

ACTOR: Giancarlo Esposito seeks to empower growth through art

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who run the behind-the-scenes of what’s going on.”

The seeds of Giancarlo’s creative endeavors were planted early on in his childhood through exposure to the arts via his parents: his mother worked as an opera singer and his father, a stage-hand technician.

Specifically, he recalled his mother’s at-home efforts to perfect her craft, practicing facial contortions in the mirror to balance the strain of

belting and facial composure. He added that music — jazz, opera, rock ‘n’ roll and blues, specifically — always flowed through his home and further cemented his interest in the arts.

“Due to that upbringing I knew all ways that there was a creative seed inside of me,” Esposito said. “Being in a theater, being backstage, watching my mother go on and all and going to art galleries and hearing poetry obviously filled my life up with this creative element that allowed my imagination to soar.”

Throughout the event, Esposito

sewed each topic matter with an introspective thread, fostering an inward-looking conversation that preached what he encouraged students to put into practice.

Answering a question related to his ability to efficiently portray antagonists with a controlled menace, Esposito said that it requires confidence that stems from taking ownership for one’s actions, good and bad, which allows being “comfortable with the chaos.”

He also emphasized the importance of leaving space, demonstrating

the power of silence by basking in it, guiding a room of more than 500 to dead silence.

“It’s filled with infinite power. It’s filled with the music of the universe. It’s filled with the infinity of you,” Esposito said, adding that this space is what enables his characters to sustain their controlled conduct.

Despite his line of work paving the way for levels of self-actualization, Esposito said that because of his upbringing — growing up in a different time and raised by an old-school Italian father — his mindfulness about

other people is something his daughters have aided him in expanding.

However, this growth is not a subject material he spoke of with embarrassment, hailing an embrace of change throughout the event, encapsulated by a mantra.

“I am, I will, I can,” Esposito told the audience to repeat with him. “You’re organic, you’re original, you’re special. There’s a reason that you’ve been put here to have this interaction and to be in service not only to each other but to the world.”



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Giancarlo Esposito speaks on his career and the lessons learned throughout it..



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Esposito arouses applause and cheers from the audience on Thursday.

Native students discover their ancestral heritage

NOAH SCHERSON
Staff Writer

The smell of fresh sage filled the Inter-Tribal Student Council’s teal-painted room in McCarthy Hall, welcoming visitors to a space covered with colorful tapestries, a bookshelf with Native American memorabilia and freshly harvested sage wrapped in red string.

Dating back to a small group of students in the 1970s, the ITSC continues a long legacy for the Native American and Indigenous community at Cal State Fullerton.

The Inter-Tribal Student Council is a student organization that organizes events and builds a community for all people from Turtle Island, a term used by many Native American and Indigenous people to refer to North and South America. They strive to provide students of Indigenous descent with a space to explore cultural identities and practices.

ITSC is funded under Associated Students through the Association for Intercultural Awareness, a funding department for all cultural clubs on campus. With that funding, they provide materials and tools for people to reconnect with their culture.

Although the Native American community at CSUF is a small one, it is one that cares deeply about its heritage.

“We will bring people from different tribes that actually help people with lineage,” said Rosalina Camacho, ITSC’s advisor who has been in the role since 2000.

All students are welcome at the ITSC, regardless if they are of Native American descent or just curious about the culture.

“We are welcoming and accepting to anyone who has any Indigenous heritage or association,” said Sean



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Members of the Inter-Tribal Student Council help students to find their way back to their indigenous roots and create community for them.

Garcia, the treasurer for ITSC. “We also welcome allies as well.”

The longhouse room serves as a meeting point for the community, its name carrying deep cultural significance for Native American tribes, and where they host an array of events. From movie watch parties to craft workshops, they give students opportunities to reconnect with their Indigenous heritage, which can be difficult to do alone.

“It’s unfortunate that a lot of native people have a restriction to access culturally appropriate attire, culturally appropriate artwork,” Garcia said. “I think that’s why a lot of people come to us; we provide these things for them at no cost.”

On top of their smaller events,

they host larger ones like powwows to perform the cultural dances of students’ different tribes.

Modern-day powwows have a history stretching into the 19th century, evolving from “Grass Dance” warrior reenactments from the Great Plains region to a large gathering of various tribes as a result of the reservation system.

“Powwow dancing is considered very, very special,” said Kenya Perezgil, president of ITSC graduating this spring. “In a way for Urban Natives and Traditional Natives, it doesn’t matter that person’s background, to come together and just rejoice within the community.”

Urban Natives refers to Native American people who live off the

reservation, according to Camacho.

“I think about the Native Americans who were separated from family, and they were brought to California and housed in LA,” said Perezgil.

Being further away from the larger Native community can make it difficult for Urban Natives to connect with their culture outside of reservations, heightening the importance of events like powwows.

ITSC’s powwows have been a success, but Camacho said that the school and community expected them too often. This made the ITSC feel pressured, so they switched their model to focus on their community.

“That’s not the only thing we are.

We are more than just powwows, we are more than just us wearing and dancing and looking pretty for your pictures,” Camacho said. “(The students) started doing more smaller, more intimate, more gatherings, more wanting to connect individually.”

Garcia shed light on what being a Native American means to him and others in his community. While assimilation has caused his family to lose their true identity, he is persistent in becoming more in touch with his ancestry.

“(It means) being part of a long, long line of persistence, of returning to who my family is, who we were and are and the strengths that come with that.”