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.

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

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.

Six 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 effect 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-hierarchal 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 7 PM in McGuinn, 3rd Floor Lounge (check website for exact dates)

all welcome all the time power to the students

www.bc.edu/gjp
what’s inside

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“power concedes nothing without a demand. it never has and it never will.”

—Frederick Douglass

www.bc.edu/gjp
Historically at Boston College, Gay, Lesbian, Bisexual, and Transgender (GLBT) issues, like race issues, have been difficult and uphill battles with the 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 official non-discrimination policy, a GLBT resource center, or GLBT art, the University has at one time or another resisted. The GLBT communities at other leading Catholic and Jesuit universities has not encountered such obstacles. Some members of the administration, especially those at the top, remain ill informed 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 it is currently ranked at number five.

The longest GLBT battle at BC centers on gaining official university recognition for LGBC (Lesbian, Gay, and Bisexual Community) as a student organization. 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, it is currently under the domain of the undergraduate student government’s GLBT Leadership Council (GLC). In 2002, after years of petition and struggle, 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 marks the inaugural year for GLC. Previously, the undergraduate government simply has had one student position for all GLBT issues, and this year (thanks to the efforts of GLBT student activists) there is a semi-autonomous department within the government.

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 Dr. Paul Cameron of the Family Research Institute. Because Cameron has altered data to support his anti-gay conclusion, he has been kicked out of every professional association he was ever a member of, including the American Psychological Association and the American Sociological Association. In reaction to Cameron’s fraudulent hate-speech, GLBT students, supported by other students, faculty, and even UGBC, organized a counter event for that same night. Over 150 students attended the beginning of Cameron’s lecture and, in the middle of his hate-speech, collectively and silently staged a massive walk-out of the event to attend the counter event. Students then debriefed their experiences from Cameron’s lecture, but more importantly, identified specific GLBT issues they hoped to work on during the coming year, the most prominent issue being the full and equal inclusion of “sexual orientation” in BC’s official notice of non-discrimination.

A few weeks later, 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. To members of the GLBT community, the university’s decision to unfairly single out “sexual orientation” in the policy by placing it in an ambiguous separate sentence showed prejudice towards GLBT students, faculty, and staff. 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. (This fear was brought to the forefront of the BC community the previous year when University President, Rev. William Leahy, S.J., did not hire an openly gay professor for the English Department's prestigious Rattigan Chair). Students asked the administration to revise the policy to include “sexual orientation” in equal standing with other protected categories (race, sex, age, etc.). A few weeks later, in a meeting with UGBC leaders, President Leahy stated the policy would not change under his authority.

By the start of the spring semester 2005, little progress had been made and the energy from the Cameron event had died off, but student organizers had scored a victory by securing another face-to-face meeting with Leahy. Student representatives, joined by UGBC leaders again presented Leahy with their case for making the policy change. Gay students shared personal testimonies and cited that most other Jesuit Universities included sexual orientation in their respective policies. By the end of the meeting, Leahy had rejected the request, but did agree to let students meet with the University’s Legal Counsel.

1The Heights 4/20/04 and 4/27/04
Joe Herlihy, to discuss rewriting a separate sentence addressing 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. Students decided they would add a referendum question to the upcoming undergraduate election ballot to be held at the end of the month. (A student referendum is non-binding on the university, but can be a strong indicator of student sentiment.) 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. In the next week, students worked to educate their peers about this issue and the need for policy change. On the day of the undergraduate 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 BC student newspaper, The Heights, endorsing the policy change. The referendum passed with an overwhelming 94% (more than 3,400 undergraduates) of the largest voter turn out in BC’s history. By this time, the referendum effort had 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 over simplified 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,” as it was now called, quickly gained speed and visibility. Student organizers began hosting large, open meetings to discuss further campaign plans. Many of the 250 students now actively involved in the campaign were not traditionally activists, but rather average BC students from all classes who cared about civil rights, equality, and respect for members of their own community. As the public campaign gained strength, student representatives continued meeting with the administration to negotiate a new non-discrimination statement. In the event that progress could not be made in these closed door meetings, the movement decided to plan for a one-day strike, rally, and march. After five meetings with top administrators and the University’s General Counsel in March and early April, no agreement could be reached. The students maintained their request that sexual orientation be included in equal standing and the university continued to refuse. It was decided that on April 15, 2005 (on the two year anniversary of the official approval of Allies) the movement for equality would call for a one-day University wide strike in support of the marginalized 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 April 15, 2005, 30 students gathered in the quad at 6am for the final push (many of who had worked until 4 am the night before). Students posted flyers announcing the strike all over campus, chalked all the classroom blackboards and campus sidewalks, and began holding picket lines at the main entrances to the university. As the morning went on, they were joined by hundreds of other supporting students. At 8:30 am, several students dropped 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. Other students simply skipped class that day to support their GLBT friends and the Movement for Equality. Over a thousand students were wearing their 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 the past two decades. Following the enormous rally, students and faculty marched throughout campus and up Commonwealth Ave, passing Fr. Leahy’s College Road office, chanting, “We are BC, We want Equal-ity.” 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.” Students and faculty have pledged to continue the struggle for equality and will not rest until the policy fully reflects the inclusive attitudes of the BC community.

The Boston Globe, 2005/03/02
“popo always up to no good”

up against the wall motherfucker!

In 1939 Boston College hired Mr. Malachy McGrath as the university’s first security officer. His main job was keeping students off the tulip beds. In 2005 things are different—today there are over 40 fully-armed police officers roaming our campus with the aid of cruisers, motorcycles, surveillance cameras, and a small army of unarmed campus security officers. While the dramatic boost to BC’s armed police force may mean that the University’s flowers remain well protected, the increase in officers, cruisers, and guns seems to have little effect on the safety of BC students themselves.

During your time at BC, the BCPD is likely to interact with you by one or more of the following ways: accusing you of stealing from the over-priced dining halls, pulling you over for driving the wrong way down Campanella Way at 5 mph, demanding your ID near the mods, breaking up your campus wide game of capture-the-flag, or ticketing your car for staying overnight in one of the deserted parking garages. As you will soon find out, the BCPD is a nuisance and a waste of money at best, and a menace at worst…

One student may have said it best last spring in our school newspaper—“they [the BCPD] can give out parking tickets and tow our cars but they can’t protect us.” Another student remarked, “they think that they’re just supposed to give out tickets and catch students stealing from the dining halls but if they’re really here to protect students, that’s what they should do.” So what exactly have the BCPD been up to?

In July of 2004, the BCPD along with the US Secret Service, stopped and detained a well-known BC student for over 7 hours, during which he was locked in the BCPD station and interrogated extensively while his car was searched and ransacked by BCPD officers. He had committed no crime other than being a Sikh with a full beard and turban who was walking around campus, racially profiled by the BCPD, held for hours, and denied his constitutionally-granted rights until his release at 2am the next morning.

This past spring a large fight erupted on campus directly in front of the BCPD station. The fight occurred in plain sight of BCPD officers who stepped outside to watch but didn’t lift a finger—even when observing students being chased down and threatened. The majority of students in this fight were black, prompting further accusations of a racist BCPD.

And just a few months ago, after graduation, the BCPD cuffed and arrested a skateboarder for trespassing on the all-but-deserted middle campus.

We could go on with examples of racial profiling and abuses of power by the BCPD, but the important question to ask is, why? Why do we need a fully armed police force that dispenses more parking tickets than “justice?” Since we have the services of the Brighton, Newton, and Brookline police forces literally on our campus’ borders, we recommend that for the safety of our own university community, the BCPD be reduced to a non-lethal force of security officers that have the power to discipline—but not arrest—as many other schools already have. And even if the BCPD isn’t disbanded, we should at least ask for some community oversight—instead of a police force with a blank check written by the BC administration that seems to excuse all behavior, no matter how egregious it has proven to be.

In the meantime, 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 by learning your rights on the next page.
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).

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.

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
There are many adjectives that could be used to describe UGBC, consistant not being one of them. Throughout the history of the Undergraduate Government of Boston College, it has shown many faces. In the late 1960s and early 70s it was the student body president's assumed role to stand up for their classmates on issues directly affecting the students of BC or on acts that reflected BC on the whole. When it came to tuition increases, the draft, housing shortages, and more, the UGBC president was more often than not found at the head of the charge. Even in the 90s, more than one UGBC administration stood up and spoke out strongly against racism and homophobia. But since then, the role of the UGBC has changed.

When one now asks the average BC student what the UGBC does, the majority would answer that they put on concerts and the Homecoming Dance. The UGBC receives half of the student activities fees, which turns out to be just about $500,000 a year. With this responsibility, shouldn’t we be able to expect our government to give us a little more than a few sub-par concerts and a Homecoming more memorable for that guy that threw up in the lobby of the Copley Marriott? Shouldn’t we be able to expect our UGBC to be more than an expensive entertainment agency?

In recent years, it has become fashionable around late January for a few presidential hopefuls to take an interest in issues of social justice. These same presidential candidates would attend GJP lectures and meetings and go as far as get advice from the Left on campus. And while a few of these candidates have won their races, they have come up short in the rhetoric they preached for the month and a half of primaries and elections. When they invited progressive speakers to campus, when it came to concrete change on campus dealing with real issues of justice, recent UGBC presidents have always come up short. Their actions have consistently undermined their own jargon. Take, for example, the issue two years ago with the O.N.E. movement, fighting for a slew of rights on campus; the president, although he had been a great advocate for racial justice in his three years at BC, decided to not take part in their demands for positive change.

And again, last year, when, for the first time in recent memory, social justice was the issue of highest priority on a UGBC platform, the president buckled under pressure. When a real change to UGBC could have been made, when a switch in image was possible, the president instead decided to follow the status quo. Instead of drastically altering budgets, giving more money to social and cultural causes, she decided the bulk of the money should continue to go to “programming”—concerts and dances. When something so simple as having Homecoming on campus would save more than $20,000, the president refused to stray from the norm; spending hundreds of thousands of dollars on “entertainment,” while the same social causes she used to win the election received only a fraction spent on concerts and dances.

And this past year, in the primaries it could not have been more obvious that certain candidates were changing their images only in hopes to fish for votes. When asked a question, one presidential candidate (who eventually won) referred to sexism as ‘gender racism’ displaying how little he was truly invested in the issues of gender roles, sexism, and misogyny on BC’s campus. This same candidate, who, throughout the primaries and finals constantly spoke of the necessity of UGBC to be less polarizing, decided to appoint one of the most polarizing personalities on campus to his executive staff. This appointee had been responsible for bringing ‘The Observer’ back to campus, a publication known for its racist, sexist, homophobic nature.

To make matters worse, in 2003 the current UGBC president (then chief-of-staff) helped craft a new constitution that included the infamous "Article 10" which gives full and final say of ALL UGBC matters to the administration...essentially turning our UGBC into nothing more than a puppet government.

Let’s not allow the UGBC, once a powerful organization that stood for the voice of the students, continue to be a joke. There must be an end to this ZooGBC, because the animals are getting crazy.
You may know that your tuition goes towards Boston College’s endowment of over $1 billion, but you may not know exactly where your money is invested—in fact, none of us do. Nuclear Weapons? Tobacco? Land mines? Companies supporting the genocidal government of Sudan? Who knows?—The BC administration refuses to tell students and alumni where their money is invested.

Although the university’s investment policy states its investments follow “the ethical, social, and moral principles inherent in [BC’s] traditions,” we have no idea what sort of companies and businesses our money supports, and the evidence seems to show that our University’s investment policy is actually a far cry from the ethics and social responsibility it claims.

GJP students met with the administration and Treasurer’s office about Socially Responsible Investing (SRI) for the first time in August of 2003. As meetings slowed down in spring 2004, GJP involved the BC community with the campaign through a campus-wide petition drive and teach-in. SRI was also one of the demands of the “ONE” student movement that fought for racial justice on campus. In August of 2004, the university Chief Financial Officer Peter McKenzie summarily rejected a student proposal on creating an SRI advisory committee and releasing BC’s endowment information to the BC community.

In spring 2005 a group of GJP students continued with a publicity campaign drawing attention to BC’s lack of transparency. The campaign attracted reporters and photographers from the Boston Globe and finally ended in more meetings with the administration which once again refused to disclose where the endowment is invested. They still claimed that BC follows its SRI policy through choosing reputable investment managers, yet during that same meeting Executive Vice President Pat Keating casually remarked that “BC probably invests in every single major company”...apparently implying that our money supports many businesses that do not in fact reflect our ethical, social, and moral principles.

In the wake of Harvard University’s student-led divestment of five companies doing business with the government of Sudan, and therefore aiding in the genocide in Dafur, GJP members decided to inquire if BC invests in the same five companies. The Treasurer’s Office replied by skirting the issue, stating that none of BC’s university managed accounts invest in the five companies, but conveniently forgetting to mention that university managed accounts represent only a fraction of BC’s endowment.

It’s been a two-year struggle into finding where our money is invested, and of course we’re not planning to give up the fight to democratize the investment practices of our University and ensure that our investments cause no social harm. Hit up our website (www.bc.edu/gjp) for our SRI reports and research and check periodically for updates and calls to action around this issue.

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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, 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, the U.S. 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.
on getting into boston college- Like many universities, BC utilizes affirmative action, a policy that plays a pivotal role in challenging the racist underpinnings of American society and its education system. Despite popular belief, this policy alone does not guarantee BC’s full commitment to a non-racist admissions process. To be fair, admission to most universities is an unjust process due to inherently racist standards of qualifications used for admission. The reality is that many of our standards of “qualification” favor certain races over others, such as the SAT. But it is worth taking a hint from our neighbors at Holy Cross who have done away with using the SAT in their admissions process. A closer look at our admissions process will reveal that there is much more that BC can do (or do away with) to enshrine racial justice in its policies.

For years now, BC students have been asking the University for the expansion of and increased funding for the Options Through Education Transitional Summer Program, (OTE), a pre-college enrichment program originally designed for educationally and financially disenfranchised AHANA students, who upon completion of the program are admitted into the incoming freshman class. For all of those affirmative action skeptics and critics, OTE participants yield a 94.5 percent graduation rate, as compared to national higher education graduation average of 56 percent. Promises by the administration to significantly expand this clearly successful program for AHANA students have gone undelivered. After years of watching BC spend money on everything from athletics to aesthetics, we are still waiting for the university to prioritize the interests of incoming students of color.

why AHANA? In your 4 years at BC, the term AHANA will probably be the most misunderstood and misrepresented word on campus. AHANA is an acronym referring to students who are of African American, Hispanic, Asian/Asian American and Native American decent. AHANA is not a noun or a club that one belongs to; it is a term used to describe students of color. Therefore you will see the word used as an adjective or prefix, like “AHANA Leadership Council.”

Some of you might wonder, why the big fuss, what’s in a name? Twenty six years ago, Valerie Lewis-Mosley and Alfred Feliciano, two students of color attending Boston College were dissatisfied with the use of “minority” to describe persons of color. Students felt this term did not affirm the dignity of their identity and also observed that the word “minority” clearly misrepresented them—people of color are not in the minority in the world. Thus, these two students coined “AHANA,” a term used to describe students of color at Boston College (other colleges have adopted the term since) in a dignified and affirming way. Can you imagine constantly being defined as the negation of something, “minority” or “non-white?”

for culture club haters- You’ll hear it at some point at BC: “culture clubs promote racism; they segregate people.” There is a fundamental difference between separate and segregate. Segregation refers to the division of persons into groups where one group can systematically oppress another. Culture clubs clearly do not promote this. Challenging racism at BC isn’t always about immediate integration; it is however about ensuring that each race or ethnicity represented at BC has a space on campus to feel affirmed and comfortable in. For a student of color, going to a school where over 80% of the population doesn’t look like you is a little unnerving—all students gravitate towards others with similar experiences, and being a person of color is not just a skin tone; it’s a unique experience that AHANA students share with one another.

welcome to a eurocentric education- You probably weren’t aware that you signed up for four years of a Westernized, white view of the world, but unfortunately, that closely resembles the state of academic affairs at BC. To be fair, after years and years and years of fighting by the students and faculty members, the university is piloting the ethnic studies major this upcoming year. But don’t get comfortable quite yet:

- We still have a history core, which requires study of the same western exploits that the US education system already shoved down our throats. Students do not have the opportunity to fulfill this requirement by taking a class which explores history through the lens of the oppressed. Ultimately we all suffer due to the misrepresented worldview we acquire. This is a discriminatory education policy, which favors one person’s historical lens over another.
- We have a grossly inadequate cultural diversity core requirement, which is designed to give white students a small “dash of diversity,” but is not substantial enough for all BC students to establish a frame of reference informed by the study of people of color.
- As of late, we have seen many broken promises and a serious lack of commitment by the university to the growth of the three interdisciplinary minors of Asian Studies, Black Studies and Latin American Studies.
- In the year 2005, in comparison to other universities at the caliber of BC, we continue to have a disgracefully low number of AHANA faculty members.

Everyday that a piece of land across the street in Brighton is valued more to BC than the needs of students of color, is a day that racism exists on our campus.

BC should “regard” race in all their institutional decisions, the term, AHANA, must exist, and we, as students, should start to “pay attention” to race.
We got a call early in the morning telling us that the Israeli Defense Force (IDF) would be destroying four Palestinian homes in Bethlehem. Seven or eight internationals from the Israeli Committee Against House Demolition (ICAHD) camp decided we would go to see if there was anything we could do to stop this horrific action.

From the camp we walked to the center of Anata, a small town East of Jerusalem, to catch a bus to the dirt mound roadblock “designed” to hamper those traveling in and out of Bethlehem. On the way there we got a second call, this one saying that two families had already been made homeless by the armored Caterpillar bulldozers that the IDF uses to destroy homes. At the road block we ran past cab drivers shouting “Al Khalil...Hebron!” and “Al Quds.” We also hired a guy to drive us over to where we had heard the army was. All of us piled into this tiny car and we were off, flying over turns, up and down hills at a speed that continuously pinned us back in our seats and threw us violently into each other and the side doors.

The street was full of young Palestinians, some waving flags, some launching stones over a corner of the olive tree grove that stood between them and those who were destroying their neighborhood. We saw another international, in his 20s, clean shaven with short hair. He shook my hand and said, “welcome” in an accent I did not immediately recognize. Something about the way his eyes stayed glassy and cold while his mouth bowed upwards in a smile said, “It’s good that you’re here, but you’re too late.”

A large green military vehicle drove away past the olive grove to our right, followed by an army jeep. Some kids were throwing stones as the jeep drove off when the armed torso of an Israeli soldier popped through the top, M16 fixed on the children. The soldier didn’t fire, but just the thought that it was even a possibility shook me. I asked a youth what happened.

“They soldiers came, with their bulldozers, and they destroyed the houses, three of them.”

I apologized all over myself, as if I had been there I would have been able to stop it. I felt almost responsible, knowing full well that my government picks up much of the tab for the occupation and that an American company (Caterpillar) specially designs armored bulldozers so Israel can destroy Palestinian homes.

I kept walking. My eyes watered as I began to see the results of the soldiers morning work. Sheet metal and steel bars all twisted and mangled beneath broken slabs of concrete. A family with 10, maybe 12, children sat in the rubble of what used to be their home. Someone asked them where they would stay at night and the mother sort of shrugged and pointed at the pile of debris beneath them.

“Why?”
“Because we didn’t have a permit.”

“And of course that makes sense to people around the world.” I thought back to the first tour of the trip with ICAHD and Saleem, a man whose home was demolished four times to be rebuilt the fifth time as a peace center, told us, “People around the world understand that things built without permits run the risk of being removed. But what people don’t understand is that where they live the laws are created for the benefit and protection of the people who live there. Here the laws are created to benefit the occupation. We are not people who don’t like to get permits, the Israeli government just doesn’t give them. They give us excuses like ‘your land is zoned for farming’ or ‘you can’t build there, your land is on a slope.’ What are we supposed to do? It’s like they give us a piece of bread but they don’t let us eat it. They say, ‘sure, you can have your land, but you can’t build a house on it,’ then when we do build on the land that has been in our families for centuries they come with demolition orders and destroy our homes.”

I could see the truth in Saleem’s words as I looked out from Hope Flowers school after we left the demolition site. To my right were the three newly demolished homes while straight ahead on a nearby hilltop was a brand new Israeli settler outpost, equally as illegal even according to Israel, standing there with a small wall dividing it from its former neighbors. I can’t think of a much better example to show just how biased and racist the policies of the occupation are.

So “illegal” homes will keep rising, to keep telling Israel that it’s racist, biased, violent occupation is unacceptable. Even if Israel destroys 20 for every new one that is constructed, it is a clear message and a concrete act of resistance that says, “Palestinians have a right to live on their land, in a house, in peace.”

- dispatch sent on August 3rd 2005 from the West Bank by a GJP member -
counter recruitment

war, just like a video game...but without the restart button

It starts with a few slogans and an imposing glance under the pretense of patriotism. On the streets of low-income neighborhoods, in rural shopping centers, at public schools and college campuses across the nation, military recruiters have made their presence felt as millions of youths come of age amidst post-September 11th militarism. And now, as public morale over war stretches thin, recruiters are going to extreme lengths to fulfill monthly quotas, including instances of documented fraud, illegal enlistment, and dubious recruiting tactics. According to a New York Times study, well-substantiated “recruitment improprieties” were up to 320 cases in 2004 (from 199 in 1999) and the number of investigated incidents shot up to 1,118 (or nearly one in five of all recruiters).

The message from the Reserve Officers Training Corps (ROTC) overwhelmingly appeals to underprivileged youths looking for a road to college, success, or a simple way out. The myth of opportunity is a powerful one, but the reality of enlistment is quite the opposite; two-thirds of all recruits never receive financial aid for college from the military, and only 18% graduate with a four-year degree. Furthermore, the Veteran’s Administration estimates that veterans comprise over one-third of homeless people in America and that veterans earn less on average than comparable non-veteran workers. All too often, enlistment is billed as the only road to success for the disadvantaged, yet this road seems to be nothing more than a deceptive ad campaign slanted towards the conscription of an economic underclass.

Here at Boston College, the military’s presence is felt in the classroom and in hallways, at career fairs and social events, below mounted crucifixes and under the guard of academia. At a campus founded on the intrinsically related principles of the religious and the academic, where is there room for militarism, deceit, and obstinacy?

ROTC officers and recruiters are in direct moral, social, and spiritual conflict with the University and its ideals, yet any expressed mistrust or opposition towards their practices is deemed subversive, unpatriotic, or immoral. In all actuality, though, it is the military’s behavior that promotes social divisiveness, moral corruption, discrimination, and brutality.

The military has continually exploited soldiers along racial lines; people of color constituted more than 50% of front line troops in the Gulf War, but only 12% of all officers. Military ads and campaigns are consciously marketed to lure non-white, low-income youths into the army with false promises. In addition, the U.S. Department of Veterans’ Affairs issued a report stating that 90% of recent female veterans reported accounts of sexual harassment in the military, a third of which included incidents of rape. And of course, the notorious “Don’t Ask, Don’t Tell” rule makes it official US military policy to fire openly gay soldiers.

These accounts of forthright discrimination depict a brutal underside to the Army’s promotional ads and recruiting efforts, which assure enlistees a bright future amidst an environment of integrity and dignity. Moreover, they conflict with the convictions and ideologies grounded within our university. Our goal as a campus reflects our Jesuit background: to be a community that condemns harassment and exclusion and promotes open dialogue, acceptance, unity, and justice. Still, the administration has chosen to accept ROTC and the military’s recruiting efforts, turning a blind eye to the conflict, contradiction and moral dilemma that has come as a result of their presence.

There is hope in the depths of this far-reaching debate, though. A movement is gaining strength on college campuses and schools across the nation. Students are gathering, veterans are protesting, and committees are forming to finally question and object to the military’s institutional presence at our educational facilities. As the movement against ROTC gains momentum across the nation, the campaign to demilitarize Boston College will further its efforts to expel and counter recruiting efforts with the hope of fostering an environment free of draconian militarism, discrimination, and deceit.

For more information and to see where we got our facts, check out the websites under “anti-war” on page 28.
On several fronts, members of the Global Justice Project have been educating and organizing against Boston College’s cozy relationship with the US Military and major weapons manufacturers. The direct action campaign against the Raytheon Company in particular gathered much attention last September, drawing a sharp line between those students, faculty, and Jesuits opposed to the presence of weapons manufactures at BC and those in the administration who couldn’t care less.

Every year at the annual Career Fair in Conte Forum, Boston College momentarily drops its “commitment to social justice” and invites the Raytheon corporation (along with other warm and fuzzy organizations like the US Army, Philip Morris, and United Technologies) to participate. What is the problem with Raytheon you ask? Where to begin? Raytheon is the 2nd largest military contractor in the world and one of the US government’s largest nuclear-weapons contractors. In addition, Raytheon makes weapons and components for the Tomahawk missile and cluster bombs, which—along with nukes of course—cannot (and rarely do) discriminate between civilian and “enemy” targets. The irony is that while the University conveniently looks the other way in terms of Catholic Social Teaching for corporations such as Raytheon and United Technologies, it explicitly forbids the presence of groups such as Planned Parenthood and other family planning organizations at the career fair, clearly illustrating the price tag of adherence to Jesuit ideals.

After meeting with the Career Center about Raytheon in September and getting nowhere, a group of students decided to take it upon themselves to “welcome” Raytheon at the Career Fair. Draped in photos of civilians killed in Iraq and Afghanistan by Raytheon’s weapons, the students knelt in prayer in front of the Raytheon recruitment table as others handed out information about Raytheon’s role in nuclear weapons and civilian deaths. Although threatened with suspension and arrest by the administration and the BC police, students remained kneeling in silent protest throughout the entire career fair.

For the remainder of the academic year, students continued to meet with representatives from the Career Center who insisted on continuing to invite Raytheon to the career fair this September. As Raytheon’s weapons are still being used daily to kill civilians in Iraq and elsewhere, the Global Justice Project will continue to object to the company’s presence on campus and continue to point out the BC administration’s hypocrisy in inviting them. We invite you to join us this September in “welcoming” Raytheon back to Boston College.
I ask you to consider - if BC is a firm, and the Board of Trustees are the Board of Directors, and if President Leahy is in fact the manager, then the faculty are a bunch of employees and we, the students, are the raw material. But we are a bunch of raw material that don’t mean to be made into any product, don’t mean to end up being bought by some clients of the University. We are human beings.

- in the spirit of Mario Savio
the boston college  
board of trustees

There is a time when the operation of the 
machine becomes so odious, makes you so sick at heart, that you can’t take part; you can’t even passively take part, and you’ve got to put your bodies upon the gears and upon the wheels, upon the levers, upon all the apparatus and you’ve got to make it stop. And you’ve got to indicate to the people who run it, to the people who own it, that unless you’re free, the machines will be prevented from working at all.”

-Mario Savio

Peter K Markell  
Vice President of Finance for Partners HealthCare  
Director of the Courier Corporation

Kathleen M McGillycuddy  
Former Executive Vice President of FleetBoston

Robert J Morrissey  
Partner for Morrissey, Hawkins, & Lynch

John P Murray, SJ  
Executive Assistant to the NE Provincial

R Michael Murray Jr.  
Member, McKinsey Advisory Committee

Therese E Myers  
CEO, Boequet Multimedia

Edward M O’Flaherty, SJ

Thomas P O’Neill III  
Chairman and CEO of O’Neill and Associates

Brian G Paulson, SJ  
President, St. Ignatius College Prep

Scott R. Pilarz, SJ  
President, University of Scranton

Sally Engelhard Pingree  
Director and Vice Chairman of Engelhard Hanovia

Michael F Price  
Managing Partner, MFP Investors  
President and chairman of Franklin Mutual Series Fund

Paula D Polito  
Senior Vice President of Merrill Lynch

R Robert Popeo  
Chairman of Mintz, Levin, Cohn, Ferris, Glovsky, & Popeo

John J Powers  
Managing Director, Goldman Sachs & Company  
Former employee of JP Morgan

Pierre Richard Prosper  
Ambassador-at-Large, Office of War Crimes Issues

Rev. Nicholas A Sannella  
Surgeon-turned-priest

Patrick T Stokes  
President and CEO of Anheuser-Busch  
2003 compensation: $49,662,270  
Board of Trustees, US Bancorp  
Former Shell Oil executive

Randall P Seidl  
CEO of Permabit

Marianne D Short  
Partner of Dorsey & Whitney

Richard F Syron  
Chairman & CEO of Freddie Mac  
Former Chairman of the Thermo Electron Corporation

Solomon D. Trujillo  
CEO of Orange SA  
Director of PepsiCo

Jeffrey P von Arx, SJ  
Dean of Fordham College at Rose Hill

www.bc.edu/gjp
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. 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 increase 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, the 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.
The anti-sweatshop movement
wringing the sweat out of the apparel industry

The past decade has witnessed a variety of attempts by activists to combat the use of sweatshops, while still maintaining jobs for garment workers. Those who have tried to act against sweatshops or pursued involvement in the new sweat-free retail market have chosen different modes of improving workers' rights and molding a suitable, successful, and sturdy chain of production.

Monitoring Sources
By forcing disclosure and forming more strict purchasing policies, activist groups have been crucial to the sweat-free movement. The Workers' Rights Consortium (WRC) is an organization that works with affiliate Universities to enforce their code of conduct through purchasing policies that require a common standard to disallow licensees from using sweatshops. Supporting the WRC, student groups like the United Students Against Sweatshops (USAS) and the Student Labor Action Project (SLAP) protest, demonstrate, and correspond with administrators to sell sweat-free clothing.

Owning a Sweat-Free Factory
At least two U.S. companies have developed sweat free clothing lines in response to increased consumer demand. SweatX, founded by Ben Cohen of Ben and Jerry’s, owned a factory called TeamX in Los Angeles. SweatX paid $13.50 per hour, a living wage much higher than industry competitors and even encouraged workers to join a union at TeamX. However, poor management and disappointing sales plagued the company. The SweatX label still exists, but the TeamX factory is inactive. American Apparel, founded by Dov Charney, also owns a factory in L.A. While the company offers great benefits and wages to its workers, American Apparel has been known as a union buster. In fact, the stylish company now says its sweat-free image is “ passé.” Perhaps the full ownership model has potential for ridding of sweatshops, but it must be properly administered.

Outsourcing from Existing Domestic or International Organized Shops
While Justice Clothing Company (www.justiceclothing.com) of Maine only sources from American and Canadian union shops and is surviving, the trend of the past thirty years has overwhelmingly been in favor of globalization. With so many sweatshops in the global South, No Sweat Apparel (www.nosweatshop.com) seeks to slow the race to the bottom not only by helping domestic union factories, but also by sourcing from organized factories elsewhere in El Salvador, Bangladesh, Indonesia, Nicaragua, Argentina, and more. No Sweat! requires a collective labor agreement and at least 25% to 50% more than minimum wage from its sources, with goals of constant increases to gain a living wage if one has not yet been attained.

Using the Web or Weaving Something New for Sales
No Sweat! has consistently grown, simply selling its products online, and C.E.O. Adam Neiman is satisfied for it to remain in catalog form. Others, however, like Chris Mackin of SweatX and now Ethical Sourcing, seek the creation of a massive, fully unionized chain of distribution to rival the monster multinational retailers that have stores everywhere. Mackin believes that enough solidarity is out there to create a transparent, ethical supply chain, unionized from the shops to the printers, warehouses, distributors, universities, companies, actual stores, and finally you, the socially aware consumer.

activists opposing the WTO over Seattle in 1999
Some schools are famous for their incredibly high standards. Others are known for their career-launching art program or their happening party scene. Our school is known for having been the institution that launched Doug Flutie’s career. It is therefore, not hard to believe that the most basic and primitive of the rules of our outdated patriarchal society are strictly in place here.

What is hard to believe is that in all of the class discussions about sexism that I have sat through, most of the school’s male population appears to be adamantly convinced that chauvinism is no longer a problem. I beg to differ. Granted, courting rituals have changed, but just because there are few girls walking around in their boyfriend’s letterman jackets, it does not mean that we have evolved. Our school is permeated with the hyper-masculinity of football, where the most successful and envied girls are those who are pretty, skinny, and openly uncomfortable with perversion. If you don’t believe me, consider the following rumors:

- The lettuce in all of the salad bars is sprinkled with starch because there are so many girls that make it the main staple of their diet
- One tablespoon of sperm contains one thousand calories.
- A nameless girl was so complacent towards her dreamy football player’s sodomist tendencies that she managed to get her sphincter broken. She later caused quite the scene in the bathroom during a dorm party. He, of course, broke it off.

Many will seize this opportunity to say that these rumors are universal, that it is impossible for anyone to fix this problem, and that many schools are just as bad or worse, and although this might be true, I do not think that it makes the facts any less obvious. The problem might not be fixable but it is most certainly there.

You chose a school where football and Catholicism (in the guise of volunteer work) are the pillars of togetherness, so I assume you expected the togetherness to be supremely gendered. I am not so sure, however, whether or not you know what is expected of you if you are a female.

My experience has shown me that you are expected to watch your diet and your mouth. You are expected to want commitment from all the boys that you are involved with. You are not, however, expected to succeed in getting it. You are expected to go shopping and to read US weekly. If you do not meet these expectations you are weird.

“You are expected to watch your diet and your mouth. You are expected to want commitment from all the boys that you are involved with. You are not, however, expected to succeed in getting it. You are expected to go shopping and to read US weekly. If you do not meet these expectations you are weird.”

Now I am not a self-proclaimed neo-modern feminist because I have yet to come to terms with my own food anxieties and my undeniable liking of chivalry, but I am not comfortable with ignorance that can later lead to real consequences that are violent and dark. So for all of you girls that are about to embark on this journey called life at Boston College, I would like to say, you are not alone. And one tablespoon of sperm only contains six calories.
With regards to diversity, we can say that, for the most part, Boston College is dedicated to tolerance. Tolerance is the product of entitlement, an ideology held by those who do not suffer injustice. However, we can also say that tolerance is not what will set things right on our campus and in our society.

This tolerance is the very reason many students could not see the necessity of the First Year Experience protest, or the gravity of the demands made by the ONE movement, both of which called for racial justice on campus. Tolerance, as practiced by so many at BC, ignores the institutionalized injustices in our society. Such an ideology of tolerance does not promote a level playing field. Rather, it encourages the charitable hegemon to pity, but never to empathize with those demanding justice.

In our society segregation is passé but nevertheless existent. We all rely on the media—a skewed depiction of reality at best—to answer burning questions about race, sex, and sexual orientation. With our nation’s airwaves broadcasting a mostly white, Christian reality, where AHANA and GLBT communities are rarely represented, and when they serve merely as stereotyped comic relief, we have a serious problem. (Thank goodness for UPN, Comedy Central, MTV, BET/Viacom, Bill Cosby, and Will and Grace)

Given the flat and prejudiced portrayal of AHANA and GLBT communities in the media, much of Boston College remains blissfully ignorant of issues surrounding oppression on campus. Sometimes it is difficult for members of the student body to realize that their AHANA and GLBT peers are not simple, one-dimensional beings. Understanding the complexity of the identity of AHANA and GLBT students is necessary for realizing the legitimacy in their demands for equality.

Isn’t it amusing to look back on your three days of orientation and the one group session about diversity, the supposed eye-opening experience for every incoming student? The problem with these “talks” is that no one can learn about diversity or oppression from a 45 minute “discussion” where the one Latino male, or Asian female is scared shitless because there is a 97% guarantee that whatever is said will characterize her or his racial group in the minds of others. These discussions epitomize the problem of tolerance.

But what can BC do? Boston College must stop being so hypocritical. The university, founded in the Jesuit tradition, was created in order to help marginalized Irish (men) prosper in a society that treated them as second rate citizens. As such, here in the 21st century, BC should not be treating anyone, or any of their needs, as second rate. But Boston College has created a second class—a second class that does not have equal protection against discrimination; a second class that is forced to continue swallowing the lies their teachers have been telling them about Christopher Columbus since pre-school; a second class whose history is not what BC feels “defines a liberally educated individual in today’s world.” Boston College needs to stop preaching this tolerance, for it just breeds the concept of second-class citizens. Boston College needs to not only say it is dedicated to justice but also demonstrate it. Once the administration pushes these issues to the forefront of the university agenda, then perhaps the BC community as a whole will better understand issues of oppression.

By failing to show a true dedication to the mission of “men and women for others,” the BC administration risks perpetuating a campus that continues to settle for tolerance at the expense of those facing oppression daily.
the religious left
it’s out there...

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 (pre-dating 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 lay-people have been murdered by graduates of the School of the Americas, 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 wrongdoing 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!
student organizations

This is the civil society of Boston College, the organizations, groups, and clubs that make undergraduate student life what it is. This is by no means a full list of all student organizations, but we feel those on this list share our commitment to social justice. Get in touch with organizations by looking them up on the web or head down to the dustbowl in late September for “Student Activities Day” to sign up.

Animal Rights Organization
Whether its offering tasty vegan treats in the dustbowl or raising awareness about animal rights abuses in corporate slaughterhouses, the ARO is a very active group working to promote vegetarianism and veganism, both on and off campus.

4Boston
Group meetings and four hours of community service per week make 4Boston an ideal way to get involved in the movement working for social change at various placements throughout Boston including homeless shelters, soup kitchens, health clinics, prisons, and more.

AIDS Awareness Committee
Brings speakers and conducts educational campaigns to raise awareness about the global HIV/AIDS crises and what you can do to help.

Amnesty International
Working to hold nations accountable to protecting human rights (ahem... Guantanomo Bay). The BC chapter has been hurting lately, so someone needs to start up the BC chapter again... try: http://www.amnestyusa.org/activism/startagroup.html

Appalachia Volunteers
Spend spring break working with and learning from the people of the impoverished Appalachia region. See the stark economic inequality that exists in the US.

ALC
The AHANA Leadership Council is an autonomous wing of the Undergraduate Government. It puts on events like the ALC Ball and the ALC Boat Cruise. More importantly, ALC advocates on the behalf of AHANA students at BC, working to promote racial justice and extinguish institutional racism both within BC and elsewhere.

Allies of Boston College
Allies works to combat homophobia, and sponsors educational programs that promote a fuller understanding and appreciation of sexuality and sexual orientation.

Asian Caucus
The Asian Caucus is an umbrella organization for the eight Asian student groups on campus. Apart from the eight societies, the Caucus also has its own agenda regarding political and social issues of concern to Asians and Asian-Americans.

Black Student Forum
The BSF represents Black undergrads and puts on concerts, films, and lectures. Organizes many events to raise social and political awareness of race-related issues in America and at BC.

College Democrats of Boston College
Opportunities to get involved in Democratic politics or the recently launched campus-newspaper, the “Patriot.”

College Republicans
Are you a still a filthy rich white male with a fear of foreigners, independent women, and populist, grassroots movements? If you also enjoy exploiting the environment, workers, women, and people of color, the College Republicans and the Republican party is probably a good fit.

Ecopledge
Working on improving BC’s environmental policies, Ecopledge gets the job done. Besides, if you haven’t protested in a veggie costume, impressed that cutie from history class with your dedication to save the world, or harassed a corporate comment line on a national call-in day, you haven’t lived.

Faces
FACES is a newly recognized organization on campus dedicated to educating students on issues of race, racism and diversity. Their freshmen mentoring group pairs freshmen up with trained facilitators of diverse backgrounds to lead small group discussions.

GLC
The GLBT Leadership Council is the newly formed autonomous wing of the Undergraduate Government committed to advocating for GLBT rights at BC as well as organizing cultural events and programs.

LGBC
The Lesbian, Gay, and Bisexual Community at Boston College is an unrecognized organization, and operates with the support of the GLC. LGBC works to promote an environment where members of the University can ad-
dress the range of issues that arise around minority sexual orientations in modern society.

**NAACP**  
BC's chapter of the National Association for the Advancement of Colored People working for racial justice within the context of the national organization.

**OLAA**  
The Organization of Latin American Affairs works to support the Latino population of Boston College. Besides putting on cultural events, you can count on OLAA to organize great speakers and lectures dealing with social justice in Latin American and the Caribbean.

**SNAP**  
The Society of Native American Peoples serves to educate the BC community about Native American culture, with a focus on service-oriented actions around and outside of campus in addition to a “Countering Columbus Day” event at BC in October.

**Urban Immersion**  
Spend one week during winter break living in Boston and working at various community service placements with other BC students. Good way to see first hand the consequences of economic inequality and begin thinking about the structural change necessary for justice.

**Women's Resource Center**  
The WRC strives to serve the needs of women on campus and in the community through service and social justice activities. The WRC supports women and men through a wide variety of services to the student body and to the university community. (www.bc.edu/wrc)

**WZBC, 90.3 FM**  
Non-commercial radio and broadcaster of progressive news and unique programming You too can be a DJ or work behind the scenes or both. Check out nationally-broadcasted “Democracy Now” at noon every weekday and “Sounds of Dissent” Saturdays at 10:30am.

**magazines**

**Adbusters** – An activist magazine offering creative and culture jamming criticism of consumer culture.

**Bitch** – A revitalizing voice for feminism devoted to incisive commentary and critiques of TV, movies, magazines, and advertising.

**CounterPunch** – A bi-weekly muckraking newsletter providing stories that the corporate press never prints.

**Dollars & Sense** – A bimonthly magazine providing leftist perspectives on current economic affairs.

**Labor Notes** – a monthly non-profit zine reporting news about the labor movements and grass roots projects that are working to transform unions into fighting organizations, accountable to members.

**Monthly Review** – An independent socialist magazine that offers sharp analysis of various issues with a tendency towards issues of US imperialism, labor, and global economics.

**Mother Jones** – An indie nonprofit whose roots lie in a commitment to social justice implemented through first rate investigative reporting.

**Ms.** – A feminist magazine founded by US feminist and activist Gloria Steinem that puts issues of women’s rights to the forefront of US culture.

**The Nation** – A weekly left-leaning periodical devoted to politics and culture.

**The Progressive** – One of the few independent voices in the media reporting on Bush’s imperial designs, environmental degradation, and the racism in the U.S.

**The Progressive Populist** – Reports from the heartland of America on issues of interest to workers, small-business owners and family farmers/ranchers.

**Spare Change** – A biweekly newsletter and Homeless Empowerment Project providing job and job training opportunities for the homeless while offering critical updates and analysis of homelessness issues.

**UTNE** – An insightful periodical reprinting the best articles from over 2,000 alternative media sources.

**What’s Up?** – A monthly indie magazine bringing arts and awareness to the streets.

**ZMag** – An independent monthly periodical on political, cultural, social, and economic life in the U.S.
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 and managers 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, and not to the development and benefit of a few corporations and their wealthy share holders. 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 realized that freshmen have already registered for classes, but take advantage of the drop/add period during the first week of school to get out of life-draining classes and into one or town of these. also, some of these classes are offered every other semester or every other year, so hang on to this disorientation or go to our website for an electronic version.

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.

**black 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”. Rosa Parks and Fannie Lou Hamer are among those studied.

**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. Discussion and video footage are main parts of class.

**History and Development of Racism**
Professor Horace Seldon
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. Seldon is passionate about the subject. He is also one of the most respected men in the civil rights community, challenges normal conceptions of race and racism and is not satisfied with mere head knowledge. He genuinely wants to see people change for the better.

**Black Aesthetic: Music & Empowerment**
Professor Lawrence Watson
One of the most unique classes at BC. Taught by a Berkeley Music Professor this courses uses music as a base for examining the rich tradition of black cultural resistance to the white power structure. Excellent class discussions, lectures, and books like “I am Because We Are” will challenge your socialized (white) notions of race and philosophy.

**english**

**Intro to Feminisms**
Professor Ellen Friedman or Professor Connie Griffin
Taught by Women’s Studies faculty and undergraduate student teams under faculty direction to acquaint students with a large range of academic and life experience topics that have been affected by Women’s Studies scholarship. The class studies such issues as women’s history, feminist theory, sex roles, socialization, gender and health, religion, work, and literature and essays by and about women.

**American Literary History III**
Professor Jamin Rowan
Explores the turn of the century and early 20th century through narratives from the margins and questions American identity from racial, class, and gendered perspectives.

**film studies**

**Irish Political Film**
Professor John Michalczyk
This course will offer a study of social, religious, and political issues with a focus on conflict resolution. From the post-World War I struggles of Michael Collins to the current return of the paramilitary prisoners into society, it will trace Ireland’s evolving socio-political history.

**history**

**Modern History I and II**
Professor Stephan Schloesser, SJ.
Although BC’s “Modern History” generally ignores the
non-European world, you have to take it and might as well enjoy it one of BC’s best professors, Stephan Schloesser. This course does not just focus on dates and who fought in what battles, it’s more of a cultural and philosophical history. (Note: Professor Schloesser is on sabbatical for the 2005-2006 academic year.)

Biography 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.

History of Racial Violence in America
Professor Crystal Feimster
This class focuses on how violence helped shape the history of Native Americans, European immigrants, African Americans, Chicanos, and Asian Americans.

History of US Foreign Policy
Professor Seth Jacobs
First semester covers 1776-1918 and the second semester focuses on 1918-present. Jacobs is great, he does lots of funny impersonations of historical figures.

Introduction to Black Urban History
Professor Davarian Baldwin
Not your average history course, this class explores “the” black experience in Boston, Harlem, Chicago, and LA in a way that flawlessly incorporates literature, sociology, and history. Very well taught by an excellent professor who will challenge you on what you take for granted on issues from education to race.

music

The History of Pop Music
Professor Delwyn Case
An amazing class that gets into the roots of pop music, both its Western classical roots and the elements of East African music that have lent themselves to pop. This class is taught in an awesome way, with a great experiential learning aspect. And it hits on a lot of the institutional racism and sexism that is prevalent in pop music, as well as hitting on how music has been a great tool to fight the man in the past, present, and future.

philosophy

Challenge of Justice
Professor Matthew Mullane
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. Some topics that are discussed are violence, the prison system, the distribution of goods, and human rights.

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.

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.

political science

Globalization
Professor Paul Christensen
This course covers corporate globalization, its institutions (the World Bank, WTO, IMF, etc.), and its social consequences. Christensen is a great, impartial professor.

Comparative Social Movements
Professor Paul Christensen
The class begins by covering theory and terms that are used talking about social movements. Christensen moves to spend a good amount of time on separate movements. We discussed the labor movement, the revolutions of 1989 in Eastern Europe, the women’s movement, the environmental movement, and he also talked about relevant movements such as the anti-war movement, which had great relevance to these other movements.

Rise and Rule of Islamic States
Professor Kathleen Bailey
Explores 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.

sociology

Queer Communities and Social Movements
Professor Jeffery Langstraat
Every activist student should take it. Langstraat was a queer political organizer in Minnesota. The 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. The AIDS crisis and the activism surround-
ing it were covered extensively. Theories behind social movements and mobilizations, and the different strategies a group can take and which is more effective (i.e. radical vs. moderate) were discussed.

**Sociology of Revolutions**  
Professor Sarah Babb  
A great class for anyone who wants to learn how people have stuck it to the man in the past. 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 guerrilla warfare theory, the Zapatistas, and the future of revolution.

**Peace or War**  
Professor Charlie Derber  
The role of the US as a hegemonic power in the world, focusing on post-WWII US foreign policy and imperialism. This class fills up very quickly, but try to take it during your first or second year at BC. Taught by GJP's very own Prof. Derber, a veteran of the movement for radical social change and a great teacher.

**American Economic Crises and Social Change**  
Professor Charlie Derber  
A look at US-style capitalism, its social costs, and the movement for change.

**Deviance and Social Control**  
Professor Stephen Pfohl  
An interesting class by an incredible professor. The course covers unique readings. He uses many forms of multimedia at one time—very entertaining and will blow your mind on a daily basis. (Note: Professor Pfohl is on sabbatical for the 2005-2006 academic year.)

**Inequality in America**  
Professor Eve Spangler, Professor Jeffery Langstraat, Professor Eva Marie Garroute  
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. There is a special emphasis on the racial wealth gap.

**Shop ’Til You Drop**  
Professor Juliet Schor  
Don’t be fooled, no shipping involved...Relating consumerism to history, politics, psychology and the environment. Readings include No Logo, Nickled and Dimed, the Overworked American, and others.

**Social and Political Economy**  
Professor Charlie Derber  
This class is intended to introduce students to a broad theoretical overview of the field, including both macro and micro levels of analysis. With a strong historical introduction the course looks at the changing power relations among states, corporations and workers, and the effects of global corporate sovereignty on class, race, and gender. Alternatives to corporate control and the reconstruction of democracy and human rights are a major focus.

**Religious Quest**  
Professor Harry Mc Dargh  
A comparative exploration of Christianity and Buddhism, with an end of the semester focus on Israel and Palestine.

**Perspectives**  
Professor Francis P. Kilcoyne  
Focuses a great deal on social justice and the misuse of the Bible in Christian fanaticism. He is extremely knowledgeable and uses slides from his excavations as an Archaeologist.
Asterisk (*) denotes those movies available for free in the Media Center on the 2nd floor of O’Neill Library. You can either watch them there or ask a nice professor to check them out for you.

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.”

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 U.S. culture and society.

The Battle of Algiers* - A 1966 back-and-white depiction of the Algerian War of Independence against French occupation. Reenacts 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 the post-Civil War Southern U.S. A critical film for understanding the pervasive and evolving nature of racism in U.S. history and culture.

The Big One*, Bowling for Columbine*, Fahrenheit 9/11*, Roger and Me* - Four well-known films by Michael Moore; all excellent and worth the time.

Born into Brothels - A multi-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 janitors 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 slums of Rio.

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 State’s war with Iraq.

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

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, at times, 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 interests in the history and realities of Latin America, 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 Forth World War - An Intense documentary of the anti-corporate globalization movement, from the streets of Buenos Aires to the fields and jungles of Chiapas.
movies & documentaries

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. 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 take 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.

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

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 Guerrilla warfare and Revolution.

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

Murder on a Monday Morning – Award-winning documentary that documents a murder trial in which a 15-year-old African-American is wrongfully accused of a 2000 murder in Jacksonville, Florida.

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 neoliberal free trade on the people and economy of Jamaica. Sadly, the same story could be applied to dozens of countries around the world.

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

The Lord 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 Gandolf is Chomsky—a short and entertaining 5-minute film combining actual footage with subtitles. (www.passionbomb.com)

Occupation – Documenting Harvard students during the 1999 occupation and sit-in of administrative buildings for the campaign to win a living-wage for workers at the University.

Outfoxed – Documentary exposing the conservative bias of the Rupert Murdoch-owned Fox News Channel (FNC), which promotes itself as “Fair and Balanced.”

Peace, Propaganda, & the Promised Land* – 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.

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

A Place Called Chiapas* – A documentary about the ongoing Zapatista revolution in Southern Mexico. Among tons of great footage and clips, includes interviews with Sub-Comandante Marcos, Noam Chomsky, and Zack de la Rocha.
Rabbit Proof Fence* - How the Australian Government, until the late '70s, forced Aborigine children to be re-educated and introduced into "white" Australia in an effort to phase out the Aboriginal race.

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 against 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 then uses that knowledge to train a street gang into a guerrilla army for the attempted overthrow of the U.S. Government.

Steal this Movie - The Life and Times of Abbie Hoffman, 60s-era activist, founder of the Yippie Party, and cultural revolutionary.

Supersize Me - What happens when you eat McDonalds for 30 days straight? A strong rebuke of the fast food industry in a humorous, Michael-Moore type style.

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? "Thirst" 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, USA in 1999. Another inspiring project from "Big Noise Films" that will make you want to get out in the streets and raise your fist.

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

Watermarks - The story of the Hakoah Vienna Jewish womens swim team of the 1930s, their forced separation, and their reunion decades later.

The Weather Underground - A documentary following the Weather Underground—a guerrilla 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 of 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, impersonating members of the World Trade Organization.

You Can’t Stay Neutral on a Moving Train The life of Howard Zinn, radical professor and historian, and author of “A People’s History of the United States.” Includes footage from his involvement in the civil rights era, S.N.C.C., and the anti-war movement.

Zapatista– The definitive look at the Zapatista uprising, its historical roots and its lessons for the present and the future.
public transportation: c line to coolidge corner

this award-winning bookstore located in the center of coolidge corner, has it all: a great selection of new books and novels, an expansive used book collection downstairs, affordable film rentals (with dozens of documentaries and indie films), as well as several fabulous authors speaking every week.

the lucy parsons center (south end, boston)

fuck brookline booksmith. go here instead.

549 columbus avenue (617) 267-6272
www.lucyparsons.org

easily the best collection of radical books, papers, magazines and other paraphernalia this side of the mississip…er…charles. they also host frequent activist lectures, weekly movie nights, and make their space available for local activists to use for meetings.

• theoretically hours are 12-9 every day, but keep in mind this is the anarchist collective, so you might want to shoot for 1 or later.

in your ear (boston)

something other than white headphones to put in your ear.

957 commonwealth ave (617) 787-9755

indie record store located in the heart of boston university with extensive collections of cds, dvds, and vinyl. rocking and rolling since 1982.

grasshopper (allston)

chicks dig vegans…like little chickens…get it? vegans don’t eat little chickens.

1 north beacon street 617-254-8883

a urban hipster type joint featuring delicious vegan delectables and located in a super sizzling scenester locale. a little pricey, but so is your self righteousness.

espresso royale (boston)

what’s an indie guide without a hipster coffee shop?

736 commonwealth avenue

a fun and “sassy” cafe, this e.r.c. is located at the central campus stop on the green line’s b train stop. with its large space, couches, and jukebox, its no wonder that this is the place to be for boston university students.
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 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.
Fidel (Tad Szulc)
An informative, interesting biography of Castro and history of the Cuban Revolution.
Fugitive Days (Bill Ayers)
First-hand history of SDS and the Weathermen—two radical student groups of the ’60s
I, Rigoberta Menchu (Menchu)
The peasant-organizer-activist against the US-backed Guatemalan dictatorship.
Long Walk to Freedom (Nelson Mendela)
The autobiography of Mendela—guerrilla fighter, long-time political prisoner, president and hero.
The Motorcycle Diaries (Che Guevara)
Che’s journal of his voyages across Latin America.
Mountains Beyond Mountains (Tracy Kidder)
The story of Paul Farmer—physician, teacher, and human-rights activist.
On a Move (Tery Bisson)
Biography of Mumia Abu-Jamal, the former member of the Black Panther Party and death-row prisoner.

commentary on US culture

Are Prisons Obsolete (Angela Davis)
The racist and sexist foundations of the US prison system.
Declarations of Independence (Howard Zinn)
Short essays on the realities of American “freedoms” like speech, voting, and more.
Culture Jam (Kalle Lasn)
“How to reverse America’s suicidal consumer binge—and why we must”
Reefer Madness (Eric Schlosser)
The American black market of marijuana, migrant workers, and porn.
Four Arguments for the Elimination of T.V. (Mander)
TV as an 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.

education

Amazing Grace (Jonathan Kozol)
The disgraceful conditions of the Harlem school system and the need for radical education reform.
Deschooling Society (Ivan Illich)
How our educational systems perpetuate social and economic inequality.
A People’s History of the United States (Zinn)
US History from the perspective of the People instead of our usual history of white upper-class males
Pedagogy of the Oppressed (Paulo Freire)
How modern education keeps the oppressed in subservient social positions and what can be done.
The Politics of History (Zinn)
How most historians serve a propagandistic role in our society.
Rules for Radicals (Saul Alinsky)
Legendary activist and organizer lays down his guidelines for community organizing.
Savage Inequalities (Jonathan Kozol)
Exposing the vast inequalities between urban and suburban public schools.
Steal this Book! (Abbie Hoffman)
A ’60s-era 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

Earth Odyssey (Mark Hertsgaard)
The environmental situation around the world and the US’s place in it all.
The Heat is On (Gelbspan)
The global warming crisis and the solution.
High Tide (Mark Lynas)
The truth about the global warming climate crisis.

gender

Black Feminist Thought (Hill-Collins)
The bible of contemporary black feminist thought.
Pornography and Silence (Griffin)
Porn as the essence of Western culture’s need to dominate the “Other”
The story of Nafisi’s reading and discussion of banned books with other Iranian women.
Reviving Ophelia (Mary Pipher)
The effects of Western culture on teenage women.
The Second Sex (Simone de Beauvиде)
A pre-Feminist Movement-era look at women’s place in the world and the power of sexuality
Woman and Nature (Griffin)
How science is inherently anti-woman and anti-life.
books

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

globalization

_Dying for Growth_ (Kim)
Global inequality and the health of the poor.

_Fences and Windows_ (Naomi Klein)
Essays on corporate globalization.

_Freakonomics_ (Steven D. Levitt)
A rogue economist explains the hidden side of everything

_The Future in the Balance_ (Bello)
Corporate globalization and the Resistance

_Globalization and its Discontents_ (Stiglitz)
The former president of the World Bank slams neoliberalism and free trade.

_Globalization of Nothing_ (Ritzer)
The ugly truth of short and long-term globalization

_Jihad vs McWorld_ (Benjamin Barber)
Terrorism, capitalism, and democracy

_Multitude_ (Heard & 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 Organisation?_ (Wallach)
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_ (Marx & Engels)
The famous 100-page pamphlet making the case for proletarian revolution.

_Homage to Catalonia_ (George Orwell)
The Spanish Civil War and the differences between Fascism, Communism, and Anarchism.

_Living at the Edge of the World_ (Pastor Bolnick)
Survival living in the tunnels of Grand Central Station.

_Nickel and Dimed_ (Barbara Ehrenreich)
A columnist goes undercover to become a waitress, a maid, and a Walmart employee to learn first hand about that sham called the “American Dream.”

_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)
A growing epidemic in the US: family homelessness.

_The Raw Deal_ (Ellen Frank)
Myths 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 business to take community control of the economy.

_The Wealth Inequality Reader_ (Leondar-Wright)
25 essays exploring wealth inequality and the prospects for change.

_imperialism, colonialism & resistance_

_Blownback_ (Chalmers Johnson)
How covert CIA operations and US imperialism are coming back to bite us in the ass.

_Black Elk Speaks_ (John G 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 US ethnic cleansing and colonization of the west.

_Chronicles of Dissent_ (Barsamain/Chomsky)
Interviews with Noam Chomsky in the late 80s-90s.

_Clatch of Fundamentalisms_ (Tariq Ali)
The US’s fundamentalist foreign policy and the reactions its producing.

_The Earth Shall Weep_ (Wilson)
A comprehensive history of Native America.

_Ghost Wars_ (Steve Coll)
The CIA’s work with Bin Laden in the 80s.

_Hegemony or Survival_ (Noam Chomsky)
US foreign policy and its rhetoric of “democracy.”

_How Europe Underdeveloped Africa_ (Rodney)
Comprehensive work on European imperialism.

_In the Absence of the Sacred_ (Mander)
The failure of technology and capitalism and the survival of Indian Nations.

_Killing Hope_ (William Blum)
Every US Military and CIA interventions since WWII.

_King Leopold’s Ghost_ (Adam Hochschild)
Colonialism, Africa, the Congo, post-slavery, and the early human rights movement.

_The Massacre at El Mozote_ 

_The New Intifada_ (Carey)
A description of the Israeli-Palestinian conflict and the 2nd popular Palestinian uprising.

_Nicaragua_ (Thomas W Walker)
The Sandinista Revolution and US-backed Contras.

_Our Word is Our Weapon_ (sub-comandante Marcos)
A comprehensive collection of speeches and communiqués from the Zapatista rebel spokesperson.
The Open Veins of Latin America (Eduardo Galeano)
Five centuries of the pillage of a continent.
A Problem from Hell (Samantha Power)
“America and the Age of Genocide”, case studies of Rwanda, Cambodia, and others.
Rogue State (William Blum)
A guide and history of American state-terrorism.
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 US foreign policy (imperialism) in recent history and in the present.
The Wretched of the Earth (Frantz Fanon)
Psyche of the colonized and revolutionaries. Required reading for new Black Panthers back in the day.

1984 (George Orwell)
A vivid description of life under a Totalitarian State with “thought police” surveying our very thoughts.
Animal Farm (George Orwell)
Farm animals overthrowing their farmer show how the road to revolution can lead to totalitarianism.
First They Killed My Father (Loung Ung)
Fictional account of Cambodia under the brutal regime of the Khmer Rouge.
Invisible Man (Ralph Ellison)
Exploring 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 (Marquez)
Magical-realism by the Leftist Colombian author.
Naked Lunch (William Burroughs)
An America-bashing, hallucinogenic raving, Kerouac-like novel.
The Poetry of Pablo Neruda (Neruda)
Collection of this Latin American poet's works.
The Prophet (Kahlil Gibran)
Passages, poems, and philosophy on just 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.

philosophy, social theory, & everything else
Billions and Billions (Carl Sagan)
A collection of provocative essays on everything.
Contested Knowledge (Steven Seidmen)
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 (Lemert)
Writings from a wide range of social theorists.
A Thousand Years of Nonlinear History (DeLanda)
A radical synthesis of historical development.
Walden (Henry David Thoreau)
Famous essays on life, society, government and more.
We Wish to Inform You that Tomorrow We Will Be Killed with Our Families (Gourevitch)
First-hand accounts of the 1994 Rwandan genocide.

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 (Fanon)
The use of language as a colonialist, racist tool.
The Debt (Randall Robinson)
What America owes Blacks—the case for reparations.

I Am Because We Are: Readings in Black Philosophy
A collection of essays by black philosophers that articulate an Afro-centric philosophy.
Race Matters (Cornell West)
Essays on race relations in America.
The Souls of Black Folk (W.E.B. Du Bois)
The psychological effects of being black in a white supremacist society.
Strangers from a Different Shore (Ronald Takaki)
A history of Asian Americans.
Toms, Coons, Mulattoes, Mammies & Bucks (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.

books

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

www.bc.edu/gjp
anti-racism
The Boston Banner: www.baystatebanner.com
Variety of Race-related Associations: www.naacp.org/accos.html
Anti-Racist Action: www.antiracistaction.net

anti-war
United for Peace and Justice: www.ufpj.org
Code Pink: www.codepink4peace.org
Citizens Killed in Iraq: www.iraqbodycount.net
National Youth and Student Peace Coalition: www.nyspc.net
Occupation Watch: www.occupationwatch.org
Peace Action: www.peace-action.org
The Costs of War: www.costofwar.com
American Friends Service Committee: www.afsc.org

economic justice
United for a Fair Economy: www.faireconomy.org
CorpWatch: www.corpwatch.org
Dollars and Sense: www.dollarsandsense.org
Too Much: www.cipa-apex.org/toomuch/
Billionaires for Bush: www.billionairesforbush.org
The Multinational Monitor: www.multinationalmonitor.org
Center for Economic Justice: econjustice.net
Participatory Economics: www.parecon.org
United Students for Fair Trade: www.usft.org

environmentalism
Earth First!: www.earthfirst.org
Rainforest Action Network: www.ran.org
Greenpeace: www.greenpeaceusa.org
Ecopledge: www.ecopledge.org
Changing Climate: www.changingtheclimate.com
Energy Action: www.energyaction.net

global justice & human rights
Amnesty International: www.amnestyusa.org
Global Exchange: www.globalexchange.org
Human Rights Watch: www.hrw.org
School of the Americas Watch: www.soaw.org
The Alliance for Democracy: www.thealliancefordemocracy.org
The Institute for Policy Studies: www.ips-dc.org
Global Issues: www.globalissues.com
Latin American News: www.americas.org
Oxfam America: www.oxfamamerica.org

the labor movement and workers’ rights
Jobs with Justice: www.jwj.org
Student Labor Action Project: www.unionvoice.org/slap/home.html
No Sweat Apparel: www.nosweatshop.com
The National Labor Committee: www.nlcnet.org
United Students Against Sweatshops: www.studentsagainstsweatshops.org

Palestine
Middle East Facts: www.mideastfacts.com
Israeli Human Rights Group: www.btselem.org
Middle East Research Project: www.merip.org
Israel & the UN: www.amenusa.org/Iraq15.htm
The International Solidarity Movement: www.palsolidarity.org

fuck corporate media
Indy Media: www.indymedia.org
Boston Indy Media: www.boston.indymedia.org
The BBC: news.bbc.co.uk
Alternet: www.alternet.org
Commodity: www.commodities.org
Foreign Policy in Focus: www.fpif.org
Boston Banner: www.baystatebanner.com
The Onion: www.theonion.com
The Village Voice: www.villagevoice.com
Democracy Now: www.democracynow.org
Zmag: www.zmag.org
On-the-ground news from Iraq: www.electroniciraq.net
Guerrilla News: www.guerrillanews.com
Pacifica Radio: www.pacifica.org

queer rights
The Human Rights Campaign: www.hrc.org
Fusion Magazine: www.fusion.kent.edu
The Movement for Equality: www.bcequality.org
National Gay & Lesbian Task Force: www.thetaskforce.org
Act Up: www.actupny.org

women’s liberation and women’s rights
The National Organization of Women (NOW): www.now.org
Planned Parenthood: www.plannedparenthood.org
Save Roe: www.saveroe.org
Feminism and the University: www.feministcampus.org
Code Pink!: www.codepink4peace.org
Ms. Magazine: www.msmagazine.com

other
Ruckus Society: www.ruckus.org
American Civil Liberties Union: www.aclu.org
www.Urban75.com
www.riseUp.net
www.idealist.org
www.counterpunch.org

for EVERYTHING else
Wikipedia: www.wikipedia.org
100,000 IRAQIS KILLED. 1,900 US SOLDIERS DEAD.

THE OCCUPATION OF IRAQ AND THE ANTI-WAR MOVEMENT
ANTI-WAR ACTIVIST MEDEA BENJAMIN
SUNDAY, SEPTEMBER 18TH
MCGUINN 12 PM