

AHANA Hotline

Fall 2005, Issue 2

Office of AHANA Student Programs

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AHANA HOTLINE
Staff 2005-2006

Romeo N. Ymalay III, '06
Editor

Greetings from the Office of AHANA Student Programs



Congratulations on completing Fall 2005. To all our students, thank you for letting the Office of AHANA Student Programs be a part of your academic career at Boston College. We are here for you. We hope that you enjoyed your semester. Now that you're home, we hope that you're taking some time for yourselves. You worked hard all semester. Now it's time to relax and to rejuvenate.

It is the holiday season. We hope that you and your loved ones are taking advantage of this wonderful time of the year to reflect and to appreciate all that you have and all that you have accomplished. When you can, please take the opportunity to help those who are less fortunate. Look to your local community centers/shelters or United Way branch to find out ways to lend a hand. If you don't have the time but have the will, please consider donating to charities. Consider donating a gift to a charity in a friend's name.

Again, congratulations on finishing this semester. We look forward to seeing you next semester. Be on a lookout for information about our Annual Sr. Thea Bowman AHANA Scholars Reception in March, 2006. Our office is also one of the sponsors for the Annual Asian Pacific American Heritage Month Celebration on March 31, 2006. If you're part of the Mays Mentoring Program, look for information about upcoming program events. There are lots to do and lots to enjoy in the spring. We are very much looking forward to another great semester with you.

Happy and warm wishes to you and your families.

Karen Campbell Severin Book Award

The Karen Campbell Severin Book Award is given every fall and spring semester to two undergraduate students who best exemplify Karen's legacy of giving unselfishly to the community. Applications will be reviewed by a committee overseen by the Office of AHANA Student Programs.

Requirements:

- **Essay (2-3 pages, double-spaced)**
 - ⇒ highlight experience in community service and volunteerism, e.g. roles and responsibilities, challenges and success, and rewards; include statement about demonstrated financial need.
- **Resume**
- **List of Itemized Expenditures**
 - ⇒ anticipated book expenses, e.g. name & cost of books, course numbers and instructor names.



Karen Campbell Severin '80

The deadline for Spring 2006 is Friday, February 3, 2006. Please email application to oasp@bc.edu. Award recipients will be notified a week after the deadline. For more information, please visit www.bc.edu/oasp.

The devastating magnitude 7.6 earthquake that hit primarily Kashmir in Northern Pakistan and India over two months ago killed over 100,000 people, and has left three million more homeless. Entire schools, universities, and hospitals vanished, killing all those who remained inside. Men who worked in nearby Punjab and other parts of the region came back to find their loved ones gone. The tragedy is far from over. The United Nations, Oxfam, and other donor agencies estimate that over 100,000 people are still in danger of imminent death due to the harsh Kashmiri winter. Only a third of the wounded have received the medical attention they need. Many are braving the harsh winter out in the open due to lack of available tents and slow progress. A friend who is volunteering in the hit regions explains that "The hardest part is that we get approached everyday by neighboring villages asking us to build

there. It's difficult explaining to desperate villagers that we will slowly move there and can't spread ourselves so thinly."

While pledges have now exceeded \$5.2 billion in aid, the problem is that only a fraction of the pledged money has actually been committed. The UN and donor agencies claim that the shallow level of commitment has primarily been due to the lack of media coverage when news of the tragedy first broke out, and international donor fatigue. There have been a few aid blunders as well; clothes and tents have arrived that are not suitable for the Kashmiri climate. This is absolutely unacceptable for a tragedy of this scale.

If you would like to donate, below is a list of some relief agencies working in the region. My friend who is volunteering in Kashmir at the moment is working with **The Citizens Foundation** and has said that money coming in has been util-

ized efficiently. Their website is: www.tcfrelieffund.org.

Please give generously.

Other Agencies:

Red Cross/ Red Crescent

www.ifrc.org

UNHCR

www.unhcr.ch

World Food Programme

www.wfp.org

Kashmir International Relief Fund

www.kirf.org

Mercy Corps

www.mercycorps.org

Oxfam America

www.oxfamamerica.org/

On Activism

I wish to write about Rosa Parks in honor of her, and in light of a recent panel at BC that discussed Rosa Parks and the modern everyday activist. I read an article entitled "The Real Rosa Parks," and I am so glad that I had to research about Rosa Parks because if not, I might not have come across this article. It really brought home a central point: Rosa Parks shouldn't only be remembered as this "spur of the moment" courageous woman who one day became fed up with the racial injustices in society and decided not to give up her seat and move to the back of the bus. Of course this was a very courageous act which sparked the Montgomery Bus Boycott, but this article also highlighted that her initial dedication to get involved and immersed herself in the issues was just as crucial and courageous: Rosa Parks was part of a local NAACP chapter in her community for twelve years before refusing to give up her seat; the summer before her arrest, she attended a 10-day training session at Tennessee's labor and civil rights organizing school.

I bring this point up because it is a prime example of how great change can

be made starting with small steps. Rosa Parks didn't join the NAACP 12 years prior to her arrest thinking she would launch a year-long bus boycott and then earn the title of "mother of the civil rights movement" years later. She wanted to see change. To do so, she took social responsibility and did what she could for the cause. And all of her humble and frustrating work subsequently led to change. A very inspiring story.

Another point I would like to touch on is that this classic portrayal of Rosa Parks, this idea that she acted on a whim and did so single-handedly, suggests that "activists" are defined by taking dramatic stands and that only in assuming these roles can we ever make historical change. I feel that this is the world's modern day interpretation of activism. I also feel that in the American education system, although we are taught about these great heroes (e.g., Dr. Martin Luther King Jr., Rosa Parks, Harriet Tubman), we are distanced from them. These individuals are projected as superhuman, extraordinary people who seldom make history. As such, we are trained to believe that we

can't really achieve as much as they. Further, we have to be great in order to create change. We are vaguely and briefly taught about their achievements and not given any tools to follow in their footsteps.

To sidetrack for a bit, I wish to point something else out. Martin Luther King Jr. in his "remaining awake through a great revolution" speech said "all too many people find themselves living amid a great period of social change and yet they fail to develop the new attitudes, the new mental responses that the new situation demands. They end up sleeping through a revolution."

I think a lot of people do "sleep through a revolution" because they find themselves unable to relate to the term "activist." As mentioned above, when we think about Martin Luther King, Rosa Parks, Malcolm X, we think heroes, extraordinary people and they were, but limiting "activism" to the work of these heroes sets a standard for society that make ordinary people feel they can't achieve as their predecessors.

(cont. next page)

It is important to know that historical change occurs as a result of building on small and local work, something that is not encouraged in our education system.

I really believe in dispelling this rigid definition of an activist. Everyone can be an activist. We should recognize that resistance comes in many shapes and forms. I think it's really up to us to maximize our potential and work for change in the way

that is best for each of us, because that is the most effective way. There is no particular formula for being an activist. And as we do our work, we need to remember that there will be times when we will become frustrated and when we will encounter obstacles that are part of every struggle. I think that this quote by Archbishop Oscar Romero exemplifies the role of the everyday activist: "We cannot do every-

thing, and there is a sense of liberation in realizing that. This enables us to do something, and to do it well. It may be incomplete but it is a beginning, a step along the way... We may never see the end results, but that is the difference between the master builder and the worker. We are workers, not master builders; ministers, not messiahs. We are prophets of a future not our own."

Dr. Nathans on Advising for AHANA Students: What do you think are the issues that AHANA students face and what can an advising center do to address those issues?

Dr. Nathans: "AHANA students of course face all the same issues others in a university community face: the need to define who they are, what they enjoy doing (and are good at doing), how within the university their lives outside the classroom will connect with what they do in classes, laboratories, and libraries, and how they will connect with the broader world beyond the university's gates. BC has articulated better than virtually any other university, these primary tasks along the way to producing "men and women for others": I believe it was Fr. Appleyard who noted that "The goal of Jesuit education is to produce men and women for whom discernment is a habit." AHANA students, I think, often feel acutely another challenge which all students confront, but which may not always seem obvious: the challenge of defining a place within a community in which their own and their families' traditions may not be central or well-appreciated, and the challenge of being faithful to their own and their families' traditions in the face of what may be challenges from individual peers and from the community as a whole. Another, slightly different but related challenge, is that involved in decisions to *depart* from certain family traditions -- and the anguish that thoughtful students feel when confronted by such choices,

knowing as they do how much families have invested both literally and figuratively in their educations. AHANA students who are the first in their families to attend college face the same challenges as other first generation students: it is hard not to let the college experience drive a wedge between parents and student.

There is not a lot that the Center as an entity can do to eliminate the challenges that any group of students faces, but there is a great deal that individual advisors can do to help students to think through the experiences they are having, the challenges they are confronting, and the directions they hope to take. First and foremost, of course, advisors can demonstrate that they respect their students -- their hopes and aspirations, their traditions, their unique strengths. Accepting students for who they are is an *sine qua non* of good advising: the advisor's role, after all, is to help the student to become the person he or she wants to be, not to transform the advisee into the person the advisor thinks the student "should" be. Academically, advisors can help students to understand that virtually *all* undergraduate students hit some sort of "wall" during their early months as undergraduates: the qualitative and quantitative demands of the college experience are simply different from those any student has

known in secondary school. Most of all, advisors may be able to help students understand that it is a mark of maturity and not a sign of weakness to acknowledge difficulties and doubts, and to seek and accept help. Too often, students' first response to unexpected difficulties is to hide. One role that the Center and its individual advisors clearly have is to try to help students to seek and to use the resources available, whether that's tutoring through the AHANA programs, or help with time management at the Connors Family Center, or an hour spent with an instructor talking about how more productively to approach the reading assignments for a course. And of course the Center can help students to connect with individuals and with opportunities: with officers in the Career center, for example, or with advisors in CIIP, or with the coordinators for the various fellowship programs open to undergraduate students and to graduating seniors. Indeed, one of its most important roles may well be to help students to identify earlier than some now do, their extraordinary strengths and how those strengths might link up with opportunities in this community and beyond, both to further students' own personal development and their relationship to and service to the world beyond BC."



The History of Christmas...

The first mention of December 25 as the birth date of Jesus occurred in A.D. 336 in an early Roman calendar, influenced by pagan holydays around that time, pagans held year end celebrations to honor Saturn. The custom of giving gifts to relatives and friends on a special day in winter probably began in ancient Rome and northern Europe. In these regions, people gave each other small presents as part of their year-end celebrations.

In the 1800's, two more Christmas customs became popular--decorating Christmas trees and sending Christmas cards to relatives and friends. Many well-known Christmas carols, including "Silent Night" and "Hark! The Herald Angels Sing," were composed during this period. In the United States and other countries, Santa Claus replaced Saint Nicholas as the symbol of gift giving. For most Christians, the Christmas season begins on the Sunday nearest November 30. This date is the feast day of Saint Andrew, one of the 12 apostles of Christ. The nearest Sunday is the first day of *Advent*, a four-week period during which Christians prepare for the celebration of Christmas. The word *advent* means *a coming* and refers to the coming of Jesus on Christmas Day.

Source: <http://www2.worldbook.com/features/holidays/html/holidays.htm>

The Meaning of Hanukkah...

The Hebrew word Hanukkah means "dedication." The roots of this name, and the Hanukkah holiday, come from the second century B.C.E. (Before the Common Era). Chafing under foreign domination, a band of Jews led by Mattathias took to the hills of Judea in open revolt against the Seleucid regime of Antiochus IV.

The History of Hanukkah...

Mattathias' son Judah took charge of the rebellion after his father's death. He was given the nickname "the Maccabee" ("the hammer"). Antiochus sent thousands of well-trained and well-armed troops to the land of Israel to crush the rebellion. The Maccabees responded with a brilliant campaign of guerilla warfare, and succeeded in driving the foreigners from their land.

Jewish fighters entered Jerusalem in December, 164 B.C.E. They found the sacred Temple in shambles, defiled and desecrated by foreign soldiers. They cleansed the Temple and re-dedicated it on the 25th day of the Jewish month of Kislev. They observed a feast of dedication for eight days in honor of their historic victory.

The contemporary observance of Hanukkah features the lighting of a hanukkiyah, a special Hanukkah menorah with eight branches and a ninth holder for the shamash, or helper candle. Popular legend connects this ritual with the tale of the cruse of pure oil that miraculously burned for eight days rather than one.

On the first night of Hanukkah, two candles are placed in the menorah. One serves as the shamash to be used for lighting the other candle. On each successive night, another candle is added to the menorah. By the time we reach the last night of Hanukkah, eight candles are glowing brightly in celebration of this beautiful festival.

Other familiar Hanukkah customs include spinning the dreidel (a special top with Hebrew letters on the sides), eating potato latkes (pancakes) and sufganiyot (jelly donuts) and giving gifts of gelt (coins) to children.

Hanukkah to Jews...In the broad sweep of Jewish tradition, Hanukkah is considered a minor holiday. It is not a yom tov, a holy day, akin to Rosh Hashanah or Passover. Hanukkah, like Purim, is a post-Biblical holiday, a happy, fun-filled celebration for the young and the young-at-heart.

Source: <http://www.ridgenet.org/Szaflik/hanukkah.htm>



The History of Kwanzaa...

An Afro-American holiday that begins on December 26 and lasts for seven days. The word *Kwanzaa*, sometimes spelled *Kwanza*, comes from the phrase *matunda ya kwanza*, which means *first fruits* in *Kiswahili*, an East African language.

The holiday was developed in 1966 in the United States by Maulana Karenga, a professor of Pan-African studies and black cultural leader. The holiday centers on the *Nguzo Saba*, seven principles of black culture developed by Karenga. These principles are *Umoja* (unity), *Kujichagulia* (self-determination), *Ujima* (collective work and responsibility), *Ujamaa* (cooperative economics), *Nia* (purpose), *Kuumba* (creativity), and *Imani* (faith).

There are also seven symbols of Kwanzaa: *mazao* (the fruits of the harvest), *mkeka* (a mat on which they are arranged), *kinara* (a candleholder), *mishumaa saba* (candles), *muhindi* (ears of corn, one for each child in the family), and the *kikombe cha umoja* (the chalice of unity). Finally, families exchange *zawadi* (gifts), which are often homemade. Each evening, families light one of the seven candles in the kinara and discuss the day's principle.

Near the end of the holiday, the community gathers for a feast called *karamu*. It features traditional foods, ceremonies honoring the ancestors, assessments of the old year and commitments for the new, performances, music, and dancing.

Source: <http://www2.worldbook.com/features/holidays/html/holidays.htm>



Scholarships and Opportunities

Oscar Romero Scholarship

The Oscar Romero Scholarship is awarded annually to a junior who exemplifies the character of the late Bishop Oscar Romero through his/her academic work and service to others. The scholarship is open to all students of Boston College.

Requirements for Candidates

To apply for the Oscar A. Romero Scholarship, you must be a Boston College junior and a citizen or permanent resident of the United States. You must have excelled in academics and have a demonstrated financial need. In addition, you must possess an outstanding record of community service at Boston College or in other off-campus communities.

Deadline: Monday, February 6, 2006

Applications can be obtained at: http://www.bc.edu/bc_org/svp/romero/pdfs/romero_app_06.pdf

For further information, please contact us at: bcromero@bc.edu or call 617-552-1996

Scholarship website: http://www.bc.edu/bc_org/svp/romero/scholarship.html

The Ad Club Foundation 2006 Scholarship Program

The Ad Club Foundation provides financial assistance to full time, undergraduate, minority college students with a strong academic record, who are interested in pursuing a career in Advertising/Marketing/Communications or a related industry. Ad Club Foundation Scholarships will be awarded in the amount of \$5,000 per student for tuition for the 2006/2007 academic year. Please note that Scholarship checks will only be made out to a school, not to an individual. Applications are due to The Ad Club Foundation by Friday, January 27th at 5pm. No exceptions will be made. Applicants will be notified by February 23, 2006 of the status of their application.

Application Guidelines

Please submit the following materials in addition to this application:

- A current resume.
- A current official transcript (applicants must have a G.P.A. of 3.0 or above).
- Two letters of recommendation from faculty member, advisor, counselor, or employer.
- Answers to the questions listed in this application.
- Applications must be submitted by January 27, 2006. No applications will be accepted after this date. Materials may be sent or hand delivered to 38 Newbury Street, 5th Floor, Boston, MA 02116.
- Recipients should be able to to Boston on March 23, 2006 to receive the Scholarship.

Applications can be found at: <http://adclub.org/diversity.html>

Questions can be directed to: scholarships@adclub.org

Yes We Can

Yes We Can is a training and job placement program, organized by Senator Barack Obama's Hopefund PAC, with a goal of expanding opportunities for African Americans and Latinos in political campaigns around the country. This program is designed to recruit and train young people who have the desire to work on campaigns but have limited political experience. Senator Obama's priority is to identify and create a class of talented campaign staffers who gradually build experience in all areas of a campaign, and who will continue to work in politics over an extended period of time.

If you are interested in political campaigns and will be completed with your academic obligations by January of 2006, you may be eligible to participate in this program. Applications at www.hopefundamerica/yeswecan.com. You may contact Tori L.Scarborough at 202-543-4673 or tscarborough@hopefundamerica.com.

National Black Law Students Association - College Student Division

On February 3-4, 2006, the undergraduate division of the National Black Law Student Association (NBLSA) will be going to the University of Connecticut School of Law. The trip will cost \$15, which covers the transportation (to and from Hartford, CT) and hotel expenses. This will be a weekend of workshops designed to: Help you decide if law school is right for you; Find out what law school is really like through candid talk with current students; Network with other law students; Meet recent law school graduates.

Each workshop will consist of a panel of current law students who are eager to speak with you and answer any questions you may have about the law school experience. This trip is open to the entire Boston College community and spaces are limited to 30 people. There will also be a short waiting list. Application and payment (cash only) are due the first week of the spring semester. For the application and more information, please contact Venecia Webster: websterv@bc.edu ; 617-655-8131 or 860-985-0328.

Service Opportunities

Boston Chinatown Neighborhood Center (BCNC)

Boston Chinatown Neighborhood Center's Oak Street Youth Center is looking for volunteers to serve as academic tutors for inner-city middle or high school students, and mentors for middle school students. Requirements include: experience in working with youth, effective leadership skills, passion for community service. For more information, please call Fu Mei Cheng or Jenny Dang at (617) 635-5087 or (617) 635-5088. To learn about the agency, please visit their web site: www.bcnc.net

Rosie's Place

Food and shelter service provider for women in need. Established in 1974, and located in Boston's South End at 889 Harrison Avenue.

<http://www.rosies.org/cultures/en-us/>

Women's Lunch Place

Soup kitchen for impoverished women in the general Boston area. Established in 1982 and located on 67 Newbury Street Boston, Massachusetts.

<http://www.womenslunchplace.org/about/index.html>

Haley House

Service house providing organization for people in need. Established in 1966 in Boston's South End at 23 Dartmouth Street.

<http://www.haleyhouse.org/index.html>

Pine Street Inn

Service organization for homeless men and women. Provide food, shelter, clothing and counseling for the homeless established in 1984 with its headquarters located on 444 Harrison Street.

<http://www.pinestreetinn.org/>

Community Services

A food services provider, delivering food to underprivileged family members in bad neighborhoods afflicted with AIDS/HIV and other seriously life threatening diseases. Located at 125 Magazine Street in Boston, MA.

<http://www.servings.org/>

Lazarus House

A gospel based organization and homeless shelter providing basic services such as food, shelter, spiritual and emotional counseling and health care services, for impoverished men, women and children in the greater Merrimack Valley. Located in Lazarus, MA.

<http://www.lazarushouse.org/Contacts.asp>

The Greater Boston Bank

A food pantry established in 1970 and provided 24 million pounds of food last year to people in need. It's located at 99 Atkinson Street Boston, Massachusetts.

<http://www.gbfb.org/index.cfm?ver=f&CFID=3949387&CFTOKEN=48154998>

United Way of Massachusetts Bay

A full service organization dedicated to helping children reach their full physical, scholastic and personal potential as well as bettering the lives of inner city students all over Massachusetts.

<http://www.uwmb.org/index.html>

Volunteer and Service Learning Center (VSLC)

Connect with VSLC at Boston College to learn more about other service opportunities at <http://www.bc.edu/offices/services/>.