



freshmen disorientation iii

a publication of the global justice project



the freshmen disorientation

Boston College freshmen, your disorientation begins here. This is a free resource provided to you by the Global Justice Project with the purpose of offering and nurturing an alternative perspective of your experience at Boston College. In these pages you will find important information that you did not receive during your official, administration- designed summer orientation.

As you will quickly discover, every part of your life in school—from the price of your books to your personal dorm life, from the availability of classes to the diversity of the professors that will teach them—is all tightly controlled by a small number of mostly-white and mostly-male administrators. As students we have virtually no say in our own lives. The administration would prefer that we accept this grossly undemocratic system and forget times of student empowerment.

We can't let that happen, so read the first section to learn what has really gone down on campus over the past couple years. In reading this you will learn not only of the struggles of the marginalized at Boston College but also in the global community through first hand accounts from GJP members.

The second section provides you with alternative, progressive, and radical resources to utilize in developing a critical understanding of society. Over the past several years, BC students have compiled extensive lists of recommended courses, books, movies, magazines, and blogs.

the global justice project

The Global Justice Project was born in 1999 at the "Battle of Seattle"—an enormous anti-corporate globalization protest of the people that brought the World Trade Organization (WTO) to its knees. A group of Boston College students and faculty who took part in the demonstrations returned to BC and formed the Global Justice Project to educate and advocate for justice and democracy on campus and off.

Seven years later, the Global Justice Project is Boston College's largest education and action organization of the progressive left. We work to create a community of educational, political, and social thought—one that brings together liberals and radicals, activists and scholars, students, faculty, and workers. We have a vision of a just and democratic society, where the people have control of the decisions that affect them and the resources to which they are dependent. And of course our vision is both global and local—we work to make BC a model for society, in which the people—the students, faculty, and workers—make the important decisions instead of a few detached and unrepresentative administrators. Through education and direct action, we seek to affect just and democratic change at every level of economic, political, and social organization. In putting forth a progressive agenda whose methods embody a vision of justice and democracy, we hope to promote the active participation of students in the creation of a movement to build a society free from war, poverty, oppression, and economic exploitation.

We are a consensus-based and non-hierarchical organization committed to participatory democracy, meaning that all members have an equal say in forming agendas, plans, and tactics. Being a member of GJP does not entail a political obligation or ideological adherence. There are no cards to carry, registers to sign, or dues to pay. If you consider yourself a member of the Global Justice Project, then you are a member. We ask only that you participate in our struggle for democracy and justice on campus and off. Join us.

**GJP meets every-other monday at 6pm in McGuinn, 3rd Floor Lounge
(check website and GJP listserv for exact dates)**

**all students welcome
power to the students**

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The whole history of the progress of human liberty shows that all concessions, yet made to her august claims, have been born of earnest struggle. The conflict has been exciting, agitating, all-absorbing, and for the time being putting all other tumults to silence. It must do this or it does nothing. If there is no struggle, there is no progress. Those who profess to favor freedom, and yet depreciate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightening. They want the ocean without the awful roar of its many waters. This struggle may be a moral one, or it may be a physical one, or it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what a people will submit to, and you have found out the exact amount of injustice and wrong which will be imposed upon them; and these will continue 'til they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress. Men may not get all they pay for in this world, but they must pay for all they get. If we ever get free from all the oppressions and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and, if needs be, by our lives and the lives of others.

-frederick douglass-

bc honors lies and torture

Generally, Boston College announces its graduation speaker during the earlier weeks of April, but last semester was quite the exception. The BC community was forced to wait until the end of the month for the final decision amid flying rumors. Finally, during the last week of April 2006, BC announced the commencement speaker for that year—none other than Secretary of State Condoleezza Rice, one of the chief architects of the Iraq War. The moment that choice was made public, the storm began brewing among BC students, parents, faculty, Jesuits, alumni, and community activists who were enraged at Boston College's decision to honor Condoleezza Rice with an invitation to speak at commencement and receive an honorary degree from BC. It was a shocking and hectic state of affairs (as the BC community was frantically brainstorming ways to convince BC to rescind its invitation with only three weeks left) when two Theology professors took the center stage in this heated debate and began what became a nationally-recognized, campus-wide movement to resist honoring Condoleezza Rice. Their letter to the University, which received more than 150 faculty signatures reads, in part, as follows:

We, the undersigned members of the faculty at Boston College, strongly disagree with the decision of the university's leadership to grant Condoleezza Rice an honorary Doctor of Laws degree and to invite her to address the 2006 commencement. On the levels of both moral principle and practical moral judgment, Secretary Rice's approach to international affairs is in fundamental conflict with Boston College's commitment to the values of the Catholic and Jesuit traditions and is inconsistent with the humanistic values that inspire the university's work.

On the level of practical judgment, Rice helped develop and implement the strategic policies that have guided the United States in the tragic war in Iraq. Pope John Paul II and the United States Catholic bishops opposed initiating this war on ethical grounds. We also believe the policies that have shaped the war's ongoing conduct cannot be justified in light of the moral values of the Catholic tradition or the norms of international law.

...We object to Boston College honoring Condoleezza Rice at its 2006 commencement. Doing so contradicts the university's Catholic, Jesuit, and humanistic identity.

Fr. David Hollenbach's and Fr. Kenneth Himes' letter opposes honoring Secretary Rice on the basis of Catholic and Jesuit teachings and is significant because leaders in the Church itself were reclaiming the Catholic identity [see article on censorship] of Boston College in the name of peace and social justice.

Shortly after the faculty petition began to gain momentum, a faculty coalition formed and students started to mobilize quickly around this issue. Students started an online petition for members of the BC community who opposed honoring Condoleezza Rice, which gained over 1,600 signatures in only a few short weeks. A letter circulated by the faculty stated that, "Rice has actively promulgated deceptions that led this country into an illegal and immoral war in Iraq. Her role in administration activities that involve torture, deception, and detentions occurring outside the rule of law is far from admirable. The awarding of a Doctorate of Laws is thus inappropriate." In the online petition, students declared that, "While we are not in favor of censorship, we feel that the gift of an honorary degree extends beyond the limits or invocation of free speech and into the realm of acclamation and endorsement by Boston College." Furthermore, many students and faculty members felt that this form of endorsement ran completely contrary to the integrity and dignity of our university. Together, BC community members organized a highly publicized rally on May 8, 2006 in O'Neill Plaza, where more than 20 individuals spoke out against BC's invitation to Dr. Rice. The University Administration's reluctance to consider the requests from the broad coalition opposing Rice underscored the hypocrisy displayed by Boston College administration as it selectively chose which Catholic teachings to uphold (ones opposing the GLBT community, for example) and which teachings to ignore.

Students and faculty were further angered by the rationale presented as justification for Secretary Rice's visit and receipt of an honorary degree: her status as an African-American woman. Boston College spokesperson Jack Dunn argued to the Washington Times that Dr. Rice is worthy of emulation because "she is an individual who overcame racism in the segregated South to aspire to leadership positions in education, diplomacy and public service." In response, student leaders of the AHANA (African-American, Hispanic, Asian, and Native American) community called attention to the university's lack of commitment to racial justice.



bc honors lies and torture

Students highlighted the lack of diversity at some of the highest levels of Boston College, which currently have less than five tenured faculty of color and a fully endowed Nelson Chair that was left vacant for more than ten years. In a letter to the University Administration, they “ask that the BC administration stop touting Secretary Rice’s race and gender as justification for her invitation. We ask that the BC administration stop mistaking tokenism for diversity and start taking action in addressing the many concerns of the AHANA community.”

On May 12, 2006, Steven Almond, then adjunct professor of English at BC, wrote an open letter of resignation published in the Boston Globe titled “Condoleezza Rice at Boston College? I Quit.” He began with:

“Dear Father Leahy,

I am writing to resign my post as an adjunct professor of English at Boston College. I am doing so – after five years at BC, and with tremendous regret – as a direct result of your decision to invite Secretary of State Condoleezza Rice to be the commencement speaker at this year’s graduation.”

Some of the criticisms he stated regarding Rice included the fact that “she has lied to the American people knowingly, repeatedly, often extravagantly over the past five years, in an effort to justify a pathologically misguided foreign policy. The public record of her deceptions is extensive. During the ramp-up to the

Iraq war, she made 29 false or misleading public statements concerning Iraq’s weapons of mass destruction and links to Al Qaeda, according to a congressional investigation by the House Committee on Government Reform.” If prior to this some members of the BC community saw this movement as a small cry or a fringe view, Professor Almond’s resignation displayed the gravity of the situation and the opportunity BC had in front of it to make a powerful statement about U.S. foreign policy, the war in Iraq, and integrity. While the broad coalition of students, faculty, alumni, and parents hoped the administration would reconsider their decision, it became increasingly clear that the coalition would need to plan for a peaceful, yet powerful, action to take place on graduation day.



On May 22, 2006 hundreds of Boston College students and faculty members demonstrated against the awarding of an honorary Doctorate of Laws degree to Secretary of State Condoleezza Rice. In an effort to show their disapproval, students and faculty stood silently and turned their backs while Dr. Rice was awarded her honorary degree by University President William Leahy, SJ. Parti-

cipants proceeded to hold signs saying “Not In Our Name” while Dr. Rice spoke. Hundreds of faculty members remained standing during the speech. In addition to the actions of concerned students and faculty, parents and other audience members showed their solidarity with the students and faculty by standing, holding signs, and wearing peace armbands and stickers that were distributed in the days leading to graduation.

Additionally, Boston area activists made their voices heard to Condoleezza Rice and Boston College. Outside the gates of BC, community members held a protest rally while the commencement was occurring. Also, community activists dropped a large banner from the stadium stands that read: “Boston College Honors Lies and Torture...” While this sign was confiscated after several minutes, it was a powerful message asking BC to be accountable for the decisions it makes in honoring individuals.

Jessica Woodward, a student demonstrator and graduating senior in the College of Arts and Sciences said, “after four years of Jesuit, Catholic education, I have learned that standing up for peace and justice is not something to do just when it is convenient or when it fits in your schedule, but it is a lifestyle and a full-time commitment. That is why I feel the need to make my voice heard on a day that is supposed to be one of celebration.” Although Condoleezza Rice may have spoken at commencement, she herself was even forced to recognize the opposition to her in her speech. And although Boston College may have failed to uphold the values of social justice and moral responsibility in this instance by awarding her with an honorary degree, it will always be known that the BC community did not stand idly by; students, faculty, staff, and alumni were loud and clear.

a recent history of glbt issues @ boston college

Boston College Gay, Lesbian, Bisexual, and Transgender (GLBT) issues, like race issues, have historically been difficult and uphill battles with the university administration. Whether it is official recognition of a GLBT student organization, tenure and hiring of gay and lesbian faculty, the addition of the words "sexual orientation" in the University's non-discrimination policy, a GLBT resource center, a GLBT dance and fundraiser, or GLBT art, the university has at one time or another resisted. It would be inaccurate to suggest that this is entirely due to BC being a Catholic institution, as the GLBT community at other leading Catholic and Jesuit universities has not encountered such obstacles. Some members of the administration, especially those at the top, remain ignorant of the needs of the GLBT community. In 2002, Boston College embarrassingly appeared at number two (out of 345) in the Princeton Review's list of American colleges and universities where an "alternative lifestyle was not an alternative." BC's ranking has fluctuated over the past several years, and finally after the dedicated efforts of BC GLBT students, staff, and faculty, BC is no longer a member of this notorious list. While there have been improvements in the GLBT community at BC, many challenges still remain.

The longest GLBT battle at BC centers on gaining official university recognition for LGBC (Lesbian, Gay, and Bisexual Community) as a student organization now called Lambda. This recognition would allow the student group to apply for funding and office space from the university like any other student organization. Since the university continues to deny recognition to LGBC/Lambda, it is currently under the domain of the undergraduate student government's GLBT Leadership Council (GLC). After years of petition and struggle, in 2002 the University officially recognized a different group—Allies (basically a Gay/Straight Alliance) as an official student organization. The continued recognition of Allies is contingent on the condition that the group never engage in any form of protest or advocacy (they are the only student organization with such a restriction). The 2005-06 school year marked the inaugural year for GLC. Previously, the undergraduate government simply has had one student position for all GLBT issues.

In addition to the constant battle over official recognition of GLBT groups, the GLBT community and their many straight allies have too often had to react to anti-gay hate speech and vandalism on campus. In September 2004, the Saint Thomas More Society (a student group claiming to support traditional Catholic values) hosted a lecture by Paul Cameron of the Family Research Institute. Because Cameron has altered data to support his anti-gay conclusion, he has been kicked out the American Psychological Association and the American Sociological Association. Despite the fact that Cameron is a fraud, he was invited to speak at BC to push his anti-gay agenda. In reaction, GLBT students, supported by progressive

students, faculty, and even UGBC, organized a counter-event for that same night. Over 150 students attended the beginning of Cameron's lecture, and then in the middle of his hateful speech, collectively and silently staged a massive walk-out of the event to attend the counterevent to discuss specific GLBT issues they hoped to work on during the coming year. The most prominent issue was the full and equal inclusion of "sexual orientation" in BC's official notice of non-discrimination. This landmark discussion ultimately launched the Movement for Equality.

In October 2004, student activists entered into a dialogue with top university officials about adding "sexual orientation" to the university's official non-discrimination policy. Students contended that the university was intentionally retaining their right to discriminate against students, faculty, and staff based on their sexual orientation and this bias towards GLBT individuals was completely unrepresentative of the BC community at large. Students asked the administration to revise the policy to include "sexual orientation" in equal standing with other protected categories (race, sex, age). The university president rejected the request by student leaders. Despite this rejection, students continued to regularly meet with university officials about the unfair policy for the next several months.



By early 2005, little progress had been made, but student organizers scored a victory by securing a face-to-face meeting with Leahy. By the end of the meeting, Leahy had rejected the request to include sexual orientation in equal standing with other protected groups, but he agreed to let students meet with the university's legal counsel to discuss rewriting a separate sentence that addressed sexual orientation.

By February many students remained wholly committed to revising the policy to equally protect GLBT individuals from discrimination and rejected drafting a flowery sentence that would still allow the university to discriminate against gays and lesbians. Students decided they would add a referendum question (which is non-binding) to the upcoming undergraduate election ballot. In one week, several dozen student organizers collected over 2,100 undergraduate student signatures, well above the 1,200 needed to get the referendum question to appear on the ballot. On the day of the election, over 200 faculty and staff signatures, including several department chairs, a university Vice President, and a dozen Jesuits, appeared in a full-page ad in the *The Heights*, endorsing the policy change. The referendum passed with an overwhelming 84% (more than 3,400 undergraduates) and the largest voter turnout in BC's history. The referendum effort caught the eye of the national media, and the Associated Press ran a story on the results. Jack Dunn, the University's spokesman, suggested students had oversimplified the issues and aggressively stated, "If they [the students and now 250 faculty, staff, and administrators] understood the complexity of the issues, we're confident they would have voted differently."

With the momentum gained from the huge referendum victory, the Movement for Equality quickly gained speed and visibility. Student organizers, joined by top members of UGBC, began to more actively organize the student body for a full campaign.

a recent history of glbt issues @ boston college

Organizers began hosting large, open meetings often attended by more than 150 people to discuss further campaign plans. The movement decided to plan for a one-day strike, rally, and march in the event that progress could not be made in ongoing negotiations with the administration. After five meetings with top administrators and the university's legal counsel, no agreement could be reached. Students decided that on April 15, 2005 the Movement for Equality would call for a one-day university wide strike in support of the BC GLBT community.

Dozens of students spent several days preparing for the event by painting signs and banners, distributing flyers around campus, e-mailing their professors and classmates, and working with the media. On the morning of the strike, several students hung a large banner reading "Strike for Equality" from Gasson Hall. The noontime "Rally for Equality" in the dustbowl consisted of several students and faculty speaking to a crowd of over 1,500 supporters. It was estimated that several dozen faculty members either cancelled their classes or made them optional in support of the strike. Over a thousand students wore blue "Gay? fine by me" t-shirts, while hundreds more carried signs and displayed "students for equality" buttons. University officials and long-time faculty members suggested that this was the single largest rally to take place at Boston College in at least the past two decades. Following the rally, students and faculty marched throughout campus and up Commonwealth Avenue, passing Fr. Leahy's College Road office. The rally and strike received front page coverage in the Boston Globe, as well as stories in almost a dozen other newspapers.

After a decade long battle with the administration over the wording of the non-discrimination policy, the university president finally approved a policy change following the one-day strike. Many involved in the Movement for Equality recognize that the new statement is vastly improved, but it is only a

step forward, not an end. The new policy, while more welcoming to all communities, continues to unfairly single out "sexual orientation."

The 2005-2006 year saw a dramatic increase in GLBT events, awareness campaigns, and community building. The GLC hosted nationally renowned GLBT speakers including Maya Keyes (the lesbian daughter of arch-conservative former Republican presidential candidate Alan Keyes) and Anthony Rapp (actor from Rent and prominent gay leader). GLC also distributed 850 "Gay? Fine By Me" shirts to members of the BC community in April during "Gay? Fine By Me" week. The awareness week also included an outdoor screening of The Laramie Project, as well as a viewing and discussion of "In Good Conscience: Sister Jeannine Gramick's Journey of Faith." The successful year was marred by at least two discriminatory and unfortunate events for the GLBT community. In the fall of 2005, after months of planning, the administration informed the GLC that they were canceling their safe-space dance and AIDS fundraiser to take place in December. Many students involved in planning the dance cited BC's upcoming fundraising drive, which the administration believes depends on older, more conservative alumni, as one of the primary reasons for the cancellation of the dance. In response to the administration censorship [see article on censorship], GLC and supporters organized a rally attend by more than 300 people. Second, and equally as disappointing, was the vandalization of a freshman's dorm room on Newton campus by three individuals. The offenders believed the BC student was gay. In response to this hate crime, GLC organized an awareness campaign to promote increase understanding and respect for BC GLBT students.

For more information on GLBT events on campus, stay tuned. And be sure to check out www.bcglbt.org for info about the GLBT community here at BC.

Coming Out

Many GLBT youth use college as a time in their lives when they choose to come out. It is important to know, however, that there is no one right or wrong way to come out. In fact, "it is a lifelong process of being ever more open and true with yourself and others – done in your own way and in your own time," according to the HRC, a leading GLBT organization. While coming out is incredibly personal, it is also very political because doing so directly challenges the oppression that keeps GLBT individuals ashamed of their sexuality (and unable to be honest with themselves and their family, friends, and community). There are many resources available for GLBT individuals and youth who are considering come out and need some advice.

Out Proud Guide (gay): www.bcglbt.org/think_gay.htm

Out Proud Guide (lesbian): www.bcglbt.org/think_lesbian.htm

Coming Out: www.hrc.org/comingout (includes advice and guides for people of color and a Spanish language versions).

The Trevor helpline: (866) 4U-TREVOR A national 24-hour, toll-free suicide prevention hotline aimed at gay and questioning youth.

BAGLY: The Boston Alliance of Gay, Lesbian, Bisexual & Transgender Youth provides weekly and monthly social activities and special events for people ages 22 and under. www.bagly.org Also be sure to check out BAGLY's Queer Activists College: www.bagly.org/quac

Fenway Community Health's Gay, Lesbian, Bisexual and Transgender Helpline and The Peer Listening Line are anonymous and confidential phone lines that offer gay, lesbian, bisexual, and transgender adults and youths a "safe place" to call for information, referrals, and support.

Peer Listening Line: 800-399-Peer (7337) and GLBT Helpline: 888-340-GLBT (4528)

For a comprehensive list of other GLBT community resources in Boston see: www.edgeboston.com/index.php?ch=resources

Everyone agrees that racism is wrong and that they do not practice it. People think that by condemning unequal hiring practices, racial slurs, and hate crimes that they are not racist. Surely if someone has a Latino friend, an Arab coworker, or an Asian brother-in-law, they are not racist. This understanding of racism, however, falls short of depicting the whole story. Racism is more than prejudices; it exists in everyday life in less glaring ways. Racist notions are ingrained in everyone, and with that comes the understanding that white is better because white is normal. When white is understood to be the norm, then color is necessarily seen as deviant. This hierarchy has its roots in over 500 years of white oppression carried out through colonialism, slavery, and imperialism. In the popular understanding of the colonial period, whites conquered new lands and civilized barbaric people. To be more historically accurate, whites stole land from indigenous populations and marked these people as barbaric (less than white) because of their different cultural practices. Notions of a racial hierarchy did not exist before this time. White colonizers created the paradigm by which race is now understood. Whites, the conquerors and missionaries, were seen as superior to blacks, who were imagined as sub-human and animal-like. Between these two extremes exists a spectrum where the color of one's skin determines her or his worth. This understanding of race allows racism to exist in less obvious ways. At Boston College, people of color experience racism in every part of their lives.

Boston College fails to live up to its desire to be "culturally diverse" in academics. As first year students, you will find that the courses which fulfill the core curriculum are Eurocentric. For example, the History core is only fulfilled by Modern History I and II, which focus on Europe and its conquests of the rest of the world. The Philosophy core is fulfilled by a few different courses, all of which are required to focus on what BC (and most of the Western world) considers to be the fathers of philosophy—the Greeks—while failing to recognize that at the same time other civilizations were developing different philosophies. Even the cultural diversity core itself is problematic. It is only a three-credit requirement that can count both as cultural diversity and another core. In a one-semester course, students are not adequately versed in "examining the concepts of cultural identity and cultural differences," as the rationale for the cultural diversity core states. Furthermore, there exist no official standards to determine which classes fulfill the cultural diversity core. The University Core Development Committee, which decides which courses fulfill the requirement, is composed of only ten white faculty/administrators. Another example of BC's lack of cultural diversity is that the works of people of color are not prevalent in required reading lists. Not only does BC fail to include the perspectives of people of color in the curriculum, the number of faculty of color at this university is atrocious. The lack of faculty of color contributes to the fact that BC does not have departments for Asian Studies, Asian American Studies, Middle Eastern & Islamic Studies, and Latin American Studies, which are merely interdisciplinary minors. While African and African Diaspora Studies has a department, it too fails to become a full-fledged major because of the lack of resources given by BC. One of the reasons that BC has a hard time developing these departments and retaining faculty of color is that the dominant culture at BC is white. These are cases of institutional racism that exist in a multitude of forms in public schools, workplaces, the government, and the media.

"Racism is more complex and deeply rooted than prejudice based on skin color – racism is racial prejudice combined with power."

In addition to institutional racism, BC's social environment makes it difficult for students of color to feel comfortable. The alienation experienced by AHANA students cannot be attributed to the transition into college life, rather, the alienation stems from the fact that students of color are marginalized. In the classroom, students of color are expected to speak on behalf of all people of color. Our opinions are mostly valued for the "unique perspective that they bring," or our opinions are devalued for being biased. Because our opinions are not valued in and of themselves, they are pigeonholed, pushed aside, and ignored until the appointed time to discuss 'diversity.' For example, at orientation, all things fall-

ing under the umbrella of diversity are discussed merely as theoretical issues, not as the reality experienced by people of AHANA descent. When we are set aside as issues to be discussed, we are depersonified. People of color are grouped into categories, losing their individuality, while whites are perceived more independently. Whites are compared to other whites, and they are the only race perceived as complete individuals. People with blonde hair are not compared solely to other blondes, nor brunettes to other brunettes or redheads with redheads; each person maintains their individuality without physical appearance

instantly grouping them together. The stereotypes "dumb blonde" and "fiery redhead" are not comparable to the pigeonholing of racial and ethnic groups. These stereotypes based on hair color are generally only centered around one quality of personality while stereotypes of racial groups are much more multifaceted and include typecasting of behavior and extracurricular activities. At the end of the day, when students leave a class discussion or workshop on race, we, as people of color, continue to be reminded of our racial identity within the context of the racial hierarchy. Meanwhile, white students who leave discussions on race have the choice of whether or not to think about the meaning of their skin color and the privilege it affords them.

These are just a few examples of racism at BC that also reflect larger societal problems. Racism is more complex and deeply rooted than prejudice based on skin color – racism is racial prejudice combined with power. Get involved in the struggle for racial justice by joining the AHANA Leadership Council and politically active culture clubs

AHANA who?

In your four years at BC, the term AHANA will probably be the most misunderstood and misrepresented word on campus. AHANA is an acronym referring to persons of African American, Hispanic, Asian, and Native American descent. AHANA is not a noun or a club that a person belongs to; it is a term used to describe people of color. Therefore, you will see the acronym used as an adjective or prefix – like "AHANA Leadership Council."

Some of you might wonder, why the big fuss – why create this new term? Twenty-six years ago Valerie Lewis and Alfred Feliciano, two BC students of color, were dissatisfied with the use of "minority" to describe persons of color. They felt that the word "minority" does not affirm the dignity of their identity and also observed that it clearly misrepresents them – people of color are not in the minority of the world. So Alfred and Valerie created the acronym "AHANA" to describe people of color at Boston College (other universities have since adopted the term) in a dignified and affirming manner. Can you imagine constantly being defined as the negation of something, "minority" or "non-white?"

evidence proves that venus orbits mars!

-deconstructing gender paradigms-

How can men and women ever understand each other? While the United States is obsessed with answering this question, it proves too elusive and will remain unanswered so long as our ideas about gender are based on myths. From a young age we are taught that though men and women may be equal, they are different. While men are rational and assertive, women are emotional and passive. Women are described as the nurturing sex, naturally making them the more capable parent in a heterosexual relationship. In such assumptions, the difference between sex and gender is taken for granted. Sex is biologically constructed whereas gender is socially constructed. Men and women are indeed biologically different. Gender does not, however, exist in the same binary as sex; it is fluid. It is not uncommon for women to display both 'masculine' and 'feminine' characteristics and to pursue interests that are traditionally understood as masculine. Men, on the other hand, are more restricted in terms of the characteristics they display and the interests they pursue. For example, it is generally not acceptable for a man to cry or become a librarian. The gender hierarchy limits both men's and women's displays of gender, with the dominant form of masculinity perched at the top. This dominant form, or hegemonic masculinity, is understood to be superior to all other forms. Not only does it define what is socially acceptable behavior for men, it also creates the norm and framework for perceiving all other behavior. The relationship between masculine and feminine is even more complex than the gender hierarchy; it is like the relationship between a planet and its orbiting moon.

Society was built on a foundation of patriarchy, allowing each generation of males to settle comfortably in a position of cultural dominance. While women have been successful in challenging institutionalized sexism (i.e. gaining the right to vote), it is exponentially more difficult to change the ingrained popular perception that men and their displays of hegemonic masculinity are the core of society while women, who are associated with femininity, are on the margins; they are the "other" voice in social dialogue. This relationship of female/feminine otherness and the gender hierarchy is recreated in simple, overlooked ways. For example, our language reinforces the masculine paradigm. When we speak of sexual intercourse, it is equated with male activity, or penetration. Sexual intercourse is never understood as female activity. The subtle difference in the manner in which young girls and boys are treated also recreates a more stiff definition of gender. Boys are given blocks and trucks from a young age that encourage their spatial awareness, whereas young girls are given stuffed animals and dolls, further ingraining the idea that their sphere is indoors and their role is to nurture. Boys are scolded when they cry and fear being called a sissy (and thus equated with a girl) while girls are free to cry and are consoled. The way children are often treated fosters the differences that we see as innate. These practices, combined with the gender hierarchy, implicitly guide each new generation of females into positions of alienation and subordination. As women continue to fight for equality, they discover a much larger task than lobbying the government. They must undermine the hidden roots of patriarchy that continue to plague our society and create a new culture representative of everyone, not just men.

The creation and perpetuation of these imbalanced gender roles also runs deep in the political realm of the United States. In a capitalist society, we can assume that power rests with those who control the government and big business. These dual forces create the societal norms, by example, through the media, consumer spending, and countless other elements that are the basis of culture. The government of the United States, setting policy for the rest of society, is problematic in its composition of the executive branch (never a female president), the legislative branch (13 female Senators out of 100; 61 female House members out of 435), and the judiciary (1 female Supreme Court justice out of 9). We must ask ourselves whose voices are represented in our government and whose agendas are getting pushed? Similarly, only 12 of the companies listed in the Fortune 500 have female CEOs. Consequently, the creation of our culture is male centered.

The lack of female representation in creating policy, social norms, and culture presents obvious dangers such as anti-woman public policy, sexist marketing, and unequal pay. Perhaps more disturbing is that males' continual cultural dominance is not seen as male, it is simply seen as culture. Masculine is the norm. People are so used to women being the other sex that we regard the male voice as the objective voice and the female voice as the female and irrational voice.

The most important result of male-centered culture is the structure of the heterosexual nuclear family within the United States. While second-wave feminism made great strides for women's economic independence, the family still bears the hallmarks of patriarchy: domestic violence, father-daughter incest, and spousal homicide. The staggering rates of violence against women cross all racial and socioeconomic boundaries. Until young girls are raised to believe that they are as an integral, central part of society as their brothers and fathers, patriarchy will continue to keep the US in a chokehold. So how can men and women ever understand each other? Maybe women have the answer, and everyone should start to listen.

a new kind of club

The Women's Health Initiative (WHI) was created for all students who are concerned about the status of women's health issues in America and are committed to advancing and protecting these fundamental rights. WHI seeks to educate and advocate in the fight for women's equality, serving as a non-judgmental resource for those seeking to educate themselves and outreach into the surrounding community.

During the course of its initial year, the WHI held a vigil to remember the thousands of women's lives lost due to unsafe and illegal abortions, for which a permit was freely obtained, was met with hostility. The official kick-off event, a panel discussion on Justice Samuel Alito's nomination to the Supreme Court and what it might mean for the future of reproductive rights, included professionals from diverse fields of academia speaking objectively about the future of women's health. This event was censored by the administration (see censorship article).

WHI's adversaries say a pro-choice club has no right to exist because we attend a Catholic university. WHI, however, believes a university is a place of free exchange of ideas. It will continue to exist for students who understand that women's rights are human rights regardless of political or theological affiliation. In the coming year we hope to focus more on issues facing women around the globe and to advocate for women who have been the victims of sexual assault.

ugbc reform

There are several significant changes that UGBC and ODSB should consider this year to better meet the needs of undergraduate students. The following suggestions, if implemented, would not only allow for a more accountable, effective student government but also create an organization that would be better attuned to the needs of undergraduate students and student organizations.

Replacing the UGBC Senate with the Undergraduate Assembly: The Undergraduate Senate is an outdated, ineffective, and isolated body that should be replaced by a direct democracy system that better serves BC undergrads. At best, senators meet weekly to discuss and debate issues in a vacuum removed from the scrutiny of the wider undergraduate body. At worst, they are popular students looking for power and to add a line to their resume. While many senators may care deeply about BC or UGBC, Senate elections are popularity contests and not reflections of a senator's policies or desire to produce lasting change at BC. Furthermore, the vast majority of students never interact with the Senate, remaining unaware of their policies, initiatives, and voting records. While the Senate may be working this year to improve its public perception on campus, this does not address the fundamental problem: their body is unnecessary and ineffective. Instead of having an isolated body of 'representatives' meet to set UGBC policy and theoretically hold UGBC executives accountable, this power and responsibility should be given back to the undergraduate students in a direct democracy system. Weekly senate meetings should be replaced by the Undergraduate Assembly—biweekly student meetings open to all undergraduates. The Assembly would be run by an elected chair, and any undergraduate student could submit a motion to be considered by the entire assembly. The motion would be debated and discussed, then voted on by all present at the meeting instead of 20 'representatives' debating policy, isolated in a small conference room somewhere in 21 Campanella Way. It is this body, not the Senate, that would then hold the undergraduate government accountable. UGBC officials would be expected to give updates at the forum, as well as field questions from any student present. This Assembly would also hold the power to submit a motion of censure against elected and appointed UGBC officials, as well as a vote of no confidence of the UGBC president and vice president. Perhaps if this system was in place last year, UGBC would have been more productive and responsive to student needs and this year's Senate would be less concerned about improving their PR image. Not only does this direct democracy system increase accountability and transparency of the undergraduate government, it restores power over UGBC decisions, policies, and priorities to the students. This model has worked for decades at other universities, and it is time for it to finally be implemented at BC. 20 senators might be out of a job (and a line on their resume), but if they actually care about creating change and improving BC, they will be the first to show up and participate in the new Undergraduate Assembly.

Election Changes: Two easy, yet significant, changes should be made to the UGBC election code. First, in an effort to draw the best and most qualified students to run for UGBC president and vice president, UGBC and the Election Commission should fully fund the campaigns of the final two presidential and vice presidential candidates and lower the expenditure limits for all campaigning. Currently, no financial assistance is provided to help cover campaigning costs, yet competitive candidates must be prepared to spend \$1,000 of their personal income to realistically and fully participate in elections. Lowering the expenditure limit and funding finalist candidates will help to ensure that the UGBC president and vice-president are selected on their qualifications and commitment, not their financial status. Second, the Election Commissions should eliminate their ban on student organization endorsements of UGBC candidates. This restriction, by its nature, limits student involvement in elections and prevents student voters from fully understanding the issues, policies, and programs the candidates support (or don't support). Allowing all student groups to formally endorse candidates can widen participation in elections and works to keep candidates focused on the needs and priorities of undergraduate students. Student newspapers are currently allowed to endorse candidates, as they should be, but these publications do not speak for all students and certainly not for all the different issues and causes undergrads are involved in at BC. Why not expand endorsements to all student organizations?

Student Funding: The Student Organization Funding Committee (SOFC), a ten-member student organization, is charged with the responsibility of allocating approximately half of all undergraduate student activities fees to more than 150 BC student organizations. This powerful group, however, remains unaccountable to the undergraduate body—the very people that are funding the organizations. In 2003, the head of SOFC told the Heights: "It is the students' business to know what the clubs are doing, what events they are having. It is not their business to know how much each individual club is getting." Three fundamental changes are necessary to better ensure accountability and transparency of SOFC. First, SOFC members should be elected at the newly created Undergraduate Assembly. Currently SOFC members apply directly to ODSB, and the student body has no accountability in who ultimately ends up on SOFC, yet they decide the funding priorities for student activity fee. Second, SOFC should be required to release and present their funding recommendations before the University Assembly once a semester. Third, the Assembly, not SOFC, should have the final say in funding decisions. The budget allocation should therefore be approved once a term at Assembly meetings. SOFC clearly has relevance and their work with student organizations throughout the year is important, but this alone should not afford them so much unchecked power.

peacemakers program

For decades, students around the country have worked to kick ROTC off their campuses. In the 1970s, antiwar students often protested their university's participation in the Vietnam War through their support of ROTC programs. Student demonstrators rightly contended that their university's willingness to support the U.S. military did nothing to end the horrendous war in Southeast Asia. More recently, after the signing of the infamous "Don't Ask, Don't Tell" policy that prevents only gay and lesbian men and women from serving in the U.S. military, students around the country have again demanded that their universities kick ROTC off their campuses because of the military's discriminatory policy. With the U.S. invasion of Iraq in 2003, yet again students around the country, including here at Boston College, have protested the presence of ROTC on their campuses. Their logic is simple: The illegal, unjust war in Iraq will end when Americans, especially people and institutions of faith, stand up and say enough is enough! We will not support weapons manufactures. We will not allow recruiters on our campuses. We will not enlist. And at every opportunity we will raise our voice for peace, including directly in front of ROTC recruitment tables when they set up shop on our campuses! These anti-war demonstrations directed at BC's ROTC program spawned a rapid-fire response from ROTC supporters including a military Lieutenant, a BC Jesuit, ROTC alumni, and even an editorial from the BC Heights supporting ROTC on campus. But opposition to ROTC has continued. In October 2005, Jesuit priest Fr. John Dear spoke at Boston College and told students interested in practicing non-violence, as quoted in the Heights, to "stand up publicly, hold vigils, [and] start making a stink and shut down this ROTC program" that teaches "students how to kill." More than a decade before, Ignacio Ellacuria, S.J., the former President of the University of Central America who was martyred in 1989, boldly proclaimed that "every Catholic and Jesuit School in the United States that sponsors ROTC is living in mortal sin because you are supporting the forces of death that are killing humanity."

Comparing quotes from Army manuals posted on BC's website and used by the BC ROTC program with the mission of Boston College easily illustrates the inherent and fundamental conflict.

- *"Firepower is the capacity of a unit to deliver effective fires on a target. Firepower kills or suppresses the enemy in his positions, deceives the enemy, and supports maneuver. Without effective supporting fires the infantry cannot maneuver . . . Leaders must know how to control, mass, and combine fire with maneuver."*
- *"Leaders use engagement areas to concentrate all available fires into an area where they intend to kill the enemy. When conducting ambushes, units refer to the engagement areas as a KILL ZONE."*
- *Soldiers "must be experts in the use of their primary weapons."*
- *"M60 (7.62-mm) and M249 (5.56-mm) machine guns are the platoon's primary weapons against a dismounted enemy. They provide a high volume of lethal, accurate fire . . ."*

But in the opening sentence of the university's mission statement, BC declares its commitment to "the pursuit of a just society through its own accomplishments, the work of its faculty and staff, and the achievements of its graduates." Meanwhile, ROTC graduates and military leaders are expected to "use engagement areas to concentrate all available fires into an area where they intend to kill the enemy" and be "experts in the use of their primary weapons." But is anyone asking, "Are the leaders that BC wants to train?"

What would the world look like if BC was training warriors for peace and justice instead of warriors for death and destruction?

While it would be a great achievement for BC to finally kick ROTC off our campus in defense of the values of peace and justice that are so central to our university's mission, it unfortunately appears that BC is unwilling to do this. BC still has a chance to be a leader in the struggle for peace and justice by fully supporting a Peacemakers program—the peace and justice alternative to ROTC.

Boston College is the perfect university to pilot this unique program. Here is how it would work: BC would actively recruit 10 to 15 high school seniors who excel in academics and are leaders in social justice activities. The program would specifically target high schools and neighborhoods that are high priorities for U.S. military and ROTC recruitment. Qualifying students would be offered similar benefits to ROTC (tuition, room, and board costs) in exchange for their enrollment in the Peacemakers program. The program, like ROTC, would meet regularly, but instead of teaching students about war strategies and how to kill with machine guns, the Peacemakers program would teach students about leadership, peace, justice, service, and solidarity. Students would be actively involved in service and solidarity projects instead of military trainings. The Peacemakers program would combine service, reflection, academics, and leadership into a comprehensive four year program that will train a new generation of peace and justice leaders. Finally, students that successfully complete the program would be required to hold public service jobs for three years following graduation from BC. (Similar to ROTC students that are required to serve in the military in exchange for the financial benefits they received for college). These jobs could be through programs like Catholic Charities, Americorps/VISTA, or the Jesuit Volunteer Corp. While ROTC students are entering the battle fields of Iraq and Afghanistan to advance the U.S. military machine, Peacemakers graduates will be entering the fields of poverty and oppression in Latin America, Africa, Asia, the Middle East, and the U.S to advance the struggle for peace and justice. Those are the battles that BC students should be fighting.

If BC is unwilling to shut down ROTC in defense of peace and justice, they should at least consider offering an alternative program that more clearly aligns with the mission of the university. Not only will this program work to advance a more just society, but it will also directly challenge ROTC programs on universities around the country. BC has a chance to be a pioneer, and piloting this program could lead to other Jesuit, Catholic, and even secular universities to adopt similar programs.

know your rights

-what to do when it all goes down-

The following is a general overview of your legal rights when dealing with the police. We also tried to comment on university policy and your rights as a student of Boston College.

encounters with the police:

- If you are approached and questioned by the police, you are not required by law to speak to them. You always have the right to remain silent.
- State law does not require that you carry any form of ID unless you are driving. Therefore if a police officer asks for your state issued ID or even your name, you are not required to give it to them. (note: BC policy requires that you carry your BC ID with you at all times on campus. The policy also requires that you show your BC ID to any university official, including BC police, when they ask to see it).
- If a police officer is questioning you, and you don't want to answer his/her questions, you should ask "Am I free to go?" If they say yes, you should calmly walk away. If they say no, you are being detained, but you still have the right to remain silent. You may also want to say that you will not answer any of their questions until after you have spoken to your lawyer. You are never required to speak to police, but not cooperating may result in longer detention or arrest. (i.e. not giving your name, etc, may turn a routine stop into an illegal arrest).
- Police have the right to do a pat-down search of you without your consent. However, if the search is beyond a pat-down (a search of your backpack, dorm room, car, etc.) your consent or a warrant is required. If you do not want them to search you or your property, you should clearly state: "I do not consent to this search" (they may continue anyway). Should the police continue with the search without your consent, you should continue to loudly repeat that you do NOT consent to the search. However, apart from refusing consent, interfering with a police search can result in very serious charges.
- Immediately after any incident with police write down any relevant notes (what was said, names of witness, police officer names and badge numbers).
- If you believe your rights have been violated, contact an attorney. You will have the chance at your trial to make the argument that your rights have been violated by the police.

Remember that the rights you have under the law do not always mean that you will enjoy those rights in reality! You should not expect police to honor your legal rights! The only 'right' that you can really count on is your right to remain silent, because whether you speak to police or not is up to you. You can expect police to threaten you with stiff sentences, lie to you, and otherwise try to manipulate you into talking, but you always have the right to remain silent.

encounters in your dorm room:

The RA or Police can enter and search your room whenever they want, but they cannot search beyond what is in plain view unless:

- They have a University Search Warrant issued by the Vice President for Student Affairs or his or her designee, or they have a duly authorized search warrant from a local court, or you consent to the search (you are not required to give consent for any search).

BCPD also has full rights to access any student's email account, and has been known to gather information from individual email regarding campaign planning to deter students from acting out a campaign. We recommend that you use BC email only for class related correspondences. For all other needs, use a gmail or riseup account. And remember, even if you are sending from an external email server, BC can read any email if you send it to anyone with an "@bc.edu" address. So be careful when planning! As you will soon find out, the BCPD is just a waste of money at best, and a menace at worst...but do not take any confrontation with the BCPD lightly. For your own safety and well-being, both legally and physically, make sure you know the few rights that you have as a student at Boston College.

And for more information regarding your rights, check out the following websites:

- The National Lawyer's Guild: www.nlg.org
- BC Law School Chapter of NLG: www.bc.edu/schools/law/services/studentorgs/nlg
- The American Civil Liberties Union: www.aclu.org
- The Foundation for Individual Rights in Education: www.thefire.org

This document is for general information purposes only and is not, in any way, an attempt to offer or give legal advice. For specific legal advice consult an attorney.

safe sex at boston college

Important Facts about Sexually Transmitted Diseases/Infections (STDs/STIs):

- More than half of all people will have an STD at some point in their lifetime.
- Every year, there are at least 15 million new cases of STDs, some of which are curable.
- Less than half of adults ages 18 to 44 have ever been tested for an STI other than HIV/AIDS.
- Each year, one in four teens contracts an STD.
- One in two sexually active persons will contract an STD by age 25.
- About half of all new STDs in 2000 occurred among youth ages 15 to 24.
- Over 6 million people acquire HPV each year, and by age 50, at least 80 percent of women will have acquired genital HPV infection. Most people with HPV do not develop symptoms.
- Cervical cancer in women, while preventable through regular Paps, is linked to high-risk types of HPV.
- Hepatitis A and Hepatitis B are the only two vaccine-preventable STDs.
- Each year, there are almost 3 million new cases of Chlamydia, many of which are in adolescents and young adults.
- Consistent condom use provides substantial protection against the acquisition of many STDs, including statistically significant reduction of risk against HIV, Chlamydia, Gonorrhea, Herpes, and Syphilis.

The Boston College administration, citing Catholic tradition, advocates only abstinence and denies the simple fact that many BC students are sexually active. BC, unlike most other top universities, does not provide access to either condoms or birth control prescriptions for safe sex or contraceptive purposes.

It is important, however, that sexually active individuals be aware of the risks associated with their choices, as well as the methods and practices to limit the risk of infection or spread of STDs. While having physical and sexual contact with another individual always carries some risk of getting or transferring a STDs, practicing safe sex dramatically reduces the risk.

Common Safe Sex Recommendations:

- Always discussing practicing safe sex before engaging in sexual activity with your partner(s). Share information with your partner about any STDs you know that you have, including HIV.
- Proper use of a condom (male or female) for any sexual activity has been proven to be highly effective (though not absolute) in providing protection against STDs.
- For contraception, a condom should be used in conjunction with a birth control prescription.
- All sexually active individuals should be regularly (at least every six month) tested for STDs.
- Contact a healthcare professional (recommended organizations listed below) for specific advice or counseling.

Boston Area Resources:

Massachusetts General Hospital – GID/STD Clinic 55 Fruit Street (Charles/MGH stop- Red Line) 617-726-2748

www.massgeneral.org/id/patient_guide/id_practice/

Walk in hours: Monday through Friday: 8:30 to 11 am and Monday and Wednesday: 1 to 3 pm.

Services: The unit provides screening, treatment, and counseling for the prevention and treatment of most sexually transmitted infections. Preventive hepatitis A and hepatitis B vaccines are available. Everyone is welcome. Patients can be seen regardless of insurance status or ability to pay, although a voluntary sliding scale of payments is suggested. Although services are confidential, a blue hospital registration card is still required for check-in.

Planned Parenthood League of Massachusetts (PPLM) 1055 Commonwealth Ave. (Babcock St., Green B Line)

(617) 616 1600 www.pplm.org

Hours: Monday: 8:00 AM - 7:00 PM; Tuesday to Friday, 7:30 AM - 7:00 PM; Saturday, 7:30 AM to 2:00 PM

Services: Free condoms; inexpensive birth control; emergency contraceptive; confidential STD/HIV testing and counseling; pregnancy options counseling

Fenway Community Health Center (GLBT friendly) 7 Haviland Street

617-267-0900 or 888-242-0900 www.fenwayhealth.org

Free walk-in services: Wednesdays 4:30 to 6 p.m.

Services: Hepatitis A & B vaccinations; HIV testing and counseling; Hepatitis B & C screening.

Sliding fee scales apply for these services. No one is turned away because of his or her inability to pay.

These statistics and facts are from the American Social Health Association, a non-profit organization has advocating on behalf of patients to help improve public health outcomes (www.ashastd.org/learn/learn_statistics.cfm).

the corporatization of education

-open your wallet, shut your mouth-

Following the temporary euphoria of matriculation, most college graduates these days are sure to be knocked back down to reality by the loans and mounting debt accrued after four years of fun, self-discovery, and 'higher' education. Between payments, part-time jobs, and begging Big Brother through those pesky FAFSA applications, we never stop to ask why our education has been fixed with such a high price and, subsequently, why our universities have devolved from agorae of intellectual growth into mere factories of knowledge.

Demand for higher education first surged after World War II, amidst a flood of new applicants and beneficiaries of the G.I. Bill. Competition and credibility became factors of opposition between universities as the postwar economic boom brought heavy investment into academia. According to sociologist Stanley Aronowitz, this "knowledge machine that was mobilized during the war was not dismantled; rather, it became the key adjunct to the permanent military economy of the Cold War." The university's mission became redefined within the context of the military-industrial complex, with a higher emphasis on government-sponsored research (much of it conducted for the military), adapting its students to the U.S. labor market, and meanwhile spurning outlets for more esoteric knowledge. Today, as government funds for higher education continue to diminish under the demands of foreign policy, universities across the country are exacting the price on their students. As a result, families' and students' finances are stretched thin, college degrees become judged based on their marketability (not the student's intellectual aptitude), and the academic environment is cut and manipulated in the name of prestige, power, and profit-making.

Such is the current atmosphere at Boston College, where our endowment continues to expand while heavier costs are incurred on students in an annual cycle of exploitation. Perhaps the blame can be passed onto soaring energy prices, but the trend has been persistent. This year's increase, while expected, still does not lessen its impact on students and their families. After billions of dollars were cut from student loans by the federal government earlier this year, one would expect the university to accommodate its undergrads by increasing financial aid. Boston College took measures to achieve just that, but the effort was not nearly enough. When the Board of Trustees announced this past spring's 6.2% hike in tuition, it announced a subsequent 5.8% increase in financial aid. Boston College also unveiled a \$49 million increase in its budget for the 2006-2007 academic year. According to University Spokesman Jack Dunn, "the tuition increase accounted for \$22.4 million or 46 percent of the total increase [in the University's budget]," with the rest coming from the school's endowment and other resources. The percentage numbers detailing the changes to BC's budget seem adequate enough in closing the gap between rising costs and those students struggling to meet them. The reality is far from it. This year's increase exacts a cost of \$22.4 million on undergraduate students for tuition, fees, and boarding. Financial aid, however, was only increased by about \$5.5 million. Thus there exists a veritable 17-million-dollar gap between the costs incurred on students and the financial aid provided to them. BC's endowment, the 39th largest in the nation this past year, provides a strong source for furthering financial aid to undergraduates.

However, the percentage of the university's budget awarded in the form of need-based financial aid has dropped from 42% in 2003-2004 to 40% in 2004-2005. While the endowment has grown by almost a third of a billion dollars in the past three years, financial aid has seen little expansion and seems far-off from the endowment's current growth track. Boston College will unveil its Institutional Master Plan this fall. Under this pretext, it has become increasingly apparent that the university will continue to exact higher costs on the present undergraduates for the prospect of future growth. There is no doubt that the current student body will suffer on multiple levels as a result. Furthermore, it begs the question, what kind of a student body is the university fostering with such policies? Boston College currently maintains a payment option through which incoming students can shell out four years' worth of tuition in one lump sum. In so doing, these students are able to avoid future hikes in tuition and expenses that leave an indelible mark on the average student's finances. The program only serves to benefit the few who can actually afford such an incredible sum. Meanwhile, the majority of students are left gaping at surging costs, inadequate financial aid, and government cuts in funding for higher education. For an institution that prides itself on need-blind admissions, employing this payment method (to benefit the wealthiest few) is simply unacceptable.

What will happen this April, when the Board of Trustees will undoubtedly announce yet another increase? Will we sacrifice our time and money for an institution that values its ranking above the needs of its students? Will we demand more financial aid? Will we insist on a just payment policy that benefits the many and not the few? In the spring of 1970, the students of Boston College brought these very questions to the forefront of campus dialogue. Frustrated over issues of censorship and racial discrimination, the announcement of a tuition increase drove students over the edge, and on April 13, 1970, the Undergraduate Government of Boston College met and declared a university-wide strike. While students occupied academic buildings, paraded outside the President's house, and balked at negotiations with administrators, the university shut its doors early in April, effectively ending the tuition battle and authorizing further campus-wide action in solidarity with the national strike against the U.S. invasion of Cambodia. The action proved cohesive, galvanizing, and highly effective in mobilizing countless members of the BC community.

While looking back on this chapter in our school's past, will we question our own future at BC or simply acquiesce to the university's annual demands? When we receive our degrees, will their significance be grounded in academic prowess or will their value be governed solely by money and marketability? These questions are imperative to our school, our students, and the academic community at large. In asking them, we can hope to create a community of shared learning: a true university governed only by the intellectual power within. In failing to pursue this line of dialogue and action on our campus, the basic principles of our university will be lost. As a result, we undoubtedly and unhesitatingly resign each other and ourselves to the mandates of a cold and unyielding factory of knowledge.

manifesta

-reflections from an immersion trip-



capitalism from its inception, and in all the ways it has grown and spread its tentacles across the world to take the lives and the natural resources of the global south, has been exploitative. the system is pervasive. it grows on the blood of conquered peoples, on the natural resources—such as gold, water, and oil—stolen from indigenous lands, and on the labor of the poor. not only does the system grow, we as members of the so-called developed world benefit through its expansion. in the case

of fair trade, the work of farmers benefits us. for the organic goods we want, we pay a small price in exchange for workers' labor, for their lives.

our government is exploitative. as citizens who benefit from the government's decisions, we are a part of the exploitative system. if we believe in justice, then we must separate ourselves from this system. furthermore, as citizens of the united states, we have the privilege to remain silent and not question our government's decisions in a more proactive way. we, who benefit, are so ignorant of the issues that we generally fail to question and act against the system. how many issues are we ignorant of? how many of us will take it upon ourselves to educate ourselves? how many of us called/wrote our senators about CAFTA? where were the protests against CAFTA? how many of us went to protest the SOA? how many of us will go next year? how many of us know about the role the SOA plays in the u.s.' paternalistic, imperialistic agenda?

and by paternalistic, i mean treating the global south and people of color as if they are helpless children, incapable of making their own decisions and incapable of self determination. it is the way the u.s. elite deals with the rest of the world—by installing puppet governments through coups and economic and military support.

paternalism is racism. we play a role in this too by wanting to help, to remain in our comfort and tell our government what the global south needs. we—as a part of this oppressive system—we as oppressors have no right making decisions for the people we exploit. this is another way of exploiting. we blindly take their stories and their voices, and we capitalize on their lives in our fight for justice. the poor, the global south, the exploited have a right to shape their own future. we, through centuries of colonialism, slavery, and capitalism, have interfered in their lives for too many centuries.

we, as a part of this system, are privileged—and it is this privilege from which we must separate. what does it mean to separate ourselves—to fight for justice in a non paternalistic way? it means adopting a new ideology centered on revolutionary humanism. it means that we have to love our sisters and brothers so much that our hearts break when we witness exploitation. it means that the system will always make us angry and sick to the point where our lives are dedicated to the struggle. we have to give up comfort, coke, consumerism, and everything else. this is how we can separate ourselves from paternalism, racism, and exploitation. this is a long process, and a hard process, but this is what dedicating ourselves to the struggle means.

drunkalachia and white messiahs

-build a social movement, not just a social network-

Every year, Campus Ministry and various academic departments send groups of BC students on a number of international service and/or immersion trips. Usually these trips include a dozen or so students who travel to various countries in Latin America, the Caribbean, and Africa. During Spring Break, organizations such as Appalachia bus hundreds of undergrads to different rural areas throughout the East Coast to build houses, paint fences, and pick up garbage. Take these trips for what they are – amazing opportunities to interact with politically disenfranchised and socially marginalized men, women, and children, and to tie their daily economic and social hardships to the broader, structural injustices and institutions (i.e. World Bank, IMF, WTO, US Government) that dictate the lives of millions from the Global South.

Unfortunately, however, these trips often turn into voyeuristic excursions jam packed with romanticized interpretations of poverty and dozens of photo-ops of BC students with poor, Spanish-speaking children. Remember, 'helping' these people does nothing to liberate them from the violence of their reality, but rather only serves to reinforce the structures that keep the impoverished dependent on the alms of the rich. Learn from the people you meet, don't try to solve their problems for them. Small farmers in Guatemala and laid-off textile factory workers in North Carolina can show you how free trade affects their lives a lot better than some academic writing from her or his office on the 182nd floor of the Ivory Tower.

So go on these trips. But go on them to further your education and critical understanding of society, economics, and foreign policy. Don't go on them to take pictures and get wasted with your group the night you get back. Go for justice, not charity. Go to learn, not to fulfill some messianic dream of saving people from their plight. And go during your first two years of college, so you'll have a couple of years to digest what you've experienced and apply it to what you study and pursue. Let these trips help you better perceive the problems of the world, don't let them be the solution.

drawing connections

For a school so rooted in the Jesuit tradition of Social Justice— a community that boasts sending over 750 volunteers around the Americas to aid the impoverished and marginalized— BC should have been able to tout the sending of 500 students to the Boston anti-war march and rally. It is a disgrace that BC students were unable to connect the problems of those we served over break to their ills of the war on Iraq. Students, however, are unable to make the important connections between war and poverty.

If this were the case, many of our Appalachia volunteers would realize the implications of spending \$248 billion on war instead of jobs, housing, and education for the poor they serve each year. Instead it was apparent that most of these Appalachia groups were more concerned with parties on St. Patrick's Day than with rallying against the war on Iraq that deeply affects the communities visited by Appalachia. It is this inability to make connections to our daily lives that seems to hinder the social justice work started on service trips. We have just as much power to work for justice in our communities and our country as we do in service and immersion trips. It is more comfortable, however, to take part in economic tourism and romanticize the poor in other communities than to confront the inequality and injustice that is present in front of our faces.

The 2005-2006 academic year witnessed an alarming increase in censorship of student-organized events by the University Administration. While the rationale for the university's censorship varied, the threat to students' freedom of expression and academic exploration is frighteningly clear.

For the past two years, members of the Global Justice Project (GJP) have protested the presence of Raytheon Corporation—a leading weapons manufacturer—at the BC Career Fair. The university explicitly prohibits family planning organizations (because of contradictions to select Catholic teachings), yet they invite and recruit corporations that profit from the sale of deadly and destructive missiles and bombs used in war to attend the annual BC Career Fair. In September 2004, students from GJP met with the Career Center and requested that they uninvite Raytheon because of the firm's glaring contradictions with the university's mission and heritage. The Career Center refused, and on the day of the BC Career Fair, 10 students demonstrated in front of the Raytheon recruitment table. Some held signs that read "Raytheon—No place at a Jesuit university" while others knelt in prayer with pictures of Iraqis pinned to their backs. One student demonstrator told the Heights, "as a Jesuit university, we must ask whether or not companies like Raytheon are working to build the Kingdom of God or creating weapons to destroy it." The BCPD and several Deans from the Office of the Dean of Student Development (ODSD) informed demonstrators that they were not allowed to be there and must disband or face disciplinary action. Only two student demonstrators remained and were subsequently disciplined by ODSD for their peaceful protest.

In September 2005, students from GJP met with staff from BCPD and ODSD to negotiate a demonstration permit for the upcoming BC Career Fair in an effort to avoid similar problems with the previous year's demonstration. ODSD refused to grant a demonstration permit for students to gather directly in front of the Raytheon table but agreed to allow student demonstrators to set up a table near the entrance of the Fair. Only an hour before the demonstration (and Fair) was scheduled to begin, the Dean for Student Development notified demonstrators that their permit had been revoked because the planned demonstration was too elaborate (despite the fact that the students planned to always remain within the demonstration permit guidelines they agreed to). ODSD wanted control over the content of the protest in addition to the logistics of the demonstration. When students approached the Dean at the Fair and asked for an explanation, he threatened to immediately suspend any student demonstrator that approached the Fair. He even went as far as waving suspension forms in the face of student organizers. An armed BC police officer stood guard at the Raytheon recruitment table for the duration of the Career Fair. Only a few weeks into the academic year, the university succeeded in censor-

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ing the views of their students despite their policy on student demonstrations which reads in part: "No greater injury to the intellectual climate of an academic institution or the academic freedom of its members can occur than the curbing of the free exchange of ideas by imposition of fear or repression. The tactics of intimidation and coercion are never more repugnant than when applied to stifle the reasoned partisanship of opinions."

Only a few months later, in early December 2005, the opening line of a Heights article read: "citing a conflict with church teachings, the university cancelled an AIDS benefit dance designed to be a safe zone event for GLBT students."

After months of planning, the GLBT Leadership Council (GLC) was informed by ODSD, only several days prior, that the dance had been unexpectedly cancelled by the administration. Jack Dunn, the university's spokesman, told the Heights that "the university's policy is that students apply for permits for events through the Office of the Dean for Student Development, and upon reviewing the request, ODSD and Student Affairs concluded, appropriately, that they could not endorse an event that advocated a position that was in conflict with church teaching."

Dunn's comments highlight an alarming 'justification' for censorship of student-organized events on campus: (perceived) contradiction to select Catholic teachings. This logic has become pervasive to student life and academic experiences over the past several months. As one GJP student

wrote in a Heights opinion piece in March 2006, "Censorship of student-led inquiry and limitations to student expression also contradict the very purpose and premise of a university that claims to respect the 'quest for truth.' Select Catholic teachings alone cannot determine whether students can hold an event—this must be balanced with the need for this institution to be true to its mission as a university."

Students have not been silent or complacent in the face of censorship on campus. After the censorship of the Raytheon demonstration, students and faculty hosted a panel on censorship and academic expression at Boston College. A political science professor who was on the panel said, "relatively marginalized people with relatively few resources essentially have the streets as a place to express their views, so if people are unable to protest they are unable to call into question the dominant culture and dominant political system . . . they are essentially left voiceless." Students also organized an event in O'Neill Plaza where they distributed materials about censorship. A few days after the censorship of the GLC dance and AIDS fundraiser, more than 300 BC students gathered in the Dustbowl to hold a Unity Rally. Reflections and speeches ultimately turned in celebration as students danced and sang in the snow.

"No greater injury to the intellectual climate of an academic institution or the academic freedom of its members can occur than the curbing of the free exchange of ideas by imposition of fear or repression. The tactics of intimidation and coercion are never more repugnant than when applied to stifle the reasoned partisanship of opinions."

Despite student's clear demands for freedom of expression and academic freedom at Boston College, the administration continued their censorship of student-organized events. As the Boston Globe reported on March 2, 2006, "a new abortion rights group [Women's Health Initiative] at Boston College, with the aid of a professor, rebelled against university officials and held its first major event this week, a panel discussion featuring the public affairs director for Planned Parenthood and three academics who are abortion rights supporters. The event irked school officials, who initially canceled the student-organized function and later announced plans to reexamine rules governing sponsorship of campus events." The administration, which had previously approved the event, cancelled the academic discussion at the last minute, citing contradictions with select Catholic teachings. Jack Dunn, the university's spokesperson, was again out front defending the right to censor an academic event and told the Globe that "'the students from the Women's Health Initiative, in essence, were being duplicitous in trying to sponsor a pro-choice event at a Catholic institution.'" The event was only able to take place with the aid of faculty members who are not under the jurisdiction of ODSB like all undergraduate student organizations are.

The University Administration cites Catholic teaching as justification for censorship of events at BC. Pro-choice student groups are unable to sponsor academic lectures and GLBT students are prohibited from hosting a "safe-zone" dance. Yet, by actively inviting and recruiting weapons manufacturers to campus, not to mention honoring Condoleezza Rice (a chief architect of the Iraq war) with an Honorary Degree, university officials fail to consistently follow the Catholic values they espouse. It has become obvious that the administration selectively abides by Catholic teaching.

While BC guarantees academic freedom to BC professors, they deny these same benefits to students. One ODSB Dean told the Heights "'faculty have a freedom that students do not have, but students are completely within their right to partner with faculty to make use of their freedom and diversity of ideas.'" Academic freedom is essential for a university's faculty because it is fundamental to the mission of any leading university. There is, however, no reason to believe that students should only enjoy the benefits of academic freedom inside the classroom (with faculty) and not outside the classroom through student-organized events. Doing so limits students' accumulation of knowledge, and the exchange of ideas to a traditional, outdated classroom setting. Student organizations should be encouraged to organize events without dependence on an academic department.

Even faculty are facing increased repression by the administration, as both ODSB and the Provost have stated that faculty will not be permitted to sponsor events on campus outside of their expertise.

Regardless of the supposed justification and hypocrisy of the university, the implications of censorship are the same. A university, by its nature, is meant to foster an environment that supports the free exchange and expression of ideas and opinions. To selectively silence the voices of faculty and students on this campus, to censor the perceived content of their speech, threatens the very ideals that an institution of higher education is based on. In such a climate of repression, it is important to remember how intellectuals, activists, immigrants, people of color, and the GLBT community have been subject to assault and repression, often on college campuses in the past. When Hitler first came to power he created associations of faculty and student groups that would review the loyalty of their colleagues to the Nazi regime. In the era of McCarthyism, the same sentiments brought university professors to Congressional hearings. Standing in the present, it is easier to see the errors of the past than recognize the threats to the future. The early signs of repression are here at BC. If BC seeks to be an institution founded on higher learning and academic integrity, then the University Administration must promote a climate of true freedom of expression. Scholarship and academic exploration should take priority, as the alternative guarantees that BC will become a narrowly defined Catholic establishment and no longer a premier academic institution.

repression from the right

This past academic year, campus conservative groups including the College Republicans, were organizing to challenge the 'liberal slant' they perceive on campuses across the country. Some of the highlights have included the offensive "Affirmative Action bake sales," as well as a group of conservative University of California Los Angeles alumni offering to purchase students' tape recordings of lectures given by alleged liberal professors in an effort to "expose UCLA's most radical professors."

Our own Boston College Republicans proposed to create a "Council on Intellectual Diversity." Despite its open-minded-sounding name, further analysis reveals its true purpose was anything but an appreciation for diversity. This seven-member council would have been charged with the task of evaluating student claims of faculty discrimination based on "political, religious, or ideological views." The failed measure attempted to mask the efforts of the College Republicans to exert control over our faculty and university.

This proposed council is part of the dangerous conservative movement that has been sweeping the nation in an effort to turn typically non-partisan organizations, such as public schools, churches, and institutions of higher education, into structures that further a conservative ideology. Ideological conservatives have been successful at dominating religious institutions in this country and have made progress in influencing public schools as well. A prime example of this phenomenon is the recent failed efforts to have "intelligent design" taught in science classrooms around the country as a competing "scientific theory" to evolution. Similarly, conservative groups, led by David Horowitz's Students for Academic Freedom, have been pushing for national and state legislators to examine and reduce the influence of "liberal" professors at public universities. In doing so, they often code the language by calling it something positive such as "academic freedom" or in the case of BC "intellectual diversity."

And let's face it, if you suggest in your final exam that global warming is a myth and intelligent design is a fact, you deserve to fail your science course anyway.

Excerpt from 2.16.06 Heights op-ed by a GJP member

the religious left

Today in America, it seems we on the left (and anywhere on the political spectrum but the right) are under increasing assault from Christian conservatism. Somehow, the religious right has managed to convince Americans that their version of Christianity is indeed the only true version. These people stand for imperialism, homophobia, patriarchy, and the completely nonsensical idea that accumulated wealth is a reflection of God's favor. They stand against common sense, scientific progress, peace and justice for the poor.

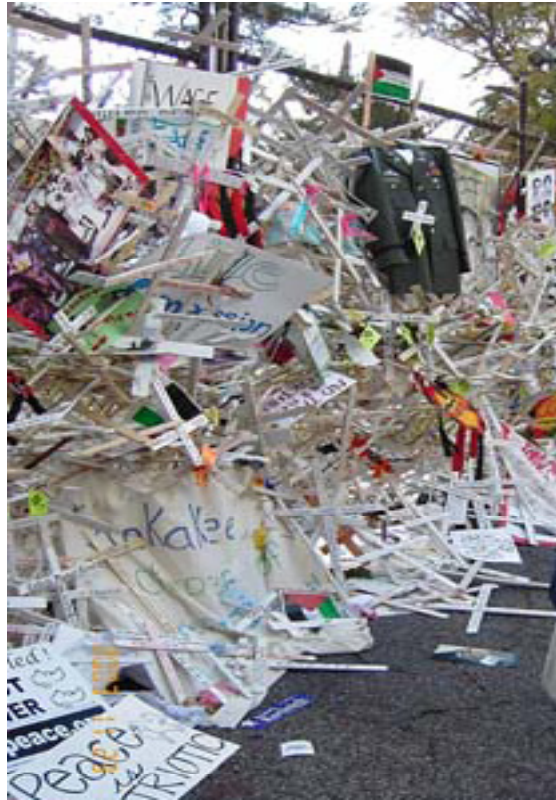
However, is this truly what the Word of God tells us? Are these hateful "family values" what any religion truly teaches us? We on the religious left say no, and we are out to reclaim faith from those who use it for hate.

Here at Boston College the most prominent religious left movements you will come across are obviously Catholic. One of the oldest progressive Catholic organizations (predating Vatican II by over 30 years) is the Catholic Worker Movement, founded in 1933 by Dorothy Day, a leftist journalist and Catholic convert and Peter Maurin, a Catholic leftist scholar and worker. The Catholic Worker Movement draws on anarchist philosophies, articulating the idea of personal responsibility to others as the concept of personalism. With the idea that each individual has the duty to work for the good of all others, Catholic Workers have founded communities across the country to fulfill the most important of Christ's commands: feed the hungry, clothe the naked, shelter the homeless, heal the sick, and visit those in prison. In addition to these works, the movement is focused on attacking the roots of militarism, capitalism, racism, sexism, etc, through education and often through nonviolent direct action. These communities are run in a completely democratic, consensus-based manner, and attract people of all faiths and backgrounds. We have our very own Catholic Worker house of hospitality here in Boston. Haley House relies heavily on volunteers from BC to help run its soup kitchen and other services. To learn more visit: www.haleyhouse.org.

In the late 1960s and early 1970s a new Catholic theology developed in Latin America. Named Liberation Theology by Father Gustavo Gutierrez in 1973, this radical new doctrine was based on the idea that Christianity should serve as a force to liberate the oppressed peoples of the world, rather than continue to serve as the imperialistic tool of oppression it had been since the imperial age began. While this school of thought remained a minority position in the Church, Liberation Theologians were highly influential champions of the poor in the tumultuous years of the 60s-80s in Latin America. As such, progressive priests were often the targets of right-wing death squads in Latin America. An astonishing number of Catholic priests along with thousands of poor laypeople have been murdered by graduates of the School of the Americas, www.bc.edu/gjp

a US military training school for Latin American soldiers, which still operates today.

Established in 1946 in Panama, for nearly six decades the school has instructed soldiers in counterinsurgency and methods of torture. Rather than fighting communists, as the Cold War era military program decreed, these soldiers often ended up torturing, killing and "disappearing" innocent and often poor dissidents. After the November 1989 murder of six Jesuits, their housekeeper and the housekeeper's daughter in El Salvador, a group of Jesuits founded the SOA Watch vigil outside the gates of Ft. Benning, GA, home to the SOA since 1986. Each November thousands gather at the gates of Ft. Benning to commemorate the murder and to demand the closing of the SOA (BC sends a growing delegation of students each year. Watch for announcements in September for information, or contact campus ministry).



These are some of the progressive Catholic movements you will come across here at BC. However, the religious left extends well beyond Catholicism and we will require a much broader coalition of faiths to counter the assault from the right. The theft of religion by the right is, in fact, a fairly recent development. Religion played a strong role in the American labor movement during its height in the early 20th century, giving rise to figures such as Dorothy Day. Both Christian ministers and Muslim clerics were of course leaders in

the civil rights movement. Baptist ministers played a key role in organizing safe underground abortion rings before the days of Roe v. Wade. Jewish Americans, aside from the Israel-Palestine issue, have a longstanding legacy on the left.

The basic tenets of most major religions stand for peace, justice, and a preferential option for the poor. People of common sense must return faith to these progressive goals. In the words of Steve Biko, a South African freedom fighter who died in detention in 1977:

Theology...shifts the emphasis of man's moral obligations from avoiding wronging false authorities...not stealing food when hungry and not cheating police when he is caught...to being committed to eradicating all cause for suffering...in other words it shifts the emphasis from petty sins to major sins in a society, thereby ceasing to teach the people to "suffer peacefully."

These are the true principles that all faiths should work towards. No longer can we allow faith to be hijacked. We must reclaim our faith!

summer dispatches from gjp members

The following dispatches and photos are from three current and former GJP members. Each of these student activists independently took a month this summer to visit and work with a community struggling for justice.

From Palestine (August 4, 2006): This month I will be traveling to Palestine with the Christian Peacemaker Teams (CPT). Here's the latest from my delegation leader... "The good news is that, for the most part, although they are only a few dozen miles away from the places we'll be visiting, Gaza and Lebanon are really a whole world away. The current violence that we are seeing in the news (as opposed to the continuing violence that has been ongoing for decades and that the news doesn't report) is really not having much of an impact in the southern West Bank at all. Since the beginning of the Hebron team project, many mini-conflicts have sprung up and died down, but the work of the team or the team members has never really been in jeopardy because of them. So I guess what I'm trying to say is that we will, as always, be careful and try to remain as safe as possible, and I don't think that the region in which we'll be staying will be any more dangerous when we arrive than it was when you all signed up to come on the trip."

I woke up this morning to find a dozen Israeli soldiers lining the roof opposite my window. I've been here for weeks and I still can't get over their M-16s. I don't think it's a good idea to have 18 year-old boys – boys who are either scared out of their minds or bored enough to invent sadistic entertainment - walking around with enough live ammunition to eradicate a small village. Nevertheless, I'm becoming accustomed to the realities of occupation and decided to brush my teeth and go on with the day.

A few hours later, my afternoon tea was interrupted by a team of new Israeli soldiers being trained on walking the streets. They crept through the marketplace as if stalking an enemy through the jungle. At times they would peer deeply into stores or tea rooms as if there were something hidden within. I confronted the lead soldier, who bumped into me and demanded, "Don't touch me!" As the soldiers crossed the marketplace, they pointed their rifles at the children and older men, then disappeared. Crowds of worshippers flowed out of the mosques and enjoyed tea and treats together in the streets.

This evening, as we finished dinner, our guest speaker talked about the difficulty of explaining to his young children that not all Jews are evil. This is something that we have heard from a number of Palestinian parents. To most of us this seems crazy, but since the Palestinian children interact almost exclusively with Jewish settlers and Jewish soldiers - who are seen as careless occupiers at best and tormenters or murderers at worst - it is hard to break the cycle of hate and violence. With his 5 year-old son sleeping at his feet, our speaker explained that even at this young age the boy knew that Israeli soldiers had shot and abducted his father.

As he continued to speak on this subject, someone noticed a squadron of soldiers entering a nearby Palestinian home. The mother was outside with her daughters. I began to film the situation and some CPTers made their way to the home. It's not unusual for Israeli soldiers to occupy a Palestinian house. Sometimes they'll destroy the home or kidnap one of the men. Other times they just put the family in a room for a few hours or until the next morning. We watched the door, waiting for it to open so that we might catch a glimpse of what was happening inside. At around 10pm the soldiers left. The next day the mother of the Palestinian family said that the soldiers left because of the international presence. For more information on CPT's work, visit: www.cpt.org



From the Lower 9th Ward of New Orleans (June 5, 2006): Internet access, like many other basic utilities, is not an option for much of New Orleans nine months later. The area I have lived in for the past 5 days, the 9th Ward, seems to have been forgotten by the state. It is shocking to see such a level of destruction; debris, caved in roofs, rust, gutted cars, etc. all exist a full nine months after Hurricane Katrina struck. Block after block of destroyed homes attest to the government's neglect, but what has been even more disturbing to see is the level of outward hostility displayed by the state towards its black, poor citizens.

But, despite the absence of the state, many organizations and residents persist in creating something out of nothing. This was my first weekend here and I felt hopeful to see a number of families, driven in from Baton Rouge, Houston, and elsewhere to work on their own homes, trying to salvage something out of the rubble.

I'm now living and working with the Common Ground Relief (probably the most "solidarity-like" organization I've ever seen), which is based in a number of areas around the 9th Ward but is active in many parts across the city. CG's real purpose seems to be making it possible for residents to come back so that

summer dispatches from gjp members

they can participate in the political process and start fighting the state's moves to turn their homes into "green space." It's like the Ella Baker style of activism, find someone locally who is doing it and support them. CG was started by locals, but it is overwhelmingly white, educated, young people from outside of the city. While this can certainly be problematic, they seem to be doing a good job of making sure it remains a support organization. The government is truly making it as hard as possible for people to come back, so CG is trying to subvert that. Centers like the one I'm in now provide free internet, phones, and faxes; distribution centers supply food, clothes, tools, information; small dorms house single parents and couples while they work on their homes; and of course, the main activity, gutting and repairing homes.

I'm living in "St. Mary's," a private catholic school in the middle of the 9th Ward that houses, feeds, and coordinates close to 250 general CG volunteers, in addition to whichever community members come by for meals. The school itself served as an emergency shelter during Katrina, as its three floors provided some of the only dry ground during the flood. Over 200 people stayed for over a week until they were finally airlifted away. One person died. We sleep in the classrooms where bunks are stacked up. On the third floor there is a message written on the chalkboard of a Math-room turned Bed-room:

"September 2nd, 2006 9:13am We are sorry for the school but the shelter was a blessing. We had to bring over 200 people here with no help from any Coast Guard boats. People died and are still in their houses, we had to leave them. We asked the C.G. for help and got NONE. Thanks to Mick, McKinley, Eric, Phil, Tyrone, Karl B, Cori, Richard, Cedric, Jeff D., Jeff, Ben, Big Greg, Rick, Lance, and 10th Ward AL. We saved the whole project. THEY LEFT US HERE TO DIE."

Every morning we are up at 5:30 for breakfast and then we break into work crews for various projects. I've been working with 7 others on a house in the Lower 9th Ward which we just finished cleaning out and gutting yesterday. We met the owner, Ms. M. very briefly on the first day, but learned more about her family as layers of her life peeled away while we cleaned the house: a complete set of New Testament cassette tapes, a water-stained photo of a daughter's prom, a family bible, a letter from the ACLU (dear friend of liberty...). It was a very sobering experience and I can understand why Ms. M. did not want to be there while we carted out her life. But we do much more than gut houses...

"We finally cleaned up public housing in New Orleans. We couldn't do it, but God did." - Richard Baker, Republican Representative from Louisiana (Baton Rouge)

"We have to escalate the struggle, we can't keep it dormant." -resident of the St. Bernard Housing Development

On Friday I went with a dozen CGers to the St. Bernard's Development, one of New Orleans' massive housing projects, which the federal and state government are now keeping fenced off from the residents. These residents have not been allowed into their homes since Katrina, and now return from afar to find a tall barbed-wire fence (rumored to cost \$300,000) surrounding the entire project. But a movement is growing to reclaim their homes and to save them from urban "development," which is why we were there on Friday.

The residents of St. Bernard's decided to set up a tent city outside their homes, dubbed "Survivor's Village." There was food and music and kids playing around, but the police kept cruising around in circles, not letting their presence be forgotten. In a press conference the residents announced that they would be staying there for a month, building up strength in numbers, and then on July 4th, whether in agreement with the city or not, they are going to get into their homes.



It is astonishing to see the level of government hostility aimed at preventing these poor, black residents from coming back. Someone said the other day that if you don't understand racism, the series of city policies really won't make any sense, and I think that it's generally true. The residents of the Lower 9th Ward were kept out of the neighborhood by National Guard guns until December while the residents of equally-destroyed, and all-white St. Bernard's parish downriver went in with no problem.

It seems to be a battle now, between the people trying to move back into their homes and the state, both the federal and local governments (federally, FEMA who keeps empty trailers miles away from needy residents and HUD who is responsible for fencing off the projects; locally, through mayor Nagin's "Bring New Orleans Back" commission which is staffed entirely through appointed members of the business community and is essentially a "Gentrify New Orleans" commission). At our orientation the other day, one of the lead CG organizers said of this battle, "we aren't winning, but we aren't losing either."

From the U.S./Mexico Border (August 2006): Six days they had been in the desert. I hand the woman an alcohol pad, and she begins to clean the dirt-smudged face of her 10 month-old baby, loosely fastened to her back with a towel. Her two children, their clothes reeking of urine, remain disturbingly quiet and still for 5 and 7 year-olds. They sit down on the curb and begin to unpack their remaining Red Bull and Doritos. Both children wear open toe sandals for the six-day journey—their feet have been ravaged by the hot desert days and cold rainy nights. As we wash the children's feet, I ask the boy in broken Spanish where they are from. Chiapas, he tells me, which I learn is over 1,500 miles from our camp in Nogales. Now they sit here, 1,500 miles away from home, their only possessions packed in small Spongebob Square Pants and Little Mermaid backpacks. Hundreds of flies crawling in and out of their cut feet, we try to dress the blisters as best as possible, hand them some new socks, and send them off. Most likely, the family will meet up with a coyote (a paid smuggler) and try the perilous journey North again. I get a sickening, helpless feeling in my stomach as I watched them walk further down the road into Nogales, thinking that they too may join the season's rising toll of migrant deaths.

Stories like these are all but uncommon along the border—400 to 500 deportees are received daily in Nogales alone, one of the dozens of border cities and merely a fraction of the estimated one million immigrants deported annually. Immigration between the United States and Mexico is not a new development and can only be expected in societies of great wealth alongside great poverty. The sharp increase in immigration flow, however, and the subsequent rise of border deaths is a recent phenomenon—one that can be traced back to 1994, the signing of the North American Free Trade Agreement (NAFTA). To understand why NAFTA caused this acute surge in migration patterns, it is necessary to confront a median often purposely absent from immigration discourse; that is, why do people leave families and communities to literally risk their lives in hopes of cleaning toilet bowls or washing dishes for 10 hours a day?

Alfonso, a 28 year-old from Mexico City, was one of the thousands forced to head North, leaving his wife and 2 year-old daughter. "There are no jobs here," he tells me, "we cannot survive on 50 pesos (roughly \$5) a day, it is not enough." Alfonso is one of the thousands of victims of NAFTA who will make the dangerous journey North in hopes of merely finding minimum wage work in the States to send back home. "I don't want to leave – my family, my life, it's all here." With the implementation of NAFTA, migration for the working poor like Alfonso becomes an act of desperation and survival, not a choice.

Not coincidentally, with the signing of NAFTA the U.S has dedicated billions in militarizing the border, to increase border enforcement and 'security.' Operation Gatekeeper, one of the many efforts to enhance border enforcement, has been scrutinized as the leading cause of death for crossing immigrants. Gatekeeper heavily increased enforcement among the more popular urban routes of migration, channeling immigrants to more rural and lesser-known areas. Hoping to discourage people by forcing them into more dangerous areas, the opposite has happened: a steady increase in migration with a disturbingly massive rise in deaths. A conservative estimate suggests that at least 4,500 people have died in the Sonoran Desert since 1998. Since that time, the number of border agents has more than doubled, now approaching 10,000.

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This past May, President Bush deployed an additional 6,000 National Guard for further support. Further militarization appears on the horizon, as plans for 700 additional miles of fencing has the government soliciting bids from military contractors including Boeing, Lockheed Martin, and Raytheon for the rights of providing military technology along the border.

One afternoon at the camp in Nogales, I meet Rosie, a 12-year-old girl from the faraway southern state of Oaxaca. Rosie, her two sisters and mother looking in concern, has been vomiting after 3 days in the desert. Only bringing a few empty milk cartons of water, the family ran out shortly into their second day and was forced to drink water from the cow tanks in the desert, infamous for parasites and bacteria. Noticing her father is absent, I come to find out that they left their home in Oaxaca in hopes of meeting him in Atlanta, where he has been living for 3 years. Young children and mothers trying to reunite with husbands and fathers is commonplace along the border. An unintended consequence of Operation Gatekeeper and the increased resources dedicated to boundary enforcement is that unauthorized migrants are staying in the U.S longer. Before 1994, many of the seasonal migrant workers would make the journey North and then return home after a few months. Yet with the increased risk and danger of reentering the U.S., many of these workers are ultimately separated from their families and communities. Rosie is one of the countless children forced to risk life merely to reunite with family members.

We cannot divorce current immigration conversations from the United States' long history of racism and rejection of "the other"—a history that is tied to a context of severe exploitation and marginalization of people of color. Border enforcement and current repressive anti-immigrant legislation is an outgrowth of this structural racism. The current debate must be one that recognizes the historical weight of white supremacy and subjugation of people of color. Around the country, people who have been living in the States for 10 to 20 years are picked up and deported for minor violations. Gilberto, a deportee at our camp, lived in San Jose for 25 years with his four children who will remain in foster care until he is able to return home. In Tucson, Border Patrol and police arbitrarily ID anyone resembling Latino descent; my first night in Nogales I hear the story of a pregnant woman who was stopped by the police and deported that night as she walked home from the grocery store, unable even to call her husband and two children. Fear is widespread among immigrant communities—no one, even families who have settled for upwards of 20 years, is safe from deportation. These people are being criminalized for trying to seek a livelihood and survive poverty.

A just border policy means first addressing the structural roots of not only migrant deaths but immigration itself. We must first recognize that first world comfort and privilege is largely possible because of the exploitation caused by institutions like the IMF and WTO and their respective free trade agreements. Border and immigration policies that continue to deny people the ability to escape poverty and reunite with family members must be critically examined if we are to truly respect the fundamental rights and dignity of all.

This GJP student worked with the group No More Deaths, for more information visit: www.nomoredeaths.org

globalization glossary

Since the 1999 Seattle protest against the World Trade Organization, the anti-corporate globalization has continued to grow and transform. From continued protests and massive demonstrations across the globe to expanded discourse on corporate globalization issues, individuals and organizations have worked to stop the social and environmental destruction caused by corporate-dominated globalization.

North American Free Trade Agreement (NAFTA)

Signed in 1994, NAFTA links Canada, the United States, and Mexico. Farmers in Mexico have opposed NAFTA because the heavy agricultural subsidies for US farmers put a great deal of downward pressure on Mexican agricultural prices, forcing many out of business. Because farming is no longer a sustainable practice, people are moving closer to the Mexico-U.S. border to work in maquiladoras. Though it promised job gains in both the US and Mexico, NAFTA has been at fault for the estimated 766,000 jobs that have disappeared in the US since 1994 because companies have relocated to Mexico to take advantage of weak labor standards and low wages. Mexico was forced to devalue the peso to attract the foreign investment needed for a free trade, export-oriented economy, devastating the Mexican economy and pushing 8 million families out of the middle class into poverty.



Central America Free Trade Agreement (CAFTA)

Negotiated among the United States, Costa Rica, El Salvador, Guatemala, Honduras and Nicaragua, CAFTA is part of an effort by the US to expand a doctrine of "free trade" across the hemisphere. This trade strategy is designed to break down barriers to trade and open up opportunities for US businesses. CAFTA will undermine workers rights, drive innumerable family farmers off their land, and expose communities throughout Central America and the U.S. to privatization of essential public services like water, electricity, health care, and education.

Free Trade Area of the Americas (FTAA)

Negotiations for the FTAA began in 1994 between all the governments of the Americas and the Caribbean (except Cuba). Though negotiations are currently suspended, it would extend an open market zone across the entire hemisphere, much like the one that exists between Canada, the US, and Mexico. The FTAA would strengthen and extend the North American Free Trade Agreement (NAFTA) to the entire western hemisphere. This is one of the newest manifestations of the unfair trade rules benefiting multinational corporations and increasing hardship for the poor.

International Monetary Fund

Created at the Bretton Woods Conference shortly after World War II, the mission of the IMF is to supply member states with money to help them overcome short-term balance-of-payments difficulties. The IMF offers loans to governments that are unable to pay off their debts to foreign banks and creditors. In exchange for loans, the IMF demands economic 'reform' policies called structural adjustment programs. With voting rights awarded according to financial contributions, the IMF is dominated by rich countries of the Global North.

World Bank

Created in 1944 at the Bretton Woods Conference, the original mission of the World Bank was to help Europe rebuild after the destruction of World War II. 60 years later, World Bank development projects have come under increasing fire because of large payouts to multinational corporations at the expense of those living in poverty. The World Bank has also come under pressure for their policies that force developing countries to privatize public services including water, education, electricity, and healthcare. Because dozens of developing nations remain in crippling debt to the World Bank, they are forced to divert funding from social services to pay wealthy institutions like the World Bank and IMF.

World Trade Organization

Formed in 1995, it calls itself an international body that establishes and enforces global trade rules. Under the false pretense of expanding trade to 'help' developing countries, WTO policies place corporate interest above working families, the environment, and local communities. Surprisingly, developing countries have little say in creating policies that affect them. The WTO has worked to systematically increase the power of multinational corporations over democratic governments and local communities.

courses and professors

What's the purpose of the university? Is it to produce creative, critical, intelligent, and moral people? Or to produce an annual batch of corporate drones for Microsoft, JP Morgan, and General Electric? Sadly, the university today – Boston College included – acts more like a corporate boot camp than a place of higher learning.

We believe that the university and a college education should contribute to personal and society betterment, not to the development and benefit of a few corporations and their wealthy shareholders. To avoid being molded into a lifeless limb of corporate America, for your own good and the good of society, check out some of these classes listed below. They were selected because they are justice oriented and focus on social awareness.

We cannot promise you that the following classes will teach you how to exploit workers or destroy the environment (that's what the Carroll School of Management is for), but we can promise that they will be eye-opening, motivating, fun, useful, and very much worth your time.

Some of these classes are offered every other semester or every other year, so hang onto this disorientation or go to our website for an electronic version.

african and african diaspora studies

African American Women Leaders in Civil Rights

Professor Lydia Peters

A multimedia class where Black women are "presented as their own liberators rather than appendages to their Black male counterparts."

Eyes on the Prize

Professor Derrick Evans

A comprehensive look at the Civil Rights Movement that focuses on the less famous members of the movement using discussion and video footage.

History and Development of Racism

Professor Horace Seldon or Professor Paul Marcus

The goal of this course is to increase participant awareness of the various forms of racism and to deepen participant understanding of how to combat racism today.

Introduction to Black Aesthetic, Music and Empowerment

Professor Lawrence Watson

Taught by a Berkeley music professor, this course uses music as a base for examining the rich tradition of black cultural resistance to the white power structure.

communication

Mass Communication Theory

Professor Jamel Bell

With a good mixture of theory and practical knowledge, this course introduces students to the many critical perspectives on media.

Media and Popular Culture

Professor Jamel Bell

With a critical eye on popular culture, this course analyzes the many influences of media on everyday life in the U.S.

Popular Music and Identity

Professor Roberto Avant-Mier

Seeing music as culture, this course interweaves concepts of identity and power as they relate to the U.S. and international community.

english

Introduction to Feminisms

Professor Ellen Friedman or Professor Connie Griffin

The class studies such issues as women's history, feminist theory, sex roles, socializations, gender and health, religion, work, and literature and essays by and about women.

Introduction to Postcolonial Literature

Professor Kalpana Rahita Seshadri

Examines colonial domination and the issue of representation of the so-called Third World through reading literature and culture theory produced out of the condition of colonialism.

Literature and Social Change

Professor Laura Tanner

How literary worlds reflect or transform contemporary attitudes towards such topics as racial violence, domestic abuse, and poverty.

Queer Theory

Professor Kevin Ohi

Studies texts that combat structures of sexual oppression.

Writing for Social Change

Professor Paula Mathieu.

Advanced creative nonfiction workshop that explores advocacy-based writing.

film studies

Irish Political Film

Professor John Michalczyk

From the post-World War I struggles to the current return of paramilitary prisoners into society, this course traces Ireland's evolving socio-political history with a focus on conflict resolution.

Political Fiction Film

Professor John Michalczyk

Explores the dual components of drama and politics in a chronological manner through readings, discussions, and screenings of such films as *Birth of a Nation* and *Z*.

history

Alternate Globalizations

Professor Deborah Levenson-Estrada and Professor Davarian Baldwin

This course looks at alternate views to globalization from Third World countries, studying thought from Havana to Paris to Port-au-Prince.

Biographies of Power in Latin America

Professor Sergio Serulnikov

Taught in Spanish, this class analyzes the ideas and deeds of Latin American men and women who had a significant impact in shaping politics and social movements in Latin America.

Cultural Studies/Cultural History

Professor Davarian Baldwin

Examines culture as a tool to analyze and critique history and historical narratives.

Ethnicity and Rebellion in Latin America

Professor Sergio Serulnikov

Through case studies of Mexico, Peru, Nicaragua, Bolivia, Brazil, and Guyana, this course explores social unrest in Latin America from the late 18th century to early 20th century.

Gender in American History

Professor Cynthia Lyerly

Focuses on how various constructions of gender have served the interests of a race, ideology, or class in American history.

History of US Foreign Policy

Professor Seth Jacobs

This course analyzes conflicting interpretations of America's role in the world.

Introduction to Black Urban History

Professor Davarian Baldwin

This class explores "the" black experience in Boston, Harlem, Chicago, and LA in a way that flawlessly incorporates literature, sociology, and history.

Lesbian/Gay/Bisexual/Straight

Professor Paul Breines

Studies the history of gay and lesbian people, movements, consciousness, and styles over the past century in the United States and Europe.

Modern History I and II

Professor Stephen Schloesser, SJ

BC's "Modern History" generally ignores the non-European world, but it's required – so take it with one of BC's best professors, Stephen Schloesser. His course doesn't just focus on dates and who fought in what battles, it's more of a cultural and philosophical history.

Revolutionary Cuba: History and Politics

Professor Frank Taylor

Focuses on Cuba's foreign and domestic policies since 1959.

Social Action in Urban America

Professor Marilyn Johnson

The history of social action in the United States from the 1890s to the present, with case studies on such movements as Populism and the community organizing movement of the 1970s.

Social Justice in Meso-America

Professor Deborah Levenson-Estrada and Professor Michael Malec

Examines the struggles for social change and justice in Central American and Southern Mexico and also looks at the role of Christians in these movements.

Text and Context: Ralph Ellison's Invisible Man and the Black Modern Experience

Professor Davarian Baldwin

Combines a single work of fiction with historical and cultural analysis and examines themes in African-American life from 1899-1950 such as migration, urbanization, and black nationalism.

philosophy

The Challenge of Justice

Professor Matthew Mullane, Professor Stephen Pope, Professor Shawn Copeland, or Professor Kelly Brotzman

This course covers principle understandings of justice that have developed in the Western philosophical and theological traditions, relating theories to concrete, practical, and political problems.

Introduction to Feminist Philosophy

Professor Marina McCoy

Dives into the multiple dialogues on feminism from radical, liberal, environmental, etc. standpoints and raises very thought provoking questions about gender and cultures.

Person and Social Responsibility (PULSE) Program

Numerous faculty

The PULSE program combines the philosophy and theology core requirements into one course that requires 10 hours of community service and three classes per week. Highly recommended for learning more about social and economic justice from the personal experience and reflection.

Perspectives on War, Aggression, and Conflict Resolution

Professor Matthew Mullane and other professors

This course is a lecture series with different professors covering different topics relating to war and aggression. Some topics include the just war theory, sociological roots of war, military-industrial complex, positive/negative peace, nonviolence, and reconciliation.

Philosophy of Liberation

www.bc.edu/gjp

Professor Oliva Blanchette

Examines different philosophies of liberation with a focus on four writers: bell hooks, Paulo Freire, Frantz Fanon, and Malcolm X.

political science

Comparative Social Movements

Professor Paul Christensen

The class begins by covering theory and terms that are used in talking about social movements, then moves on to spend a good amount of time on separate movements including: the labor movement, women's movement, 1989 revolutions in Eastern Europe, and the anti-war movement.

Globalization

Professor Paul Christensen

This course covers corporate globalization, its institutions (the World Bank, WTO, IMF, etc.), and its social consequences.

Protest Politics in Latin America

Professor Jennie Purnell

Explores the origins, evolution, and impact of contentious politics and social movements in contemporary Latin America through applied case studies of specific movements.

Rise and Rule of Islamic States

Professor Kathleen Bailey

Looks at the nature of Islamic political systems from the Arab caliphates, Mongol Khanates, and Turkic conquests to the problems and prospects faced by Muslim states today.

psychology

Culture, Identity, and Asian American Experience

Professor Ramsay Liem

Focuses on the contemporary and historical experience of Asian Americans and self and ethnic identity.

sociology

African World Perspectives

Professor Zine Magubane

Through lectures, discussions, and film, this course covers the conflicts in South Africa, Sudan, Nigeria, and Rwanda and also explores sexuality in Africa and tension between African-Americans and Africans.

American Economic Crisis and Social Change

Professor Charles Derber

A look at US-style capitalism, its social costs, and the movement for change.

Deviance and Social Control

Professor Stephen Pfohl or Professor Aimee Van Wagenen

What is "normal" and what is "deviant?" This course explores dominant structures of power and the struggle between forms of social control and what these exclude and marginalize.

Inequality in America

Professor Eve Spangler or Professor Jeffrey Langstraat

1% of Americans own 40% of the country's wealth and 50% of all stocks and bonds – learn what this concentration of money means for our society.

Introduction to Postcolonial Studies

Professor Zine Magubane

Discusses the issues of gender and sexuality, diaspora, nationalism, race and class, hybridity, and identity formation.

Legal and Illegal Violence Against Women

Professor Lynda Holmstrom

Examines how violence perpetuates the system of gender stratification by focusing on such issues as rape, incest, and spouse abuse.

Peace or War: United States and the Third World

Professor Charles Derber

This course analyzes the role of the US as a hegemonic power in the world, focusing on post-WWII US foreign policy and imperialism.

Queer Communities and Social Movements

Professor Jeffrey Langstraat

Every activist student should take this class. This class follows the history of the movement, as well as the history of the identity of a homosexual and the history of the institution of the closet.

Race, Class, and Gender

Professor Shawn McGuffey

How the social identities of race, class, gender, and sexuality are shaped by wealth and poverty, education, family, and social policy.

Race, Representations, and Myth of Colorblindness

Professor Chiwen Bao

Asks how racial inequality exists while colorblindness is the supposed new paradigm.

Shop 'Til You Drop

Professor Juliet Schor

Don't be fooled, no shopping involved...relating consumerism to history, politics, psychology, and the environment.

Social and Political Economy

Professor Charles Derber

Examines globalization and the corporate world order.

Sociology of Revolutions

Professor Sarah Babb

This class is taught in a comfortable learning environment and goes over the Russian, Cuban, and Mexican revolutions as well as touching on subjects like guerilla warfare theory, the Zapatistas, and the future of revolution.

theology

The Challenge of Peace

Professor Matthew Mullan

This course explores topics such as the origins of violence, use of force, just and unjust war, pacifism, and ways of preventing and resolving conflicts.

HIV/AIDS and Ethics

Father Jim Keenan

Analyzes the ethical issues rising from HIV/AIDS including questions of prevention, discrimination, shaming, homophobia, the function of religion in public health, poverty, etc.

Liberation Christology

Professor Roberto Goizueta

A course examining the person of Jesus Christ as foundational for Latin American Liberation Theology, as well as exploring the relationship between faith in Christ and human liberation, the implications of a liberation Christology in a North American context, Christ in feminist thought, etc.

Liberation Theology

Professor Roberto Goizueta

An introduction to Latin American Liberation Theology, this course discusses what it means to practice theology from the "underside of history."

Professor Francis Kilcoyne

Focuses a great deal on social justice and the misuse of the Bible in Christian fanaticism.

Prophets and Peacemakers

Professor Stephen Pope

Through studying figures such as Dietrich Bonhoeffer, Thomas Merton, Dorothy Day, Oscar Romero, and Aung San Suu Kyi, this course examines attempts to relate faith to issues of peace and justice.

Religious Quest

Professor Harry McDargh

A comparative exploration of Christianity and Buddhism, with an end of the semester focus on Israel and Palestine.

www.bc.edu/gjp

Suffering, Politics, and Liberation

Father Bruce Morrill

Examines the political ideologies of J.B. Metz and Dorothee Soelle in addition to the Liberation Theology of Gustavo Gutierrez as applied to case studies of Rigoberta Menchu, Oscar Romero, Martin Luther King, and Malcolm X.

Individualizing your Institutionalization

With four years at a massive institution like Boston College, it can be all too easy for students to feel like raw materials that are simply traveling through a machine and being churned out into a standardized product. While students are mostly free to design their schedules (see course guide for recommendations), here are five additional ways to individualize your academic experience at Boston College. Much of this is for students after their freshmen year.

1. Advanced Study Grant: These summer grants are awarded to first and second year students for scholarly student-designed projects. The grants usually range from \$500 to \$2,000, and about one out of four students who apply get some form of funding. Students must be nominated by a faculty member to apply, though students are welcome to request a nomination from a faculty member. For more info see: www.bc.edu/offices/ufel/fellowships/advanced/

2. Readings and Research: This non-classroom course is centered on independent research on a topic mutually agreed upon by the student and a professor. This structure not only allows for the student to work on an area of research that interests them, but it also allows for the student to work much more closely with a faculty member.

3. Study Abroad: According to the 2006 US News and World Report edition of America's Best Colleges, only 40% of BC students study abroad. Studying abroad gives students an opportunity to enhance their academic and personal development by traveling to other parts of the world for a semester or year of study. Consider "external programs" and not just BC affiliated programs. Also consider going for a year, as this will allow for students to become more integrated into their abroad experience. Students interested in combining social justice, service, and study abroad should consider SIT Study Abroad Programs. Check out the large number of SIT programs at: www.sit.edu

4. Summer Internship Grant: Students that have completed their junior year and are interested in interning for a nonprofit are eligible to apply for one of four \$3,900 stipends from the Career Center. The application process can be competitive and unfortunately is only open to rising seniors (though we wish they would offer more grants to students in all classes!). AHANA Career Services also offers three stipends to students with unpaid summer internships in fields where they are underrepresented. These grants from AHANA Career Services are open to freshmen, sophomores, and juniors. Internships are a great way to gain important skills, contacts, and expand your knowledge.

For grant information see: www.bc.edu/offices/careers/internships/grants/
For a list of nonprofit internships and public service fellowships see: www.idealists.org

5. Write a Senior Thesis: Writing a thesis senior year is a perfect way to culminate a student's academic experiences from the previous three years into an in-depth, original project. Students are expected to propose their own thesis topics based on their interest and academic experience. The thesis is typically a three credit course in both the fall and spring semesters of senior year and counts towards the student's major credit requirements. Top students may want to consider Scholar of the College as well. Check with your major department for specific guidelines.

movies

* asterisk denotes movies available for free in the media center

And the Band Played On *: A 1993 fictional portrayal of the discovery and spread of HIV/AIDS. Based on the book written by Randy Shilts, the film also places special emphasis on alleged government indifference to what was initially perceived as a "gay disease."

Arlington West: The film allows all to witness the poignant conversations, dramatic revelations, silences, and personal experiences of those who are paying the highest price for the war in Iraq. Includes opinions from active duty soldiers and marines, military families, and veterans.

Bamboozled *: A 2000 satirical film written and directed by Spike Lee about a modern televised minstrel show. Expressing rage and grief at media representations of black people, the script delivers powerful racial commentary about contemporary US culture and society.

The Battle of Algiers *: 1966 depiction of the Algerian War of Independence against the French occupation. Reenacted events that occurred between November 1954 and December 1960, during which the actions of small revolutionary cells transformed into a national liberation movement.

Birth of a Nation *: An early 20th century silent film depicting the Ku Klux Klan as the heroes of post-Civil War southern US. A critical film for understanding the pervasive and evolving nature of racism in US history and culture.

*The Big One**, *Bowling for Columbine**, *Fahrenheit 9/11**, *Roger and Me* *: Four well-known films by Michael Moore.

Born into Brothels *: An award-winning documentary about the children of prostitutes in Sonagachi, the red light district of Calcutta, India.

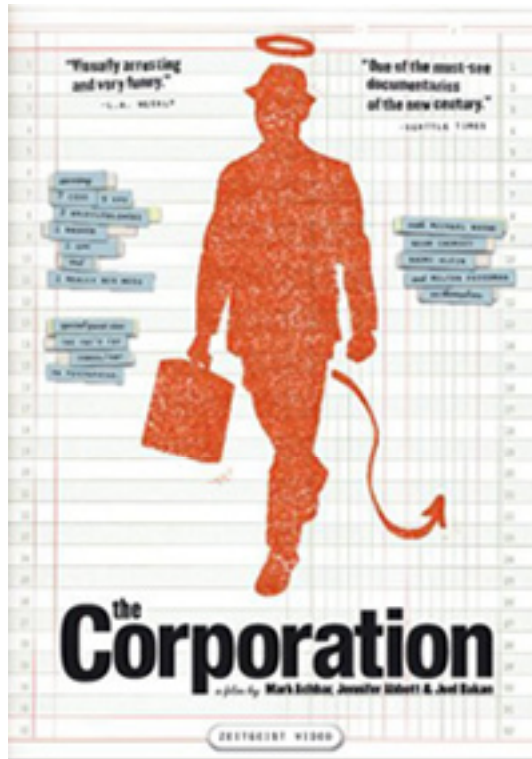
Bread and Roses *: A movie about a successful janitor strike in Los Angeles. The film follows the struggles and ultimate successes of workers trying to organize.

City of God *: The life of gang warfare and the drug trade in one of the most violent and poor areas of Rio de Janeiro.

The Constant Gardener *: A widower is determined to find the secret behind his wife's murder, big business, and corporate corruption. Based on the novel by John le Carre.

Control Room *: A critical analysis of Al-Jazeera and CNN – two types of corporate-owned news services and propaganda machines and their influence on shaping perceptions of the United States' war with Iraq.

The Corporation: A Documentary *: A powerful examination of the modern corporation that traces its evolution as a legal entity from its genesis to its unprecedented legal protection.



Crash *: This Oscar-winning film explores race in Los Angeles through interwoven stories.

Dirty Pretty Things *: The story of illegal immigrants in Britain working at a hotel, trying to make living while evading immigration services.

Do the Right Thing *: Another compelling film by writer/director Spike Lee that explores urban interracial hostility. The film tells a tale of bigotry and racial conflict in a multi-ethnic community in Brooklyn, New York.

Ethnic Notions *: A fascinating and disturbing picture of the misconceptions circulated in popular culture regarding African-American culture.

Eyes on the Prize *: An epic 14-part video series of primary footage from the Civil Rights and Black Power movements of the '60s and '70s. You have 4 years to see this – make sure you do.

Fidel: A must-see for anyone with any interest in the history and realities of Latin American, not just Cuba. It cuts through the packaged press we have always been fed and presents the Fidel Castro that we never see or hear of.

Ford Transit: A Palestinian taxi driver's attempts to navigate around the numerous checkpoints and barriers set up by the Israeli Military in the West Bank.

The Fourth World War: An intense documentary about the anti-corporate globalization movement, from the streets of Buenos Aires to the fields and jungles of Chiapas.

The Future of Food: Offers an indepth investigation into the disturbing truth behind the unlabeled, patented, genetically engineered food that have quietly filled grocery store shelves for the past decade.

Gaza Strip: The film crew follows around a young Palestinian boy in Gaza City, showing the incredibly powerful and stirring footage of the daily humiliations, hardships, injuries, and deaths that the Palestinians suffer under Israeli military occupation.

Hearts and Minds *: A documentary on the disastrous social, political, and economic effects of America's involvement in the Vietnam War.

Hotel Rwanda *: The true-life story of Paul Rusesabagina, a hotel manager who housed over a thousand Tutsi refugees during their struggle against the Hutu militia in Rwanda in 1994.

Jenin Jenin: A documentary of the deadly Israeli siege upon the Palestinian city of Jenin during the beginning of the 2nd Intifada.

The Killing Zone: British Channel 4 News goes into the Gaza Strip to retrace the deaths of two international peace activists killed at the hands of the Israeli Military.

Life and Debt *: The devastating and heartbreaking effects of the International Monetary Fund and neo-liberal free trade on the people and economy of Jamaica.

The Life of David Gale *: The fictional story of a life-long campaigner against the death penalty who finds himself on death row after being found guilty of the rape and murder of a fellow anti-execution campaigner.

Loose Change: This documentary presents an alternative explanation of the events of September 11. The film attempts to compensate for the perceived inadequacy of the 9/11 Commission Report and government investigations. (available on Google Video)

The Lord of the Rings: The Fellowship of the Ring of Free Trade: The ring is free trade, Mordor is capitalism, elves and men are the People, Orcs are riot police, and Gandalf is Chomsky – a short and entertaining 6-minute film combining actual film footage with subtitles. (<http://www.indybay.org/olduploads/ringoffreetrade.mov>)

Maria Full of Grace *: The moving story of a pregnant Colombian teenager who becomes a drug mule to make some desperately needed money for her money.

Monkey Dance: This documentary follows the lives of three teenagers in Lowell, Massachusetts who are children of Cambodian refugees. They inhabit a tough, working-class world shadowed by their parents' nightmares of the Khmer Rouge. Traditional Cambodian dance links them to their parents' culture, but hip consumerism often pulls harder.

The Motorcycle Diaries *: The legendary revolutionary Che Guevara takes his first trip across Latin America on an old motorcycle with a close friend. During this adventure, he begins to form his thoughts on guerilla warfare

and revolution. Based on the book by Che Guevara.

The Murder of Fred Hampton *: Great primary footage of the Black Panther Party, focusing on Fred Hampton – the visionary leader of the Illinois chapter who was murdered in his bed by the pigs at age 21.

Murder on a Sunday Morning: This Oscar-winning documentary is about the murder trial of a 15 year-old African-American who is wrongfully accused of robbing and murdering an elderly white tourist at a Florida hotel. The film follows the defense team as they build their case, showing the prejudice and incompetence of the Jacksonville Sheriff's Office.

No! The Rape Documentary: Through testimonies from Black women survivors, commentaries from acclaimed African-American women scholars and community leaders, and impacting archival footage, NO! unveils the reality of rape, other forms of sexual violence, and healing in African-American communities.

Occupation: Documents Harvard students during the 1999 occupation and sit-in of administrative buildings for the campaign to win a living wage for university workers.

On the Ground: Witness, Resist, Rebuild: This startling film features the building of the Beit Arabiya Peace Center for Peace and follows Israeli activist Jeff Halper to Jerusalem house demolitions, culminating in his arrest for civil disobedience in a multinational effort to save the Jabari family's home.

Outfoxed: A documentary exposing the conservative bias of the Rupert Murdoch-owned Fox News Channel, which promotes itself as "fair and balanced."

Paradise Now *: Two close friends in Palestine are recruited by an extremist group to be suicide bombers. One friend maintains his determination to carry out the attack, while the other begins to doubt the action.

Peace, Propaganda, and the Promised Land *: This film exposes how the foreign policy interests of American political elites work with Israeli public relations strategies to influence news reporting about the Israeli-Palestinian conflict in a way that severely undermines the Palestinian cause.

The Pianist *: A Polish Jewish musician struggles to survive the destruction of the Warsaw ghetto during World War II.

A Place Called Chiapas *: A documentary about the ongoing Zapatista revolution in southern Mexico. The film includes interviews with Subcomandante Marcos, Noam Chomsky, and Zack de la Rocha.



Rabbit-Proof Fence *: This film is based on the true story of how the Australian government forced Aborigine children to be re-educated and introduced into "white" Australia in an effort to phase out the Aboriginal race.

Rebels with a Cause: The Civil Rights Movement and Vietnam war protests of the 1960s told through the eyes of Students for a Democratic Society (SDS).

Romero *: The life and death of Oscar Romero – archbishop of El Salvador during the civil war. The US-backed El Salvador junta was killing his people...when he spoke up against the government and US military aid, he paid for it with his life.

Same Sex America: A 2005 look at same-sex marriage through the eyes of several couples facing dilemmas raised by the uncertain state of American laws in this regard.

Sankofa *: Life and rebellion for African-born slaves in the US plantation system.

The Spook Who Sat by the Door: An African-American goes undercover in order to gain access to CIA training, and then he uses that knowledge to train a street gang into a guerilla army for the attempted overthrow of the US government.

Steal this Movie!: The life and times of Abbie Hoffman, 60s-era activist, founder of the Yippie Party, and cultural revolutionary.

Syriana *: A politically-charged film about the state of the oil industry in the hands of those personally involved and affected by it.

The Take: In suburban Buenos Aires, thirty unemployed auto-parts workers walk into their idle factory, roll out sleeping mats, and refuse to leave. Armed only with slingshots and faith in shop-floor democracy, the workers face off against bosses, bankers, and a whole system that sees their beloved factories as nothing more than scrap metal for sale.

Thirst *: Is water part of a shared "commons," a human right for all people? Or is it a commodity to be bought, sold, and traded in a global marketplace? This film tells the stories of communities in Bolivia, India, and the United States that are asking these fundamental questions.

This Is What Democracy Looks Like: A filmed account of the street protests against the World Trade Organization Summit in Seattle, Washington in 1999. Another inspiring project from "Big Noise Films" that will make you want to get out in the streets and raise your fist.

Trembling Before G-d *: Built around intimately-told personal stories of Hasidic and Orthodox Jews who are gay or lesbian, the documentary portrays a group of people who face a profound dilemma – how to reconcile their devotion to Judaism and God with the Biblical prohibition that forbids homosexuality.

V for Vendetta: In a futuristic London, a freedom fighter known as "V" uses violent tactics to fight against the oppressive, totalitarian government. Upon rescuing a young woman from the police, he gains an unlikely ally.

Waking Life *: Are we sleepwalking through our waking lives or wake-walking through our dreams? A movie of philosophy, dreaming, and what we perceive to be reality.

The Weather Underground: A documentary following the Weather Underground – a guerilla organization of young middle-class, white Americans that went underground to oppose US imperialism, capitalism, and racism through violent means.

West Beirut *: Tarek and Omar are two teenage friends enjoying life in Lebanon when a civil war breaks out – a coming age tale set in their home of Beirut, now partitioned along religious lines.

The Yes Men *: A documentary following the shifty shenanigans of the Yes Men, a pair of anti-corporate activists who travel from conference to conference and impersonate members of the World Trade Organization.

You Can't Stay Neutral on a Moving Train *: The life of Howard Zinn,, radical professor and historian. Author of "A People's History of the United States," this film includes footage from his involvement in the civil rights era, SNCC, and the anti-war movement.

Zapatista: The definitive look at the Zapatista uprising, its historical roots, and its lessons for the present and future.



books

if you know, teach. if you don't, learn.

biographies

Assata (Assata Shakur)

The story of a Black Panther, '70s-era revolutionary turned political exile.

The Autobiography of Angela Davis

The life of a former Black Panther and political prisoner.

The Autobiography of Malcolm X

The story of quite possibly the greatest revolutionary leader in our nation's history.

Che (John Lee Anderson)

The life of Che Guevara, the guerrilla fighter who died in the battle for world revolution.

The Color of Water (James McBride)

The moving story of growing up biracial and a mother's battle against racism.

Fidel (Tad Szulc)

An informative, interesting biography of Castro and history of the Cuban Revolution.

First They Killed My Father (Loung Ung)

An account of surviving the brutal regime of the Khmer Rouge in Cambodia.

Fugitive Days (Bill Ayers)

First-hand history of SDS and the Weathermen—two radical student groups of the '60s

Heartbeat of Struggle (Diane Fujino)

The life of Yuri Kochiyama, Japanese-American activist who has worked for black liberation, Asian American equality, Puerto Rican independence, and political prisoner defense.

I, Rigoberta Menchu (Rigoberta Menchu)

The peasant-organizer-activist against the US-backed Guatemalan dictatorship.

Long Walk to Freedom (Nelson Mandela)

The autobiography of Mandela—guerrilla fighter, long-time political prisoner, president and hero.

The Motorcycle Diaries (Che Guevara)

Che's journal during his voyages across Latin America.

Mountains Beyond Mountains (Tracy Kidder)

The story of Paul Farmer—physician, teacher, and human-rights activist.

On a Move (Terry Bisson)

Biography of Mumia Abu-Jamal, the former member of the Black Panther Party and world-famous political prisoner now on deathrow.

commentary on american culture

Are Prisons Obsolete? (Angela Davis)

The racist and sexist foundations of the US prison system.

Culture Jam (Kalle Lasn)

"How to reverse America's suicidal consumer binge—and why we must."

Declarations of Independence (Howard Zinn)

Short essays on the realities of American "freedoms" like speech, voting, and more.

Reefer Madness (Eric Schlosser)

The American black market of marijuana, migrant workers, and porn.

Four Arguments for the Elimination of Television (Jerry Mander)

TV as an inherently unhealthy, unreformable technology.

No More Prisons (William Upski Wimsatt)

The prison-industrial complex and the culture of fear.

Students Against Sweatshops (Liza Featherstone)

The anti-sweatshop movement in the US college scene.

Violence (James Gilligan)

How our prison system perpetuates the very violence it aims to stop.

education

Amazing Grace (Jonathan Kozol)

The disgraceful conditions of the Harlem school system, the perseverance of

marginalized children, and the need for radical education reform.

Deschooling Society (Ivan Illich)

How our educational systems perpetuate social and economic inequality.

Pedagogy of the Oppressed (Paulo Freire)

World-famous book on how modern education keeps the oppressed in subservient social positions and what needs to be done for liberation.

A People's History of the United States (Howard Zinn)

US History from the perspective of the People (Native Americans, slaves, women, people of color, the working class) instead of our usual history of white upper-class males.

The Politics of History (Howard Zinn)

How most historians serve a propagandistic role in our society, camouflaging the bad deeds of business and government as they claim to be objective and neutral outsiders.

Rules for Radicals (Saul Alinsky)

Legendary activist and organizer lays down his guidelines for community organizing.

Savage Inequalities (Jonathon Kozol)

Exposing the vast inequalities between urban and suburban public schools.

Steal this Book! (Abbie Hoffman)

A guide for revolution—everything from starting your own newspaper to battling the cops.

Who Owns History? (Eric Foner)

A look into the politics of history.

environmentalism

Biopiracy (Vandana Shiva)

The new age of imperialism – profiting from indigenous knowledge

Earth Odyssey (Mark Hertsgaard)

The environmental situation around the world and the US's place in it all.

The Heat Is On (Ross Gelbspan)

The global warming crisis, the cover-up, and the solution.

High Tide (Mark Lynas)

The truth about the global warming climate crises and what we can do to stop it.

gender

Pornography and Silence (Susan Griffin)

Pornography as the essence of Western culture's need to dominate the "Other."

Reading Lolita in Tehran (Azar Nafisi)

The story of Nafisi's reading and discussion of banned books with other Iranian women.

Reviving Ophelia (Mary Pipher)

The harmful effects of Western culture on teenage women.

The Second Sex (Simone de Beauvoir)

A pre-Feminist Movement-era look at women's place in the world and the power of sexuality.

Undoing Gender (Judith Butler)

Criticizes the norms that govern gender and sexuality, Freud's dual view of gender, and gender formation.

Woman and Nature (Susan Griffin)

How science is fundamentally anti-woman and anti-life.

globalization

Dying for Growth (Joyce Millen, Jim Yong)

Global inequality and the health of the poor.

Fences and Windows (Naomi Klein)

Short essays about globalization and the obstruction it creates.

Freakonomics (Steven D. Levitt)

A rogue economist explains the hidden side of everything.

The Future in the Balance (Walden Bello, Anuradha Mittal)

Corporate globalization and the resistance movements against it.

Global Village or Global Pillage (Jeremy Brecher, Tim Costello)

How multinational corporations have played different population bases against one another, creating the "race to the bottom."

Globalization and Its Discontents (Joseph Stiglitz)

The former president of the World Bank slams neo-liberalism and free trade.

Globalization of Nothing (George Ritzer)

The not-so-pretty-picture of short and long-term globalization.

Jihad vs McWorld (Benjamin Barber)

Discusses the relationship between terrorism, capitalism, and democracy.

Multitude (Michael Hardt, Antonio Negri)

Postmodern organizing and resistance in the face of a global Empire.

No Logo (Naomi Klein)

Examining the omnipotent presence of corporations and advertising in our daily lives.

No Sweat (Andrew Ross)

An expose of the fashion industry—detailing the sweatshop labor that is so pervasive in the clothing and apparel world.

The War Against Oblivion (John Ross)

A well-researched book detailing the 1994 Zapatista revolution and the years since.

Whose Trade Organization? (Ralph Nader, Lori Wallach, Patrick Woodall)

Exposing the fundamentally undemocratic nature of the WTO.

inequality, economics, & class

Class Matters (bell hooks)

The prevalence of class hierarchy and the extent to which we go in denying its existence.

The Communist Manifesto (Friedrich Engels, Karl Marx)

The famous 100-page pamphlet making the case for proletarian revolution.

The Essential Wallerstein (Immanuel Wallerstein)

An introduction to the author's work on the crisis of capitalism.

Homage to Catalonia (George Orwell)

Orwell's account of the Spanish Civil War helps the reader understand the philosophic and tangible differences between Fascism, Communism, and Anarchism.

Living at the Edge of the World (Pastor Bolnick)

A teenager's story of survival living in the tunnels of Grand Central Station.

Lucy Parsons: Freedom, Equality, & Solidarity (Lucy Parsons)

Writings and speeches by the labor organizer and anarchist the Chicago police called "more dangerous than a thousand rioters."

Nickel and Dime (Barbara Ehrenreich)

A columnist goes undercover to become a waitress, a maid, and a Walmart employee to learn first hand about the sham called the "American Dream."

No Gods No Monsters (Daniel Guerin)

Classic anthology on anarchist philosophy.

The Overworked American (Juliet Schor)

How Americans work longer hours and take less vacation than other industrial societies.

Parecon (Michael Albert)

Short for Participatory Economics, Parecon outlines how a truly stateless economy might function.

Rachel and Her Children (Jonathan Kozol)

Exposing the truth of a growing epidemic in the US: family homelessness.

The Raw Deal (Ellen Frank)

Myths and misinformation about the deficit, inflation, and wealth.

Red Emma Speaks (Emma Goldman)

Writings and speeches of the famous anarchist, feminist, and revolutionary.

Revolution of the Heart (Bill Shore)

Why non-profits should form businesses to take community control of the economy.

There Are No Children Here (Kotlowitz)

Opening the eyes of suburbia to the lives of two inner-city youth.

The Wealth Inequality Reader (Betsy Leondar-Wright, Meizhu Lui, Amy Offner, Adria Scharf)

25 essays exploring wealth inequality and the prospects for change.

imperialism, colonialism, & resistance

Blowback (Chalmers Johnson)

How covert CIA operations and US imperialism are coming back to bite us in the ass.

Black Elk Speaks (John Neihardt)

An indigenous account of Custer's Last Stand, the massacre at Wounded Knee, and more.

Bury my Heart at Wounded Knee (Dee Brown)

An account of the Native American genocide and the ethnic cleansing/colonization of the American West from 1860-1890.

Chronicles of Dissent (David Barsamian, Noam Chomsky)

Interviews with Noam Chomsky in the late 80s-early 90s.

Clash of Fundamentalisms (Tariq Ali)

The United States' fundamentalist foreign policy and the reactions its producing.

Confessions of an Economic Hitman (John Perkins)

Perkins served as an "economic hitman" for the US, helping intelligence agencies and multinationals blackmail and coerce foreign leaders into serving US foreign policy and business interests.

The Earth Shall Weep (James Wilson)

A comprehensive history of Native America including present-day.

First World, Ha Ha Ha! (Elaine Katzenberger)

Proclamation and articles about the Zapatistas' cause.

Ghost Wars (Steve Coll)

The CIA's work with Bin Laden in the 80s.

Hegemony or Survival (Noam Chomsky)

US foreign policy and the rhetoric of "democracy building."

How Europe Underdeveloped Africa (Walter Rodney)

Comprehensive work on European imperialism.

In the Absence of the Sacred (Jerry Mander)

The failure of technology and capitalism and the survival of Indian Nations.

Killing Hope (William Blum)

The most comprehensive look of all US Military and CIA interventions since WWII.

Read how "committed" to democracy and liberty the US government really is.

King Leopold's Ghost (Adam Hochschild)

Colonialism, Africa, the Congo, post-slavery, and the early human rights movement.

The Massacre at El Mozote (Mark Danner)

The story of over 900 civilians who were executed by an elite, US-trained battalion of El Salvador's military.

The New Intifada (Roane Carey, Noam Chomsky, Gila Svirsky, Alison Weir)

A description of the Israeli-Palestinian conflict and the 2nd popular Palestinian uprising.

Nicaragua (Thomas Walker)

The Sandinista Revolution and the subsequent war with the US-backed Contras.

The Open Veins of Latin America (Eduardo Galeano)

Five centuries of the pillage of a continent.

Our Word is Our Weapon (Subcommandante Marcos)

A comprehensive collection of speeches and communiqués from the Zapatista rebel spokesperson.

A Problem from Hell (Samantha Power)

American and the Age of Genocide, case studies of Rwanda, Cambodia, and others.

Rogue State (William Blum)

A guide and history of American state-terrorism around the world.

Savages (Joe Kane)

First-hand account of the battle between oil companies and those indigenous to the Amazon basin.

Soledad Brother (George Jackson)

The prison letters of Black Panther and political prisoner George Jackson.

War Talk (Arundhati Roy)

Essays on war, democracy, racism, empire, and more.

We Want Freedom (Mumia Abu-Jamal)

A first-hand history of the Black Panther Party by a world-famous political prisoner.

What Uncle Sam Really Wants (Noam Chomsky)

Short book on imperialist US foreign policy in recent history and in the present.

We Wish to Inform You that Tomorrow We Will Be Killed with Our Families (Philip Gourevitch)

First-hand accounts of the 1994 Rwandan genocide.

The Wretched of the Earth (Frantz Fanon)

Psyche of the colonized and revolutionaries.

novels & poetry

1984 (George Orwell)

A vivid description of life under a totalitarian state with "thought police" surveying our very thoughts. Frightening parallels to Bush's Patriot Act-era America.

Animal Farm (George Orwell)

Farm animals overthrow their farmer and show how the road to revolution can lead to totalitarianism.

Dharma Bums (Jack Kerouac)

The life of a young Buddhist living in America.

The God of Small Things (Arundhati Roy)

Arundhati Roy's famous novel set in late 1960s India.

Invisible Man (Ralph Ellison)

Considered one of the greatest novels in American literary history, this book explores the complexity and injustice of race relations from the eyes of a black male.

Ishmael (Daniel Quinn)

Fictional novel discussing population growth, evolution, and environmental destruction in a creative way.

One Hundred Years of Solitude (Gabriel García Márquez)

A phenomenal novel by the famous leftist Colombian author.

The Poetry of Pablo Neruda (Pablo Neruda)

Complete and translated collection of this Latin American poet's works.

The Prophet (Kahlil Gibran)

Passages, poems, and philosophy on just about everything.

Satanic Verses (Salman Rushdie)

A subversive good vs. evil novel that earned the author a death sentence.

The Stranger (Albert Camus)

A small existential novel about a man struggling with overwhelming indifference.

Without an Alphabet, Without a Face (Saadi Youssef)

The poetry of an Iraqi exile.

philosophy, social theory, & everything else

Billions and Billions (Carl Sagan)

A collection of provocative essays on just about everything.

Contested Knowledge (Steven Seidman)

Examines social theory and movements using sociologists of past and present.

The Culture of Make Believe (Derrick Jensen)

Exploring the destructive elements of civilization through narratives and history.

The Place of Tolerance in Islam (Khaled Abou El Fadl)

The argument that the Qur'an favors a conception of Islam as pacific and tolerant.

Social Theory (Steve Catalano, Charles Lemert)

An anthology encompassing the writings from a wide range of social theorists.

A Thousand Years of Nonlinear History (Manuel Delanda)

A radical synthesis of historical development.

Walden (Henry David Thoreau)

Thoreau's famous meditations on life, society, government and more.

race

Asian American Dreams (Helen Zia)

Comprehensive description of the political history of Asians in American society.

Black Looks (bell hooks)

Confronting the white supremacist media, from music to film and more.

Black Skin, White Masks (Frantz Fanon)

The use of language as a colonialist, racist tool and its effects on Africans.

The Debt (Randall Robinson)

What America owes Black America—the case for reparations.

I Am Because We Are: Readings in Black Philosophy (Fred Hord, Jonathan Scott Lee)

A collection of essays by black philosophers that articulate an Afro-centric challenge to the self-centered European notion of "I think therefore I am."

Race Matters (Cornell West)

Essays on race relations in America.

The Souls of Black Folk (W.E.B. Du Bois)

Life for black people in post-civil war America and the psychological effects of being black in a white supremacist society.

Strangers from a Different Shore (Ronald Takaki)

The book for Asian-American history.

Toms, Coons, Mulattoes, Mammies & Bucks (Donald Bogle)

An interpretive history of blacks in American films.

Yellow (Frank Wu)

Race in America beyond black and white: an Asian-American perspective on race relations in the US.

Yurugu (Marimba Ani)

An Afro-centric critique of European cultural thought and behavior.

race, gender, & sexuality

Black Feminist Thought (Patricia Hill-Collins)

Considered the bible of contemporary black feminist thought.

Black Sexual Politics (Patricia Hill-Collins)

Offers a theory of intersectionality of race, gender, and sexuality while criticizing the vivid images of hypersexual blacks, strong black women, and weak black men.

Dragon Ladies (Sonia Shah)

Prominent Asian American women writers, artists, and activists seize the power of their unique political perspective and cultural background to articulate an Asian American feminist politics and to transform the landscape of race, class, and gender in the US.

Making Face, Making Soul/Haciendo Caras (Gloria Anzaldúa)

Another classic book for feminists of color.

Making Waves (Emily Cachapero, Diane Yen-Mei Wong)

Anthology of fiction, poetry, and essays by Asian-American women that challenge stereotypes of docility and subservience.

This Bridge Called My Back (Gloria Anzaldúa, Cherrie Moraga)

The classic, groundbreaking anthology of writings by women of color on the race, class, gender, and sexual orientation.

Queer Theory, Gender Theory (Riki Wilchins)

An introduction to postmodern theory's impact on queer and gender studies.

Why I Hate Abercrombie & Fitch (Dwight McBride)

Explores the lack of a strong, distinct black gay male presence in cultural discourse.



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against

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poverty

war

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