicide can be frightening. But by reaching out for help or checking in with family and friends, we can avoid devastating outcomes.

Suicide is the **2ND** leading cause of death among people aged **10-14** and the 3rd leading cause of death among those aged

15-24 in the U.S.

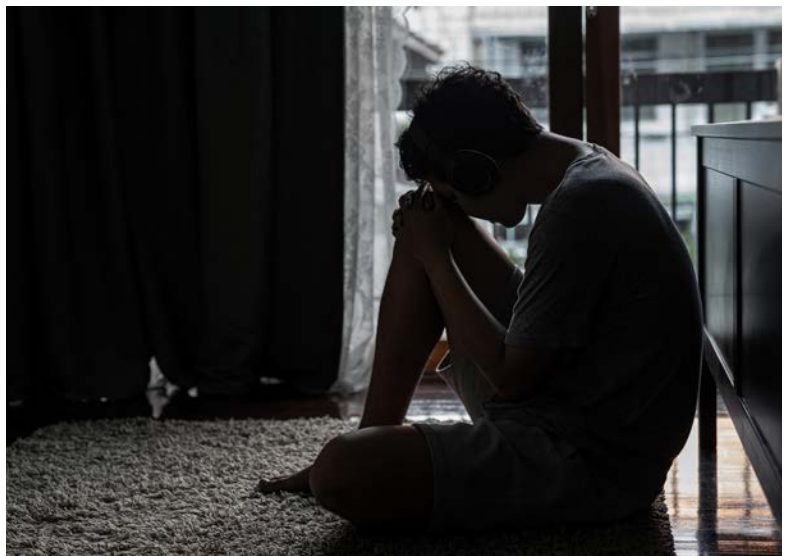
- Suicide is the **12th** leading cause of death overall in the U.S.
- **46%** of people who die by suicide had a diagnosed mental health condition
- **90%** of people who die by suicide may have experienced symptoms of a mental health condition, according to interviews with family, friends and medical professionals (also known as psychological autopsy)
- Annual prevalence of serious thoughts of suicide, high risk populations:
- U.S. Adults: annual average **4.8%**
- Native Hawaiian/Other Pacific Islander: **7.4%**
- Mixed/Multiracial: **8.2%**
- American Indian/Alaska Native: **8.5%**

YOUTH POPULATIONS

- Young adults aged 18-25: **13%**
- High school students: **22%**
- **LGBTQIA2S+** youth: **41%**
- Lesbian, gay and bisexual youth are nearly 4x more likely to attempt suicide than straight youth
- **79%** of people who die by suicide are male
- Transgender adults are nearly 9x more likely to attempt suicide at some point in their lifetime compared to the general population

If you or someone you know is struggling or in crisis, help is available. Call or text 988, or chat 988lifeline.org to reach the 988 Suicide & Crisis Lifeline.

2020 was a year of challenges, marked by loss and the uncertainty of the COVID-19 pandemic.



We must recognize the significant impact of the pandemic on our mental health—and the importance of increasing access to timely and effective care for those who need it.

- 1 in 15 U.S adults experienced both a substance use disorder and mental illness
- 12+ million U.S adults had serious thoughts of suicide
- 1 in 5 U.S adults report that the pandemic had a significant negative impact on their mental health
- 45% of those with mental illness
- 55% of those with serious mental illness
- Among people aged 12 and older who drink alcohol, 15% report increased drinking
- Among people aged 12 and older who use drugs, 10% report increased use
- Among U.S. adults who received mental health services:
- 17.7 million experienced delays or cancellations in appointments
- 7.3 million experienced delays in getting prescriptions
- 4.9 million were unable to access needed care
- 26.3 million U.S adults received virtual mental health services in the past year
- 34% of those with mental illness
- 50% of those with serious mental illness

YOUTH & YOUNG ADULTS

Youth and young adults experienced a unique set of challenges during the COVID-19 pandemic—isolation from peers, adapting to virtual learning, and changes to sleep habits and other routines.

We must recognize the significant impact of these experiences on young people's mental health—and the importance of providing the education, care and support they need.

- Among U.S. adolescents (aged 12-17):
- 1 in 6 experienced a major depressive episode (MDE)
- 3 million had serious thoughts of suicide
- 31% increase in mental health-related emergency department visits
- Among U.S. young adults (aged 18-25):
- 1 in 3 experienced a mental illness
- 1 in 10 experienced a serious mental illness
- 3.8 million had serious thoughts of suicide
- 1 in 5 young people report that the pandemic had a significant negative impact on their mental health

- 18% of adolescents
- 23% of young adults
- Nearly ½ of young people with mental health concerns report a significant negative impact
- 1 in 10 people under age 18 experience a mental health condition following a COVID-19 diagnosis
- Increased use of alcohol among those who drink:
- 15% of adolescents
- 18% of young adults
- Increased use of drugs among those who use:
- 15% of adolescents
- 19% of young adults

MENTAL ILLNESS AND THE CRIMINAL JUSTICE SYSTEM

People with mental illness deserve help, not handcuffs. Yet people with mental illness are overrepresented in our nation's jails and prisons. We need to reduce criminal justice system involvement and increase investments in mental health care.

CRIMINAL JUSTICE SYSTEM

- About 2 million times each year, people with serious mental illness are booked into jails.
- About 2 in 5 people who are incarcerated have a history of mental illness (37% in state and federal prisons and 44% held in local jails).
- 66% of women in prison reported having a history of mental illness, almost twice the percentage of men in prison.
- Nearly one in four people shot and killed by police officers between 2015 and 2020 had a mental health condition.
- Suicide is the leading cause of death for people held in local jails.
- An estimated 4,000 people with serious mental illness are held in solitary confinement inside U.S. prisons.

COMMUNITIES

- **70%** of youth in the juvenile justice system have a diagnosable mental health condition.
- Youth in detention are 10 times more likely to suffer from psychosis than youth in the community.
- About **50,000** veterans are held in local jails — **55%** report experiencing a mental illness.
- Among incarcerated people with a mental health condition, non-white individuals are more likely to go to solitary confinement, be injured, and stay longer in jail.

ACCESS TO CARE

- About 3 in 5 people (**63%**) with a history of mental illness do not receive mental health treatment while incarcerated in state and federal prisons.
- Less than half of people (**45%**) with a history of mental illness receive mental health treatment while held in local jails.
- People who have healthcare coverage upon release from incarceration are more likely to engage in services that reduce recidivism.

MENTAL HEALTH & ACCESS TO CARE IN RURAL AMERICA

People from all communities are affected by mental illness, but rural Americans often experience unique barriers to managing their mental health.

Among U.S. adults in nonmetropolitan areas, 2020:

- **21%** experienced mental illness
- **6%** experienced serious mental illness
- **13%** experienced a substance use disorder
- **5%** had serious thoughts of suicide
- Access To Treatment Is Severely Limited
- Among U.S adults in nonmetropolitan areas, 2020:
 - **48%** with a mental illness received treatment
 - **62%** with a serious mental illness received treatment
- Compared to suburban and urban residents, rural Americans:
 - Must travel 2x as far to their nearest hospital
 - Are 2x as likely to lack broadband internet, limiting access to telehealth
- 25+ Million rural Americans live in a Mental Health Professional Shortage Area, where there are too few providers to meet demand

SOME POPULATIONS FACE ADDITIONAL CHALLENGES

- **53%** of rural adults say the COVID-19 pandemic has affected their mental health
- **66%** of farmers and farmworkers
- **71%** of younger adults aged 18-34
- Many rural states have a postpartum depression rate higher than the national average of **13%:**
 - **21%** in Alabama
 - **22%** in Mississippi
 - **23%** in Arkansas
- Rural youth are at an increased risk of sui-

cide, but highly rural areas have fewer youth suicide prevention services



OCTOBER 11
National Coming Out Day

NATIONAL COMING OUT DAY

Coming Out Day was founded in 1988 by Richard Eichberg, a psychologist and Jean O'Leary, a gay rights activist, to raise awareness of the lesbian, gay, bisexual and transgender (LGBT) community and its civil rights movement. They chose October 11th to mark the anniversary of the second major National March on Washington for Lesbian and Gay Rights, which took place 1987. With estimates of half a million people participating, it was nearly five times the size of the first march in 1979. National Coming Out Day is observed throughout the U.S. and other countries around the world.

In February 2016, APA adopted the policy resolution, [“Resolution on Data About Sexual Orientation and Gender Identity.”](#) It is pertinent to National Coming Out Day because some national level surveys have begun to include demographic questions about sexual orientation. APA supports also including questions about gender identity and expression in such surveys. These questions present an important new way for sexual and gender minorities to come out and, for the first time, to become visible in survey data that inform federal funding and policy decisions that have wide ranging impact.

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APA RESOURCES ON COMING OUT

- [LGBTIA2S+ Youth Resources](#)
- Organized as a tool-kit to support implementation of the recommendations from the [Resolution on Gender and Sexual Orientation Diversity in Children and Adolescents in Schools](#).
- [Reducing Sexual Prejudice: The Role of Coming Out-What Coming Out as an LGBTIA2S+ Ally Taught Me](#)
- Blog post by Diana Popp, communications coordinator, Michigan Project for Informed Public Policy Public Interest.

PUBLIC INFORMATION BROCHURES

The brochure “Answers to Your Questions for a Better Understanding of Sexual Orientation & Homosexuality” is available in [English](#) (PDF, 127KB).

<https://www.apa.org/pi/lgbt/resources/coming-out-day>

OCTOBER 14

Women in Military Service for America Memorial Anniversary

OVERVIEW

Located at the entrance to Arlington National Cemetery, the memorial honors all women who have served courageously, selflessly and with dedication. The Military Women’s Memorial is the only major national memorial honoring all women who have defended America throughout history. Visitors are immediately impressed by beautiful views and the building’s Court of Valor with its reflecting pool and fountain. Every Memorial Day and Veterans Day, the Court of Valor is the site of formal military honors, and a woman from each military service tells her story and pays tribute to women who have served before.

This memorial is the only major one of its kind in the United States (and the world!) to showcase the service of women in the military, preserving moments and stories of military women from the Revolutionary War through the present. The structure features 16 exhibit alcoves

for permanent and rotating exhibits, as well as an interactive computerized register of female service members.

Affordable and accommodating venue with 197-seat theater, reception, conference and meeting areas.



NOVEMBER

NATIVE AMERICAN HERITAGE MONTH
CELEBRATE AMERICAN INDIAN AND ALASKA
NATIVE HERITAGE MONTH

NATIVE AMERICAN HERITAGE MONTH

Please see the Washington, DC, Virginia, and Maryland area events scheduled for the month of November by clicking the calendar link below. Don't forget to follow NCAI on Facebook and Twitter to keep updated during the month on events happening in and around the DC area. Have an event or story to share? Please email ncai-press@ncai.org.

ADDITIONAL RESOURCES:

[2016 Presidential Proclamation - Native American Heritage Month \(October 31, 2016\)](#)

Official Native American Heritage Month Website - www.nativeamericanheritagemonth.gov

November is Native American Heritage Month, or as it is commonly referred to, American Indian and Alaska Native Heritage Month.

The month is a time to celebrate rich and diverse cultures, traditions, and histories and to acknowledge the important contributions of Native people. Heritage Month is also an opportune time to educate the general public about tribes, to raise a general awareness about the unique challenges Native people have faced both historically and in the present, and the ways in which tribal citizens have worked to conquer these challenges.

NCAI participates in the DC Native Public Relations Roundtable, a group consisting of public relations professionals from national American Indian and Alaska Native organizations and agencies in the Washington, DC area. The group meets monthly to improve communication between groups and its primary function has been to create a more cohesive campaign for Native Heritage Month and to unify the month's schedule of events.



CELEBRATE AMERICAN INDIAN AND ALASKA NATIVE HERITAGE MONTH

America is a vast land of many cultures dating back thousands of years to the original inhabitants of the land. History, heritage, or culture of Native Americans, Alaska Natives, and Native Hawaiians are part of every national park and communities across the country today. This month is a time to celebrate rich and diverse cultures, traditions, and histories and to acknowledge the important contributions of Native people.

The Library of Congress, National Archives and Records Administration, National Endowment for the Humanities, National Gallery of Art, National Park Service, Smithsonian Institution and United States Holocaust Memorial Museum join in paying tribute to the rich ancestry and traditions of Native Americans.

For more information about this month and for ideas to share in your classroom (including virtual museum exhibits) please visit the Smithsonian's [Native Knowledge 360 site](https://nativeamericanheritagemonth.gov/) or <https://nativeamericanheritagemonth.gov/>.

<https://education.alaska.gov/information-exchange-blog/celebrate-american-indian-and-alaska-native-heritage-month>



NOVEMBER 1,2

DAY OF THE DEAD

By Logan Ward

Published October 14, 2022

Here's one thing we know: Día de los Muertos, or Day of the Dead, is not a Mexican version of Halloween.

Though related, the two annual events differ greatly in traditions and tone. Whereas Halloween embraces terror and mischief on the last night of October, Day of the Dead festivities unfold over the first two days of November in an explosion of color and life-affirming joy. Sure, the theme is death, but the point is to demonstrate love and respect for deceased family members. In towns and cities throughout Mexico, revelers don funky makeup and costumes, hold parades and parties, sing and dance, and make offerings to lost loved ones.

WHAT IS DAY OF THE DEAD?

Día de los Muertos, or Day of the Dead, is a celebration of life and death. While the holiday originated in Mexico, it is celebrated all over Latin America with colorful calaveras (skulls) and calacas (skeletons). Learn how the holiday started and the traditions that make it unique.

The rituals are rife with symbolic meaning. The more you understand about this feast for the senses, the more you will appreciate it. Here are 10 essential things you should know about Mexico's most colorful annual event. (See more stunning photos from Day of the Dead celebrations.)

1. THE HOLIDAY DATES BACK THOUSANDS OF YEARS.

Day of the Dead originated several thousand years ago with the Aztec, Toltec, and other Nahua people, who considered mourning the dead disrespectful. For these pre-Hispanic cultures, death was a natural phase in life's long continuum. The dead were still members of the community, kept alive in memory and spirit—and during Día de los Muertos, they temporarily returned to Earth.

Today's Día de los Muertos celebration is a mash-up of pre-Hispanic religious rites and Christian feasts. It takes place on November 1 and 2—All Saints' Day and

All Souls' Day on the Catholic calendar—around the time of the fall maize harvest.

2. IT HAS BEEN RECOGNIZED BY UNESCO.

Cultural heritage is not just monuments and collections of objects. The United Nations Educational, Scientific and Cultural Organization (UNESCO) says that cultural heritage also includes living expressions of culture—traditions—passed down from generation to generation.

In 2008, UNESCO recognized the importance of Día de los Muertos by adding the holiday to its list of Intangible Cultural Heritage of Humanity. Today Mexicans from all religious and ethnic backgrounds celebrate Día de los Muertos, but at its core, the holiday is a reaffirmation of Indigenous life.

5. ...ESPECIALLY THE CALAVERA CATRINA.

In the early 20th century, Mexican political cartoonist and lithographer José Guadalupe Posada created an etching to accompany a literary calavera. Posada dressed his personification of death in fancy French garb and called it Calavera Garbancera, intending it as social commentary on Mexican society's emulation of European sophistication. "Todos somos calaveras," a quote commonly attributed to Posada, means "we are all skeletons." Underneath all our manmade trappings, we are all the same.

In 1947 artist Diego Rivera featured Posada's stylized skeleton in his masterpiece mural "Dream of a Sunday Afternoon in Alameda Park." Posada's skeletal bust was dressed in a large feminine hat, and Rivera made his female and named her Catrina, slang for "the rich." Today, the calavera Catrina, or elegant skull, is the Day of the Dead's most ubiquitous symbol. ([Learn more about the dark history of the holiday's immortal icon.](#))

6. FAMILIES BRING FOOD TO THE DEAD.

You work up a mighty hunger and thirst traveling from the spirit world back to the realm of the living. At least that's the traditional belief in Mexico. Some families place their dead loved one's favorite meal on the altar. Other common offerings:

Pan de muerto, or bread of the dead, is a typical sweet bread (pan dulce), often featuring anise seeds and decorated with bones and skulls made from dough. The bones might be arranged in a circle, as in the circle of life. Tiny dough teardrops symbolize sorrow. (Read more about Pan de muerto.)

Sugar skulls are part of a sugar art tradition brought by

17th-century Italian missionaries. Pressed in molds and decorated with crystalline colors, they come in all sizes and levels of complexity.

Drinks to celebrate the holiday include pulque, a sweet fermented beverage made from the agave sap; atole, a thin warm porridge made from corn flour, with unrefined cane sugar, cinnamon, and vanilla added; and hot chocolate.

7. PEOPLE DRESS IN COSTUMES.

Day of the Dead is an extremely social holiday that spills into streets and public squares at all hours of the day and night. Dressing up as skeletons is part of the fun. People of all ages have their faces artfully painted to resemble skulls, and, mimicking the calavera Catrina, they don suits and fancy dresses. Many revelers wear shells or other noisemakers to amp up the excitement—and also possibly to rouse the dead and keep them close during the fun.

8. STREETS ARE DECORATED IN PAPEL PICADO.

You’ve probably seen this beautiful Mexican paper craft plenty of times in Mexican restaurants. The literal translation, pierced paper, perfectly describes how it’s made. Artisans stack colored tissue paper in dozens of layers, then perforate the layers with hammer and chisel points. Papel picado isn’t used exclusively during Day of the Dead, but it plays an important role in the holiday. Draped around altars and in the streets, the art represents the wind and the fragility of life.

9. MEXICO CITY HOSTS AN ICONIC PARADE.

Día de los Muertos is more popular than ever—in Mexico and, increasingly, abroad. For more than a dozen years, the New York-based nonprofit cultural organization Mano a Mano: Mexican Culture Without Borders has staged the city’s largest Day of the Dead celebration.

But the most authentic celebrations take place in Mexico. If you find yourself in Mexico City the weekend before Day of the Dead this year, make sure to stop by the grand parade where you can join in on live music, bike rides and other activities in celebration throughout the city.



NOVEMBER 9

WORLD FREEDOM DAY

WORLD FREEDOM DAY

Commemorate the fall of the Berlin Wall and the Iron Curtain on World Freedom Day and call for liberty everywhere through protest and political activism.

In many parts of the world, freedom is something that is taken for granted—the freedom to choose any religion we want (or no religion at all), the freedom to be in a relationship with the person we love, the freedom to travel...the list goes on. Unfortunately, there are many, many places in the world where these freedoms are not available to most people, who are forced to live empty, unfulfilling lives so the rulers of their countries don't have them thrown in jail or worse.

If you don't know what it means to be afraid to voice your opinion, then you can consider yourself very lucky to live in a place where liberty is a priority as well as a basic human right. And like all good things, liberty should be celebrated, and that's what World Freedom Day is all about.



LEARN ABOUT WORLD FREEDOM DAY

For a lot of people, it is crazy to think about a world without freedom. Many people have experienced freedom in all of their lives. However, for a lot of people, this is not the case, and so it is important that we understand this and that we look for ways to make changes.

World Freedom Day has been created in commemoration of the fall of the Berlin Wall. The date is not so much about the wall itself, but more about what it symbolized. The fall of this wall was the end of communism in both Central and Eastern Europe.

At the end of the Second World War, Germany was divided into two parts. There was West Germany and East Germany. The Soviet Union controlled East Germany. The French, British, and American occupied sectors of West Germany. After the Second World War, East Germany was declared a country of its own.

The living conditions between West and East Germany were considerably different when you consider completely different leadership styles. Economic conditions thrived in West Germany, where it was capitalist. However, in communist East Germany, the opposite happened. A lot of Germans defected to West Germany to try and get away from the difficult and challenging conditions that came with communist leadership.

This resulted in a monumental three million people leaving East Germany between the years of 1949 and 1961. As a consequence, the Soviet Union found itself in a very desperate position. They threatened using nuclear weapons so that they could overtake West Germany.

In 1961, barbed wire and concrete posts were erected by soldiers, creating a physical barrier between West and East Berlin. This happened during the night, with people in Berlin waking up in the morning to realize that they would not be able to go to the other side of the city, even if they had family or a job on the other side.

The 91-mile wall had minefields, watchtowers, electric fences, and other features installed overtime to make sure that no one could pass through it.

Travel restrictions from East Germany were greatly lowered in 1989 when a new leader took over. People were allowed to cross into West Berlin from East Berlin again. This resulted in thousands descending on the wall when they recognized the borders were not closed in 1989. They started to use hammers and chisels to chip the wall away, and it came down, piece-by-piece.

A year later, in 1990, Germany became a single state again, with the West and East sides of the country reunited. While the issue may seem resolved in Germany, this does not mean that freedom is not threatened. All over the world, there are tyrants that attempt to manipulate monetary sectors, threaten violence, or attempt to use other forms of power to gain control of different areas. That is why World Freedom Day is so important. We need to raise awareness about the different issues that are still happening around the world and fight for the people who need it the most.

HISTORY OF WORLD FREEDOM DAY

The World Freedom Day is a federal observance commemorating the fall of the Berlin Wall. The day commemorates the end of communism in Eastern and Central Europe and was designated in 2001 by President George W. Bush. It was created to celebrate the reunification of loved ones separated by the Iron Curtain and differing ideologies, and ultimately serves to acknowledge that the resolve of the masses can shift boundaries, break unfavorable resolutions and ultimately determine the type of leadership they desire so as to live in a freer, more fair society.

WORLD FREEDOM DAY TIMELINE

1917 OCTOBER

Revolution in Russia

Also referred to as the Bolshevik Revolution, this was the last phase of the Russian Revolution that eventually led the communist Soviets to power. Ultimately, this became a movement that took hold of governments in places big and small all over the globe.

1961

Berlin Wall is constructed

When Germany was divided into two parts following World War II, many people began fleeing from East Berlin to the West. To prevent this from continuing, the East Germans built a wall to keep these valuable citizens from defecting and to prevent their economy from collapsing.

1989

Berlin Wall 'falls'

As the cold war between communists and the rest of the world began to thaw out, it was announced in November 1989 that East Berliners would be allowed to cross over the border. No shots were fired and a huge party ensued at the wall. That weekend, more than

2 million people from East Berlin visited the west side of the city and it signaled the beginning of a change of regime.

1990

Berlin reunification is made official

While the wall had been torn down piece by piece, it took almost a year for the government to make it official. On October 3, 1990, the two sides of Berlin were again unified into one city and one government.

2001

World Freedom Day is first celebrated

Declared by then US President George W. Bush, World Freedom Day was created to commemorate the fall of the Berlin Wall on November 9, 1989. It also coincides with what some people refer to as Freedom Week (overlapping with American holiday, Veteran's Day) in honor of the "victory over communism".

Since then, former presidents Barack Obama and Donald Trump have also declared World Freedom Day as a national holiday in the US.

2019

Berlin celebrates anniversary

On November 9, 2019, Berliners were again ready to have a celebration! This World Freedom Day marked thirty years since the peaceful transfer of power in Berlin and all over Germany. The commemoration was meant to provide hope that "no wall will separate people ever again".

<https://www.daysoftheyear.com/days/world-freedom-day/>

IRON CURTAIN TRAIN

On March 5, 1946, Winston Churchill gave a speech declaring that an "iron curtain" had descended across Europe, pointing to efforts by the Soviet Union to block itself and its satellite states from open contact with the West.

KEY POINTS

The antagonism between the Soviet Union and the West that came to be described as the "iron curtain" had various origins, including events going back to the Russian Revolution of 1917,

disagreements during and immediately after WWII, and various

annexations of Eastern European nations by the Soviet Union.

The Iron Curtain specifically refers to the imaginary line dividing Europe between Soviet influence and Western influence, and symbolizes efforts by the Soviet Union to block itself and its satellite states from open contact with the West and non-Soviet-controlled areas.

On either side of the Iron Curtain, states developed their own international military alliances, namely the Warsaw Pact and NATO.

Physically, the Iron Curtain took the form of border defenses between the countries of Europe in the middle of the continent, most notably the Berlin Wall.

OVERVIEW

The Iron Curtain formed the imaginary boundary dividing Europe into two separate areas from the end of World War II in 1945 until the end of the Cold War in 1991. The term symbolized efforts by the Soviet Union to block itself and its satellite states from open contact with the West and non-Soviet-controlled areas. On the east side of the Iron Curtain were the countries connected to or influenced by the Soviet Union. On either side of the Iron Curtain, states developed their own international economic and military alliances:

Member countries of the Council for Mutual Economic Assistance and the Warsaw Pact, with the Soviet Union as the leading state

Member countries of the North Atlantic Treaty Organization (NATO) with the United States as the preeminent power

Physically, the Iron Curtain took the form of border defenses between the countries of Europe in the middle of the continent. The most notable border was marked by the Berlin Wall and its "Checkpoint Charlie," which served as a symbol of the Curtain as a whole.

BACKGROUND

The antagonism between the Soviet Union and the West that came to be described as the "iron curtain" had various origins.

The Allied Powers and the Central Powers backed the White movement against the Bolsheviks during the 1918–1920 Russian Civil War, a fact not forgotten by the Soviets.

A series of events during and after World War II exacerbated tensions, including the Soviet-German pact during the first two years of the war leading to subsequent invasions, the perceived delay of an amphibious invasion

of German-occupied Europe, the western Allies' support of the Atlantic Charter, disagreement in wartime conferences over the fate of Eastern Europe, the Soviets' creation of an Eastern Bloc of Soviet satellite states, western Allies scrapping the Morgenthau Plan to support the rebuilding of German industry, and the Marshall Plan.

In the course of World War II, Stalin determined to acquire a buffer area against Germany, with pro-Soviet states on its border in an Eastern bloc. Stalin's aims led to strained relations at the Yalta Conference (February 1945) and the subsequent Potsdam Conference (August 1945). People in the West expressed opposition to Soviet domination over the buffer states, leading to growing fear that the Soviets were building an empire that might threaten them and their interests.

Nonetheless, at the Potsdam Conference, the Allies assigned parts of Poland, Finland, Romania, Germany, and the Balkans to Soviet control or influence. In return, Stalin promised the Western Allies he would allow those territories the right to national self-determination. Despite Soviet cooperation during the war, these concessions left many in the West uneasy. In particular, Churchill feared that the United States might return to its prewar isolationism, leaving the exhausted European states unable to resist Soviet demands.

IRON CURTAIN SPEECH

Winston Churchill's "Sinews of Peace" address of March 5, 1946, at Westminster College, used the term "iron curtain" in the context of Soviet-dominated Eastern Europe:

"From Stettin in the Baltic to Trieste in the Adriatic an 'Iron Curtain' has descended across the continent. Behind that line lie all the capitals of the ancient states of Central and Eastern Europe. Warsaw, Berlin, Prague, Vienna, Budapest, Belgrade, Bucharest and Sofia; all these famous cities and the populations around them lie in what I must call the Soviet sphere, and all are subject, in one form or another, not only to Soviet influence but to a very high and in some cases increasing measure of control from Moscow."

Churchill mentioned in his speech that regions under the Soviet Union's control were expanding their leverage and power without any restriction. He asserted that to put a brake on this phenomenon, the commanding force of and strong unity between the UK and the U.S. was necessary.

Much of the Western public still regarded the Soviet Union as a close ally in the context of the recent defeat of Nazi Germany and of Japan. Although not well received at the time, the phrase iron curtain gained popularity as a

shorthand reference to the division of Europe as the Cold War strengthened. The Iron Curtain served to keep people in and information out, and people throughout the West eventually came to accept the metaphor.

Stalin took note of Churchill's speech and responded in Pravda (the official newspaper of the Communist Party of the Soviet Union) soon afterward. He accused Churchill of warmongering, and defended Soviet "friendship" with eastern European states as a necessary safeguard against another invasion. He further accused Churchill of hoping to install right-wing governments in eastern Europe to agitate those states against the Soviet Union. Andrei Zhdanov, Stalin's chief propagandist, used the term against the West in an August 1946 speech:

"Hard as bourgeois politicians and writers may strive to conceal the truth of the achievements of the Soviet order and Soviet culture, hard as they may strive to erect an iron curtain to keep the truth about the Soviet Union from penetrating abroad, hard as they may strive to belittle the genuine growth and scope of Soviet culture, all their efforts are foredoomed to failure."



IRON CURTAIN: The Iron Curtain depicted as a black line. Warsaw Pact countries on one side of the Iron Curtain appear shaded red; NATO members on the other shaded blue; militarily neutral countries shaded gray. The black dot represents Berlin. Yugoslavia, although communist-ruled, remained largely independent of the two major blocs and is shaded green. Communist Albania broke off contacts with the Soviet Union in the early 1960s, aligning itself with the People's Republic of China after the Sino-Soviet split; it appears stripe-hatched with grey.

NOVEMBER 11

VETERANS DAY/ARMISTICE DAY

ABOUT VETERANS DAY

Nov. 5, 2018 | By Katie Lange
U.S. Department of Defense

Veterans Day is a well-known American holiday, but there are also a few misconceptions about it — like how it's spelled or whom exactly it celebrates. To clear some of that up, here are the important facts you should know.

VETERANS DAY DOES NOT HAVE AN APOSTROPHE.

A lot of people think it's "Veteran's Day" or "Veterans' Day," but they're wrong. The holiday is not a day that "belongs" to one veteran or multiple veterans, which is what an apostrophe implies. It's a day for honoring all veterans — so no apostrophe needed.

Veterans Day is NOT the Same as Memorial Day.

A lot of Americans get this confused, and we'll be honest — it can be a little annoying to all of the living veterans out there.

Memorial Day is a time to remember those who gave their lives for our country, particularly in battle or from wounds they suffered in battle. Veterans Day honors all of those who have served the country in war or peace — dead or alive — although it's largely intended to thank living veterans for their sacrifices.

It was originally called Armistice Day, commemorating the end of World War I.

World War I officially ended when the Treaty of Versailles was signed on June 28, 1919. However, the fighting ended about seven months before that when the Allies and Germany put into effect an armistice on the eleventh hour of the eleventh day of the eleventh month.

For that reason, Nov. 11, 1918, was largely considered the end of "the war to end all wars" and dubbed Armistice Day. In 1926, Congress officially recognized it as the end of the war, and in 1938, it became an official holiday, primarily a day set aside to honor veterans of World War I.

But then World War II and the Korean War happened, so on June 1, 1954, at the urging of veterans service organizations, Congress amended the commemoration yet again by changing the word "armistice" to "veterans" so the day would honor American veterans of all wars.



For a while, Veterans Day's date was changed, too, and it confused everybody.

Congress signed the Uniform Holiday Bill in 1968 to ensure that a few federal holidays — Veterans Day included — would be celebrated on a Monday. Officials hoped it would spur travel and other family activities over a long weekend, which would stimulate the economy.

For some inexplicable reason, the bill set Veterans Day commemorations for the fourth Monday of every October.

On Oct. 25, 1971, the first Veterans Day under this new bill was held. We're not sure why it took three years to implement, but not surprisingly, there was a lot of confusion about the change, and many states were unhappy, choosing to continue to recognize the day as they previously had — in November.

Within a few years, it became pretty apparent that most U.S. citizens wanted to celebrate Veterans Day on Nov. 11, since it was a matter of historic and patriotic significance. So on Sept. 20, 1975, President Gerald Ford signed another law (Public Law 94-97), which returned the annual observance to its original date starting in 1978.

Other countries celebrate it, too, in their own ways.

World War I was a multinational effort, so it makes sense that our allies also wanted to celebrate their veterans on Nov. 11. The name of the day and the types of commemorations differ, however.

Canada and Australia both call Nov. 11 “Remembrance Day.” Canada’s observance is pretty similar to our own, except many of its citizens wear red poppy flowers to honor their war dead. In Australia, the day is more akin to our Memorial Day.

Great Britain calls it “Remembrance Day,” too, but observes it on the Sunday closest to Nov. 11 with parades, services and two minutes of silence in London to honor those who lost their lives in war.

<https://www.defense.gov/News/Feature-Stories/story/article/1675470/5-facts-to-know-about-veterans-day/>

NOVEMBER 11

INTERNATIONAL DAY FOR TOLERANCE

INTERNATIONAL DAY FOR TOLERANCE

In 1996, the UN General Assembly (by resolution 51/95) invited UN Member States to observe the International Day for Tolerance on 16 November, with activities directed towards both educational establishments and the wider public. You can learn more from the International Day for Tolerance website, and also read a message for the 2015 observance of the day from the Secretary-General Ban Ki-moon below:

Message from the Secretary-General, Ban Ki-moon

The call to practice tolerance was written into the identity of the United Nations 70 years ago. Today, in a world buffeted by turbulence and change, the Charter’s summons remains a vital touchstone for our work.

People are more connected - but this does not mean there is more understanding.

Societies are ever more diverse – but intolerance is growing in many places. Sectarian tensions can be found at the heart of many conflicts, with the rise of violent extremism, massive human rights violations, and cultural cleansing. And the biggest crisis of forced displacement since the Second World War has spawned hatred and xenophobia against refugees and others.

Tolerance is much more than passively accepting the other. It brings obligations to act, and must be taught, nurtured and defended. Tolerance requires investment by States in people, and in the fulfilment of their full potential through education, inclusion and opportunities. This means building societies founded on respect for human rights, where fear, distrust and marginalization are supplanted by pluralism, participation and respect for differences.

This is the message of the International Day of Tolerance – reflected in the UNESCO Declaration of Principles on Tolerance, adopted in 1995. This same idea animates the International Decade for the Rapprochement of Cultures (2013-2022), which is being led forward by UNESCO across the world.

On the International Day of Tolerance, let us recognize the mounting threat posed by those who strive to divide, and let us pledge to forge a path defined by dialogue, social cohesion and mutual understanding.

<https://www.un.org/en/academic-impact/international-day-tolerance-16-november>



NOVEMBER 20

TRANSGENDER DAY OF REMEMBRANCE

A time to honor the memory of those whose lives have been lost in acts of anti-transgender violence. Transgender Day of Remembrance is an opportunity for communities to come together and remember transgender and gender-nonconforming people who have been murdered, often very brutally, for challenging ideas about what it means to be male or female, or something else. It is an opportunity not only to pause to remember those we have lost, but to help raise awareness about the persistent stigma and discrimination experienced by this community, and to help do something about it. Around the world, communities have planned vigils to come together and remember those who have died in the past year. [The International Transgender Day of Remembrance](#) website has information about event locations and also lists scores of the many trans men and women who lost their lives so far in 2016. APA has made significant contributions to help meet the need, most recently through the adoption of the August 2015 [“Guidelines for Psychological Practice with Transgender and Gender Nonconforming People”](#) (PDF, 616.32KB) intended to help professionals and others better understand the lifespan development, stigma, discrimination and barriers to care faced by transgender and gender nonconforming people. Additional APA resources for psychologists, students and the general public include the following:

- Online CE course, [Foundations for Psychological Practice with Transgender & Gender Nonconforming Clients](#), providing basic information about trans-affirmative approaches to research, supervision and clinical work (1 credit).
- [“Report by the Task Force on Gender Identity and Gender Variance,”](#) a six-member task force spent more than two years reviewing the scientific literature, as well as APA policies regarding transgender issues. It was also charged with developing recommendations for education, professional training and further research into transgenderism, and proposing how APA can best meet the needs of psychologists and students who identify

as transgender or gender-variant.

- [The Resolution on Transgender, Gender Identity and Gender Expression Nondiscrimination](#) calls on APA to: support legal and social recognition of transgender individuals consistent with their gender identity and expression; support the provision of adequate and medically necessary treatment for transgender and gender-variant people; recognize the benefit and necessity of gender transition treatments for appropriately evaluated individuals; call on public and private insurers to cover these treatments.
- Public information brochure, [“Answers to your Questions About Transgender People, Gender Identity and Gender Expression,”](#) now available in [English](#) (PDF, 206KB),
- The [Div. 44 Committee for Transgender People and Gender Diversity](#) has created the [“Fact Sheet: Gender Diversity and Transgender Identity in Adolescents”](#) (PDF, 130KB) and the [“Fact Sheet: Gender Diversity and Transgender Identity in Children”](#) (PDF, 75KB).

If there is an event in your community, go. Allies in this struggle are critical and we would love to hear about your experience. Whether there is an event in your community or not, consider how you can help spread the word about APA’s educational resources — and that is something that can be done any day of the year.

[MORE INFORMATION ON TRANSGENDER IDENTITY ISSUES IN PSYCHOLOGY](#)

DECEMBER 1

WORLD AIDS DAY

WORLD AIDS DAY AT CDC

CDC works together with several other agencies and groups to observe World AIDS Day in the U.S. and globally. We provide resources to country offices and partner organizations to raise awareness of HIV among people worldwide and encourage them to get tested and know their prevention options.

HISTORY OF WORLD AIDS DAY

Two World Health Organization public information officers started World AIDS Day in 1988 as an international day for global health. World AIDS Day is an opportunity for people worldwide to unite in the fight against HIV, to show support for people living with HIV, and to commemorate those who have died from an AIDS-related illness. It’s also reserved as a day to bridge new and effective programs and policies across different sectors around

HIV/AIDS. Every year, United Nations agencies, federal agencies, and societies from across the globe join together to campaign around specific themes related to HIV. To learn more about the History of World AIDS Day and see all the previous themes, visit [UNAIDS World AIDS day](#).

WHAT IS WORLD AIDS DAY?

World AIDS Day is observed on December 1 each year. It is a day of solidarity for people around the world who are affected by HIV. This is a day for voices to unite by sharing experiences, remembering those lost, and standing together in the fight against HIV. While great strides have been made over the four decades since the first known reported cases of AIDS, this disease remains a public health challenge. World AIDS Day is an opportunity for every community and each individual to honor the more than 32 million people who have died worldwide from AIDS-related illness. For more information on World AIDS Day, visit [UNAIDS World AIDS day](#).

WORLD AIDS DAY PARTNER PAGES

[HIV.gov](#)

[Substance Abuse and Mental Health Services Administration \(SAMHSA\)](#)

[National Institutes of Health](#)

[United States President's Emergency Plan for AIDS Relief \(PEPFAR\)](#)

[UNAIDS](#)

[World Health Organization](#)

[United Nations](#)

RESOURCES

[Let's Stop HIV Together](#)

[AtlasPlus](#)

[Includes CDC's domestic HIV surveillance data](#)

[Fulfilling America's Promise to End the HIV/AIDS Pandemic by 2030 \[PEPFAR\]](#)

DECEMBER 2

INTERNATIONAL DAY FOR THE ABOLITION OF SLAVERY

INTERNATIONAL DAY FOR THE ABOLITION OF SLAVERY

Every year on December 2nd, the International Day for the Abolition of Slavery draws attention to slavery that still exists in the world. This day also focuses on the eradication of contemporary slavery.

Many Americans think of slavery as something from history. This type of slavery involved the ownership and forced labor of African Americans. The country put an end to this type of slavery in 1865.

#AbolitionOfSlaveryDay

Unfortunately, however, slavery still exists. Today, modern slavery and human trafficking is a billion-dollar business. Global profits are believed to exceed \$150 billion. According to the United Nations, slavery traps over 40 million people around the world. Modern slavery victimizes one in four children, globally. Additionally, victims of modern slavery experience unimaginable suffering.

The primary forms of modern slavery include:

- Forced labor – involves migrant workers who work in domestic servitude, agriculture, and the food and garment industry. Forced labor also includes prostitution.
- Child labor – involves children used for economic exploitation. It also includes any instance when work deprives children of their childhood or interferes with their ability to attend school.
- Trafficking – involves recruiting, transporting, forcing, or coercing individuals to exploit them in some way. It usually refers to prostitution but also includes labor, slavery, or servitude.

Vulnerable groups in society are usually targeted for modern slavery. These groups include tribal minorities, indigenous peoples, and those who belong in a low caste. Victims also include those who can't fight back. These victims are children, women, and those with mental illness or physical disability.



DECEMBER 2

INTERNATIONAL DAY FOR PEOPLE WITH
DISABILITY

TRANSFORMATIVE SOLUTIONS FOR INCLUSIVE DEVELOPMENT: THE ROLE OF INNOVATION IN FUELING AN ACCESSIBLE AND EQUITABLE WORLD

Disability inclusion is an essential condition to upholding human rights, sustainable development, and peace and security. It is also central to the promise of the 2030 Agenda for Sustainable Development to leave no one behind. The commitment to realizing the rights of persons with disabilities is not only a matter of justice; it is an investment in a common future.

able Development to “leave no one behind”, it is crucial for governments, public and private sectors to collaboratively find innovative solutions for and with persons with disabilities to make the world a more accessible and equitable place.

THE UNITED NATIONS DISABILITY INCLUSION STRATEGY

When launching the United Nations Disability Inclusion Strategy in June 2019, the Secretary-General stated that the United Nations should lead by example and raise the Organization’s standards and performance on disability inclusion—across all pillars of work, from headquarters to the field.

The United Nations Disability Inclusion Strategy provides the foundation for sustainable and transformative progress on disability inclusion through all pillars of the work of the United Nations. Through the Strategy, the United Nations system reaffirms that the full and complete realization of the human



The complex and interconnected crises facing humanity today, including the shocks resulting from the COVID-19 pandemic, the war in Ukraine and other countries, a tipping point in climate change, all pose humanitarian challenges of an unprecedented nature, as well as threats to the global economy.

Most often, in moments of crisis, people in vulnerable situations such as persons with disabilities are the most excluded and left behind. In line with the central premise of the 2030 Agenda for Sustain-

rights of all persons with disabilities is an inalienable, integral and indivisible part of all human rights and fundamental freedoms.

In October 2021, the Secretary-General submitted his second report on steps taken by the UN system to implement the UN Disability Inclusion Strategy in 2020. Given the impact of the COVID-19 on persons with disabilities, the report also contains a brief reflection on disability-inclusive COVID-19 response and recovery.

Virtual meeting : 5 December 2022, 9.00 am – 12.00 pm (New York Time)

The 2022 global observance to commemorate the International Day of Persons with Disabilities will be around the

overarching theme of innovation and transformative solutions for inclusive development, covering in three different interactive dialogues the following thematic topics:

- Innovation for disability inclusive development in employment (SDG8): Linkages between employment, knowledge and skills required to access employment in an innovative, rapidly changing technological landscape to all.
- Innovation for disability inclusive development in reducing inequality (SDG10): Innovations, practical tools and good practices to reduce inequalities in both public and private sectors, which are disability inclusive and interested in promoting diversity in the workplace.
- Innovation for disability inclusive development: Sport as an exemplar case: a sector where all of these aspects coalesce; sport as a good practice example and a site of innovation, employment and equity.

Each interactive dialogue will be 40 minutes long.

[Concept note](#) | [Register for the event](#)

(The deadline to register is 30 November 2022 by midnight, New York time)

<https://www.un.org/en/observances/day-of-persons-with-disabilities>

DECEMBER 10

INTERNATIONAL HUMAN RIGHTS DAY

In 1791, the U.S. Bill of Rights was passed. These articles specify what rights belong to the people and cannot be taken away.¹

In 1948, the United Nations General Assembly adopted the Universal Declaration of Human Rights. (Article 1):” All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. (Article 27 1.): Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.”

In 1990, the Americans with Disabilities Act was signed into law. This law affirms the rights of all people, regardless of disabilities, and was designed

to provide access in employment, public services and accommodations and telecommunications. The ADA has forced state governments who housed “mentally ill” to recognize the inherent dignity and rights of this population.

In Massachusetts, the Department of Developmental Services “provides supports for individuals with intellectual and developmental disabilities including Autism Spectrum Disorder to enhance opportunities to become fully engaged members of their community.”

We’ve come a long way
Here at Venture, our mission is to empower and enrich the people we support.

Timothy Pollard-Waldron
September 6, 2023

Resources:
Trainer in the Learning and Development Department

1; (https://en.wikipedia.org/wiki/Code_of_Hammurabi#cite_note-FOOTNOTERoth1995a134-68)

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WHAT IS CHANUKKAH?

Info you need about Chanukah

Hanukkah (Chanukah) is the Jewish eight-day, wintertime “festival of lights,” celebrated with a nightly menorah lighting, special prayers and fried foods.

The Hebrew word [Chanukah](#) means “dedication,” and is thus named because it celebrates the rededication of the Holy Temple (as you’ll read below). Also spelled Hanukkah (or variations of that spelling), the Hebrew word is actually pronounced with a guttural, “kh” sound, kha-nu-kah, not tcha-new-kah.

WHEN IS CHANUKAH?

Chanukah begins on the eve of Kislev 25 and continues for eight days. On the civil calendar, it generally coincides with the month of December. Chanukah 2023 runs from Dec. 7-Dec. 15

[View \(and print\) a Chanukah calendar](#)

WHAT CHANUKAH COMMEMORATES

In the second century BCE, the Holy Land was ruled by the Seleucids (Syrian-Greeks), who tried to force the people of Israel to accept Greek culture and beliefs instead of mitzvah observance and belief in G-d. Against all odds, a small band of faithful but poorly armed Jews, led by Judah the Maccabee, defeated one of the mightiest armies on earth, drove the Greeks from the land, reclaimed the Holy Temple in Jerusalem and rededicated it to the service of G-d.

When they sought to light the Temple’s [Menorah](#) (the seven-branched candelabrum), they found only a single cruse of olive oil that had escaped contamination by the Greeks. Miraculously, they lit the menorah and the one-day supply of oil lasted for eight days, until new oil could be prepared under conditions of ritual purity.

To commemorate and publicize these miracles, the sages instituted the festival of Chanukah.

[Read the full story of Chanukah.](#)

HOW CHANUKAH IS OBSERVED

At the heart of the festival is the nightly menorah lighting. The menorah holds nine flames, one of which is the shamash (“attendant”), which is used to kindle the other eight lights. On the first night,

we light just one flame. On the second night, an additional flame is lit. By the eighth night of Chanukah, all eight lights are kindled.

On Friday afternoon, care must be taken to light the menorah before Shabbat candles are lit, and the following evening they are to be kindled only after Shabbat has ended.

Special blessings are recited, often to a traditional melody, before the menorah is lit, and traditional songs are sung afterward.

A menorah is lit in every household (or even by each individual within the household) and placed in a doorway or window. The menorah is also lit in synagogues and other public places. In recent years, thousands of jumbo menorahs have cropped up in front of city halls and legislative buildings, and in malls and parks all over the world.

We recite the special Hallel prayer daily, and add V’Al HaNissim in our daily prayers and in the Grace After Meals, to offer praise and thanksgiving to G-d for “delivering the strong into the hands of the weak, the many into the hands of the few ... the wicked into the hands of the righteous.”

[Read the full menorah-lighting guide.](#)

[Learn what to expect at a public menorah lighting.](#)

[Purchase your own beautiful menorah.](#)

DECEMBER 26

KWANZAA

Dr. Maulana Karenga, professor and chairman of Black Studies at California State University, Long Beach, created Kwanzaa in 1966. [After the Watts riots](#) in Los Angeles, Dr. Karenga searched for ways to bring African Americans together as a community. He founded US, a cultural organization, and started to research African “first fruit” (harvest) celebrations. Karenga combined aspects of several different harvest celebrations, such as those of the Ashanti and those of the Zulu, to form the basis of the week-long holiday.

KWANZAA HISTORY

The name Kwanzaa is derived from the phrase “matunda ya kwanza” which means “first fruits” in Swahili. Each family celebrates Kwanzaa in its own way, but celebrations often include songs and dances, African drums, storytell-

ing, poetry reading, and a large traditional meal. On each of the seven nights, the family gathers and a child lights one of the candles on the Kinara (candleholder), then one of the seven principles is discussed. The principles, called the Nguzo Saba (seven principles in Swahili) are values of African culture which contribute to building and reinforcing community among African-Americans. Kwanzaa also has seven basic symbols which represent values and concepts reflective of African culture. An African feast, called a Karamu, is held on December 31.

Did you know? The seven principles, or Nguzo Saba, are a set of ideals created by Dr. Maulana Karenga. Each day of Kwanzaa emphasizes a different principle.

The candle-lighting ceremony each evening provides the opportunity to gather and discuss the meaning of Kwanzaa. The first night, the black candle in the center is lit (and the principle of umoja/unity is discussed). One candle is lit each evening and the appropriate principle is discussed.

READ MORE: 5 THINGS YOU MAY NOT KNOW ABOUT KWANZAA

SEVEN PRINCIPLES

The seven principles, or Nguzo Saba are a set of ideals created by Dr. Maulana Karenga. Each day of Kwanzaa emphasizes a different principle.

UNITY:UMOJA (OO-MO-JAH)

To strive for and maintain unity in the family, community, nation, and race.

SELF-DETERMINATION: Kujichagulia (koo-gee-cha-goo-LEE-yah)

To define ourselves, name ourselves, create for ourselves, and speak for ourselves.

COLLECTIVE WORK AND RESPONSIBILITY: Ujima (oo-GEE-mah)

To build and maintain our community together and make our brother's and sister's problems our problems and to solve them together.

Cooperative Economics: Ujamaa (oo-JAH-mah)
To build and maintain our own stores, shops, and other businesses and to profit from them together.

Purpose: Nia (nee-YAH)

To make our collective vocation the building and

developing of our community in order to restore our people to their traditional greatness.

CREATIVITY: Kuumba (koo-OOM-bah)

To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

FAITH: IMANI (EE-MAH-NEE)

To believe with all our heart in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle.

SEVEN SYMBOLS

The seven principles, or Nguzo Saba, are a set of ideals created by Dr. Maulana Karenga. Each day of Kwanzaa emphasizes a different principle.

MAZAO, THE CROPS (FRUITS, NUTS, AND VEGETABLES)

Symbolizes work and the basis of the holiday. It represents the historical foundation for Kwanzaa, the gathering of the people that is patterned after African harvest festivals in which joy, sharing, unity, and thanksgiving are the fruits of collective planning and work. Since the family is the basic social and economic center of every civilization, the celebration bonded family members, reaffirming their commitment and responsibility to each other. In Africa, the family may have included several generations of two or more nuclear families, as well as distant relatives. Ancient Africans didn't care how large the family was, but there was only one leader – the oldest male of the strongest group. For this reason, an entire village may have been composed of one family. The family was a limb of a tribe that shared common customs, cultural traditions, and political unity and were supposedly descended from common ancestors. The tribe lived by traditions that provided continuity and identity. Tribal laws often determined the value system, laws, and customs encompassing birth, adolescence, marriage, parenthood, maturity, and death. Through personal sacrifice and hard work, the farmers sowed seeds that brought forth new plant life to feed the people and other animals of the earth. To demonstrate their mazao, celebrants of Kwanzaa place nuts, fruit, and vegetables, representing work, on the mkeka.

MKEKA: PLACE MAT

The mkeka, made from straw or cloth, comes directly from Africa and expresses history, culture, and tradition. It symbolizes the historical and traditional foundation for us to stand on and build our lives because

today stands on our yesterdays, just as the other symbols stand on the mkeka. In 1965, James Baldwin wrote: “For history is not merely something to be read. And it does not refer merely, or even principally, to the past. On the contrary, the great force of history comes from the facts that we carry it within us, are consciously controlled by it in many ways, and history is literally present in all that we do. It could scarcely be otherwise, since it is to history that we owe our frames of reference, our identities, and our aspirations.” During Kwanzaa, we study, recall, and reflect on our history and the role we are to play as a legacy to the future. Ancient societies made mats from straw, the dried seams of grains, sowed and reaped collectively. The weavers took the stalks and created household baskets and mats. Today, we buy mkeka that are made from Kente cloth, African mud cloth, and other textiles from various areas of the African continent. The mishumaa saba, the vibunzi, the mazao, the zawadi, the kikombe cha umoja, and the kinara are placed directly on the mkeka.

VIBUNZI: EAR OF CORN

The stalk of corn represents fertility and symbolizes that through the reproduction of children, the future hopes of the family are brought to life. One ear is called vibunzi, and two or more ears are called mihindi. Each ear symbolizes a child in the family, and thus one ear is placed on the mkeka for each child in the family. If there are no children in the home, two ears are still set on the mkeka because each person is responsible for the children of the community. During Kwanzaa, we take the love and nurturance that was heaped on us as children and selflessly return it to all children, especially the helpless, homeless, loveless ones in our community. Thus, the Nigerian proverb “It takes a whole village to raise a child” is realized in this symbol (vibunzi), since raising a child in Africa was a community affair, involving the tribal village, as well as the family. Good habits of respect for self and others, discipline, positive thinking, expectations, compassion, empathy, charity, and self-direction are learned in childhood from parents, from peers, and from experiences. Children are essential to Kwanzaa, for they are the future, the seed bearers that will carry cultural values and practices into the next generation. For this reason, children were cared for communally and individually within a tribal village. The biological family was ultimately responsible for raising its own children, but every person in the village was responsible for the safety and welfare of all the children.

with two primary purposes: to re-create symbolically the sun’s power and to provide light. The celebration of fire through candle burning is not limited to one particular group or country; it occurs everywhere. Mishumaa saba are the seven candles: three red, three green and one black. The back candle symbolizes Umoja (unity), the basis of success, and is lit on December 26. The three green candles, representing Nia, Ujima, and Imani, are placed to the right of the Umoja candle, while the three red candles, representing Kujichagulia, Ujamaa, and Kuumba, are placed to the left of it. During Kwanzaa, one candle, representing one principle, is lit each day. Then the other candles are relit to give off more light and vision. The number of candles burning also indicate the principle that is being celebrated. The illuminating fire of the candles is a basic element of the universe, and every celebration and festival includes fire in some form. Fire’s mystique, like the sun, is irresistible and can destroy or create with its mesmerizing, frightening, mystifying power.

Mishumaa saba’s symbolic colors are from the red, black and green flag (bendara) created by [Marcus Garvey](#). The colors also represent African gods. Red is the color of Shango, the Yoruba god of fire, thunder, and lightning, who lives in the clouds and sends down his thunderbolt whenever he is angry or offended. It also represents the struggle for self-determination and freedom by people of color. Black is the people, the earth, the source of life, representing hope, creativity, and faith and denoting messages and the opening and closing of doors. Green represents the earth that sustains our lives and provides hope, divination, employment, and the fruits of the harvest.

KINARA: THE CANDLEHOLDER

The kinara is the center of the Kwanzaa setting and represents the original stalk from which we came: our ancestry. The kinara can be shape – straight lines, semicircles, or spirals – as long as the seven candles are separate and distinct, like a candelabra. Kinaras are made from all kinds of materials, and many celebrants create their own from fallen branches, wood, or other natural materials. The kinara symbolizes the ancestors, who were once earthbound; understand the problems of human life; and are willing to protect their progeny from danger, evil, and mistakes. In Af-

rican festivals, the ancestors are remembered and honored. The mishumaa saba are placed in the kinara.

KIKOMBE CHA UMOJA: THE UNITY CUP

The kikombe cha umoja is a special cup that is used to perform the libation (tambiko) ritual during the Karamu feast on the sixth day of Kwanzaa. In many African societies libation are poured for the living dead whose souls stay with the earth they tilled. The Ibo of Nigeria believe that to drink the last portion of a libation is to invite the wrath of the spirits and the ancestors; consequently, the last part of the libation belongs to the ancestors. During the Karamu feast, the kikombe cha umoja is passed to family member and guests, who drink from it to promote unity. Then, the eldest person present pours the libation (tambiko), usually water, juice, or wine, in the direction of the four winds – north, south, east, and west – to honor the ancestors. The eldest asks the gods and ancestors to share in the festivities and, in return, to bless all the people who are not at the gathering. After asking for this blessing, the elder pours the libation on the ground and the group says “Amen.” Large Kwanzaa gatherings may operate just as communion services in most churches, for which it is common for celebrants to have individual cups and to drink the libation together as a sign of unity. Several families may have a cup that is specifically for the ancestors, and everyone else has his or her own. The last few ounces of the libation are poured into the cup of the host or hostess, who sips it and then hands it to the oldest person in the group, who asks for the blessing.

ZAWADI: GIFTS

When we celebrate Imani on the seventh day of Kwanzaa, we give meaningful zawadi (gifts) to encourage growth, self-determination, achievement, and success. We exchange gifts with members of our immediate family, especially the children, to promote or reward accomplishments and commitments kept, as well as with our guests. Handmade gifts are encouraged to promote self-determination, purpose, and creativity and to avoid the chaos of shopping and conspicuous consumption ing



the December holiday season. A family may spend the year making kinaras or may create cards, dolls, or mkekas to give to their guests. Accepting a gift implies a moral obligation to fulfill the promise of the gift; it obliges the recipient to follow the training of the host. The gift cements social relationships, allowing the receiver to share the duties and the rights of a family member. Accepting a gift makes the receiver part of the family and promotes Umoja.

Excerpted from the book: The Complete Kwanzaa Celebrating Our Cultural Harvest. Copyright 1995 by Dorothy Winbush Riley. Reprinted with permission from Harper-Perennial, a division of HarperCollins Publishers, Inc. All rights reserved.

<http://www.history.com/topics/holidays/kwanzaa-history>

IN HONOR OF THE DAY OF THE DEAD (DIA DE LOS MUERTOS), TODAY'S RECIPE IS:

MEXICAN TAMALES



Made by placing a variety of different fillings inside of a corn husk and steaming it, tamales are a ubiquitous Mexican dish, but the specifics can vary greatly by location. Aguirre notes that in Michoacán, people eat uchepos (corn tamales) and corundas (triangular tamales). In the southern state of Chiapas, tamales are filled with grasshoppers, which are used in myriad ways in Mexican cooking.

Jinich says that growing up in Mexico City, she primarily ate chicken and salsa verde tamales around the holiday.

Along with the corn drink atole (which we'll touch on shortly), tamales are regularly eaten during the long nights that come during Día de los Muertos celebrations.

WHAT IS A TAMALES?

Tamales are a traditional Mexican dish made with a corn based dough mixture that is filled with various meats or beans and cheese. Tamales are wrapped and cooked in corn husks or banana leaves, but

they are removed from the husks before eating. Try them served with pico de gallo on top and a side of guacamole and rice.

While making tamales is a process (made very fun with multiple people to help stuff and wrap them!), it's really simple, so don't be intimidated! There are just two main elements; the dough, and the filling.

- The dough, called "masa" is spread on the corn husk. The corn husks do not get eaten, they are just used to envelope the dough and filling of the tamale which gets cooked inside.

- The filling. You can fill the tamales with meat or beans and cheese. Find my favorite filling options below!



INGREDIENTS:

MASA HARINA: I like the Maseca brand which is a common brand found in the Mexican aisle at the grocery store.

BROTH: Beef, chicken or vegetable will work. If using my red chili pork tamale filling, use the leftover broth from the cooked pork.

BAKING POWDER

SALT

CUMIN

LARD: lard is used in truly authentic Mexican tamales (and it has less saturated fat than butter)! You can find it in the Mexican aisle at the grocery store, or online. Shortening would work as a substitute.

DRIED CORN HUSKS: 8 ounce package

How to Make Tamales, Step-by-step:

1. **Soak the corn husks.** Place corn husks in a bowl of very hot water for 30 minutes or until softened.

2. **Prepare desired filling.** You'll need about 3 ½-4 cups of filling for one batch of tamale dough. Some filling options include:

- Salsa verde chicken: 3 ½ cups cooked, shredded chicken mixed with 16 ounce can salsa verde (I like herdez brand)
- Bean and cheese: 15 oz can refried beans and 1 ½ cups shredded mozzarella cheese

- Red chili pork: 1 recipe red chili pork
3. Make the masa dough: In a large bowl, use an electric mixer to beat the lard and 2 tablespoons of broth until fluffy, about 3-5 minutes. Combine the masa flour, baking powder, salt, and cumin in a medium bowl; stir into the lard mixture and beat well with an electric mixer. Add the broth, little by little to form a very soft dough. Beat on high speed



for several minutes. The dough should spread like creamy peanut butter and be slightly sticky. Cover the mixing bowl with a damp paper towel, to keep the dough from drying out.

4. Assemble the tamales:

Lay a corn husk, glossy side up, on the counter with the wide end at the top. Scoop about ¼ cup of dough onto the top, center of the corn husk. Lay a piece of plastic wrap over the dough and use your hands to press and spread the masa into a thin layer, about ¼ inch thick. Keep the dough spread along the top half of the corn husk to allow plenty of room to fold the bottom husk up, when it's time.

Place 1-2 tablespoons of desired filling in a line down the center of the dough. (You don't want too much filling).

Fold-in one long side of the husk over the filling. Fold in the other long side, overlap-



ping the first (like folding a brochure). Fold the bottom of the husk up. Optional: Tear a long strip from an edge of one of the soaked corn husks and use it to tie the tamale, to hold it together.

5. **Tie the tamales (optional):** Tying the tamales can help you differentiate them if making more than one filling. However, you don't have to tie a corn husk string around them to secure them, as they will hold together without it, stacked upright, side-by-side in the pot.

6. Cook on the stove-top or Instant Pot:

Add water to the bottom of your stove-top steamer or Instant Pot pressure cooker. (About 1 cup for IP and a few cups for a steamer rack.) Lay a few extra corn husks on the bottom rack to keep the tamales from falling through and any boiling water from directly touching them.



Place tamales standing upright, with the open end up, just tightly enough to keep them standing. If using a steamer, lay a few soaked corn husks or a wet towel over the top of the tamales before closing the lid.

Steamer: Bring water to a boil and once boiling, reduce to a simmer and steam for 1 to 2 hours (or even longer, depending on how many you're making). Check them after 1 hour. (In Mexico they would often place a coin at the bottom of the steamer and when the coin started to tap in the pot you know the water was low and you needed to add more.)



Instant Pot: Cook on Manual/High Pressure for 25 minutes. Allow pressure to naturally release for 10 minutes, and then quick release.

FREEZING AND REHEATING INSTRUCTIONS:

To freeze tamales: I love making a big batch of tamales to keep in the freezer for busy nights. To freeze them, allow the cooked tamales to cool completely, then stick them

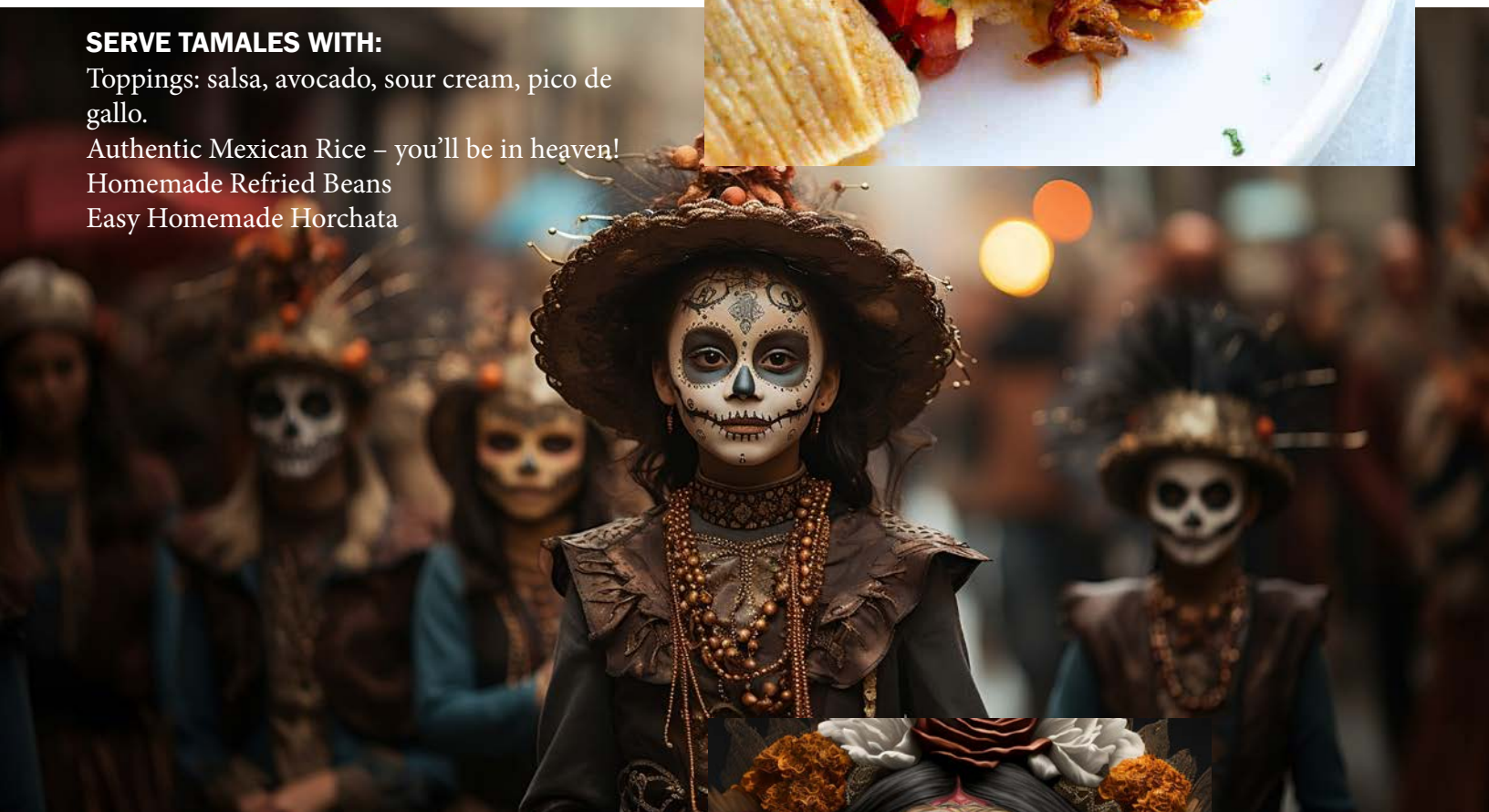
SERVE TAMALES WITH:

Toppings: salsa, avocado, sour cream, pico de gallo.

Authentic Mexican Rice – you'll be in heaven!

Homemade Refried Beans

Easy Homemade Horchata



DO YOU WANT TO BE PART OF A DYNAMIC TEAM THAT SPONSORS DIVERSITY, EQUITY AND INCLUSION AT VENTURE COMMUNITY SERVICES; INC.

Together Venture Inclusion Diversity Equity

As part of our continuing commitment to ensure all Venture employees feel included and supported, our TogetherVenture program will consist of the following:

AWARENESS DAYS

Various days throughout the year will be highlighted to promote education and awareness of differing groups of people.

FORUMS AND TRAINING PROGRAMS

- We commit to providing education to all of our staff
- Venture has partnered with African Bridge Network and Simmons University for a comprehensive study: *Pathways to Leadership Among Foreign-Born and Native-Born Human Services Workers: Equity and Inclusion*
- Employees are encouraged to participate in our Bias Training
- Virtual and in person forums and employee discussion groups will be held as a resource to address concerns with diversity and inclusion that may be effecting them

MENTORSHIP PROGRAM

Our mentorship program will ensure all employees have the tools and knowledge to advance their careers.

WE WANT TO HEAR FROM YOU

Do you have suggestions on improving or enhancing your work environment in regards to inclusion, diversity and equity?

Please reach out to us at together@venturecs.org

FOR MORE INFORMATION, VISIT [VENTURECS.ORG](http://venturecs.org)

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Together
Venture

Diversity
Equity
Inclusion

together@venturecs.org