

Immigration Attorney: Trump's Plans Dire, But Not Unstoppable

By Adam Smith

The incoming administration of Donald Trump has vowed to purge the nation of undocumented immigrants and others, using unprecedented strategies. It's promised to implement mass deportations, threatened a little-known concept of "remigration," and even called for expanded efforts to denaturalize some groups of U.S. citizens.

Trump's pick for "Border Czar," Thomas Homan, for example, recently said in a "60 Minutes" interview that

one way to carry out mass deportations without separating families is to have families of mixed immigration and citizenship statuses "deported together."

And Stephen Miller, who is set to become Trump's policy chief, has promised to "turbocharge" so-called denaturalization efforts.

For perspective on what Americans can expect starting Jan. 20 and in the years following, Sampan interviewed immigration attorney Eric Lee of Diamante Law Group. Lee helped represent

U.S. citizen Sandra Muñoz and her husband, Luis Asencio-Cordero in the Supreme Court case of "Department of State v. Muñoz."

That case centered on Muñoz's years-long efforts to sponsor her husband from El Salvador to live with her and their child in the U.S. but was thwarted by a consular official. Supreme Court justices sided 6-to-3 with the U.S. government in a ruling some advocates and legal experts said had links to legal precedents built on anti-Asian discrimination of the

1800s. After the ruling, Lee had said the Supreme Court's decision had "thrown another shovel of dirt on the coffin of American democracy. It is a milestone attack on the right to marriage, the rights of immigrants, and the Due Process Clause."

Now Lee paints a dire picture of what to expect under Trump, and for the future of our democracy.

"An administration that is willing to

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AAPI Arts Summit Inspires 'Hope'

Text and photo by Harmony Witte

Organizers of the 2nd Annual Asian American and Pacific Islander Arts & Culture Summit on Nov. 15 at the Edward M. Kennedy Institute in Boston say they see the event as bigger than enhancing the arts community itself: It's about providing hope.

"I think in times of uncertain-

ty and crisis, people have always looked to the arts as a source of light and hope," Danielle Kim, executive director of the Asian Community Fund, told the Sampan during the event.

Hosted by the Asian Community Fund of the Boston Foundation, the summit's official aim was to connect AAPI arts and culture leaders across the state. The effort has brought together more than 250 people in the

arts community, say the organizers. "We helped launch the new AAPI Arts and Culture Collaborative. It's an initiative within The Asian Community Fund, and it's been amazing to see the growth of this network," said Kim. "This group has been working over the past couple of months to start building a strategy, a regional strategy, around AAPI narrative change."

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MIT 'Bans' Student Over Essay

By Ava Belchez, Harmony Witte, and Adam Smith

The Massachusetts Institute of Technology has banned a South Asian American grad student from campus and is threatening to boot him from the university for an article he published related to pro-Palestinian protesting, according to the student and his lawyer, who calls the punishment a threat to free speech.

MIT banned Prahlad Iyengar, a second-year electrical engineering doctoral student, earlier this month for an academic essay he penned in "Written Revolution," a student publication of which he's also a chief editor. The work, titled "On Pacifism," is illustrated with and discusses historic examples of pacifism, including the self-immolation of a Buddhist monk in Vietnam, the anti-apartheid movement in South Africa and the pro-Palestinian protests. The article also includes reproduced imagery from the Popular Front for the Liberation of Palestine.

"This is a breath-takingly chilling attack on the First Amendment," said an attorney for Iyengar, Eric Lee of Diamante Law Group. "This is aimed at chilling anti-genocide speech and pro-Palestinian speech."

Iyengar faces possible expulsion

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Free Speech in Focus

The Suppressed Speech of Wamsutta (Frank B.) James

Editor's note: The following is being reprinted with permission for two reasons. One, in honor of Native American Heritage Month, and, two, as a celebration of free speech and the right to freedom of expression and thought. The speech was to have been delivered at Plymouth in 1970.

Three hundred fifty years after the Pilgrims began their invasion of the land of the Wampanoag, their "American" descendants planned an anniversary celebration. Still clinging to the white schoolbook myth of friendly relations between their forefathers and the Wampanoag, the anniversary planners thought it would be nice to have an Indian make an appreciative and complimentary speech at their state dinner. Frank James was asked to speak at the celebration. He accepted. The planners, however, asked to see his speech in advance of the occasion, and it turned out that Frank James' views — based on history rather than mythology — were not what the Pilgrims' descendants wanted to hear. Frank James refused to deliver a speech written by a public relations person. Frank James did not speak at the anniversary celebration. If he had spoken, this is what he would have said:

I speak to you as a man -- a Wampanoag Man. I am a proud man, proud of my ancestry, my accomplishments won by a strict parental direction ("You must succeed - your face is a different color in this small Cape Cod community!"). I am a product of poverty and discrimination from these two social and economic diseases. I, and my brothers and sisters, have painfully overcome, and to some extent we have earned the respect of our community. We are Indians first - but we are termed "good citizens." Sometimes we are arrogant but only because society has pressured us to be so.

It is with mixed emotion that I stand here to share my thoughts. This is a time of celebration for you - celebrating an anniversary of a beginning for the white man in America. A time of looking back,

of reflection. It is with a heavy heart that I look back upon what happened to my People.

Even before the Pilgrims landed it was common practice for explorers to capture Indians, take them to Europe and sell them as slaves for 220 shillings apiece. The Pilgrims had hardly explored the shores of Cape Cod for four days before they had robbed the graves of my ancestors and stolen their corn and beans. Mourt's Relation describes a searching party of sixteen men. Mourt goes on to say that this party took as much of the Indians' winter provisions as they were able to carry.

Massasoit, the great Sachem of the Wampanoag, knew these facts, yet he and his People welcomed and befriended the settlers of the Plymouth Plantation. Perhaps he did this because his Tribe had been depleted by an epidemic. Or his knowledge of the harsh oncoming winter was the reason for his peaceful acceptance of these acts. This action by Massasoit was perhaps our biggest mistake. We, the Wampanoag, welcomed you, the white man, with open arms, little knowing that it was the beginning of the end; that before 50 years were to pass, the Wampanoag would no longer be a free people.

What happened in those short 50 years? What has happened in the last 300 years?

History gives us facts and there were atrocities; there were broken promises - and most of these centered around land ownership. Among ourselves we understood that there were boundaries, but never before had we had to deal with fences and stone walls. But the white man had a need to prove his worth by the amount of land that he owned. Only ten years later, when the Puritans came, they treated the Wampanoag with even less kindness in converting the souls of the so-called "savages." Although the Puritans were harsh to members of their own society, the Indian was pressed between stone slabs and hanged as quickly as any other "witch."

And so down through the years

there is record after record of Indian lands taken and, in token, reservations set up for him upon which to live. The Indian, having been stripped of his power, could only stand by and watch while the white man took his land and used it for his personal gain. This the Indian could not understand; for to him, land was survival, to farm, to hunt, to be enjoyed. It was not to be abused. We see incident after incident, where the white man sought to tame the "savage" and convert him to the Christian ways of life. The early Pilgrim settlers led the Indian to believe that if he did not behave, they would dig up the ground and unleash the great epidemic again.

The white man used the Indian's nautical skills and abilities. They let him be only a seaman -- but never a captain. Time and time again, in the white man's society, we Indians have been termed "low man on the totem pole."

Has the Wampanoag really disappeared? There is still an aura of mystery. We know there was an epidemic that took many Indian lives - some Wampanoags moved west and joined the Cherokee and Cheyenne. They were forced to move. Some even went north to Canada! Many Wampanoag put aside their Indian heritage and accepted the white man's way for their own survival. There are some Wampanoag who do not wish it known they are Indian for social or economic reasons.

What happened to those Wampanoags who chose to remain and live among the early settlers? What kind of existence did they live as "civilized" people? True, living was not as complex as life today, but they dealt with the confusion and the change. Honesty, trust, concern, pride, and politics wove themselves in and out of their [the Wampanoags'] daily living. Hence, he was termed crafty, cunning, rapacious, and dirty.

History wants us to believe that the Indian was a savage, illiterate, uncivilized animal. A history that was written by an organized, disciplined people, to expose us as an unorganized and undisciplined entity. Two dis-

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87 TYLER STREET

BOSTON, MA 02111

TEL: (617) 426-9492 x 206

FAX: (617) 482-2316

ads@sampan.org

editor@sampan.org

Chinese Editor
Ben Lee

English Editors
Adam Smith (consulting editor)
asmith@sampan.org

Editorial Committee
Christopher John Stephens
Ed Crotty
Clare Sheridan

Correspondents

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Ben Lee (Chinese section layout, design), Adam Smith (layout and design), Ben Lee, Kery Forges (ads)

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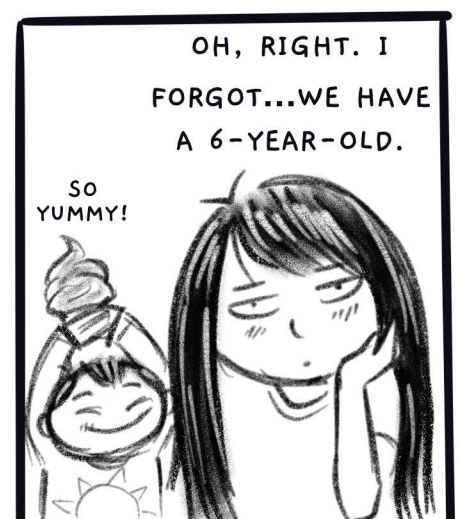
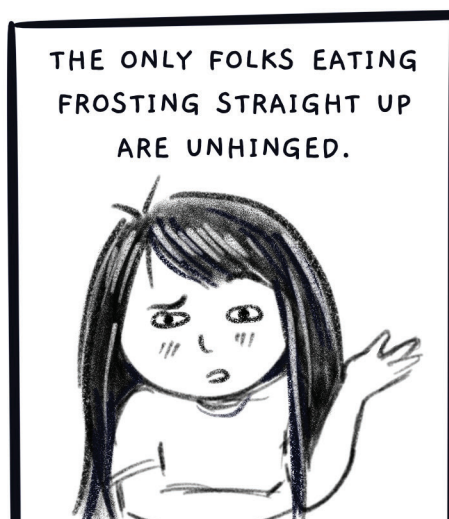
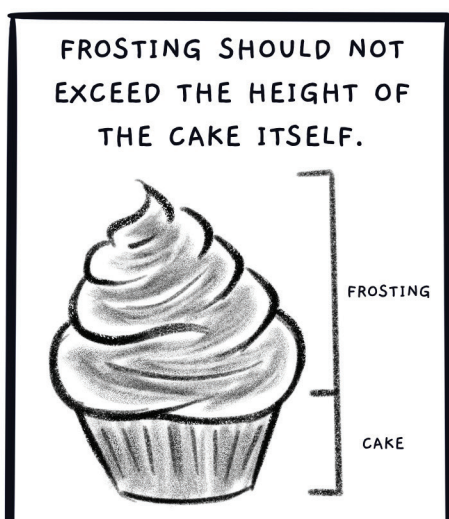
tinctly different cultures met. One thought they must control life; the other believed life was to be enjoyed, because nature decreed it. Let us remember, the Indian is and was just as human as the white man. The Indian feels pain, gets hurt, and becomes defensive, has dreams, bears tragedy and failure, suffers from loneliness, needs to cry as well as laugh. He, too, is often misunderstood.

The white man in the presence of the Indian is still mystified by his uncanny ability to make him feel uncomfortable. This may be the image the white man has created of the Indian; his "savageness" has boomeranged and isn't a mystery; it is fear; fear of the Indian's

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EMPTY BAMBOO GIRL 竹升女

by Lillian Lee



Free Speech in Focus



BANNED: A ‘Block the Ban’ demonstration for Prahlad Iyengar (above) last week near MIT. Photo at left by Harmony Witte. Photo above, courtesy of Iyengar.

Ban Called ‘Chilling’ Threat to Free Speech

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because of the article, and students caught distributing the article – which is available for free online – on campus could be punished, said Lee.

An upcoming disciplinary hearing will include the possibility of expulsion and suspension, Iyengar told the Sampan, adding that a senior associate dean called his father and said Iyengar “may be asked to take time away,” meaning he could be potentially booted from MIT.

“The implications of the effort to expel him based purely on the words that he wrote in the article and photos that accompany that article are massive,” Lee told the Sampan.

Lee called the punishment a “blatant effort to censor the democratic views of the student population at MIT and beyond.”

Some parts of the largely academic-style essay and its accompanying imagery portray actions and themes that could be interpreted as violent or destructive but, in the article itself, are presented in the abstract. At one point, for example, Iyengar declares that it’s time for the Pro-Palestinian movement “to begin wreaking havoc.” In another, he states, “We have a mandate to exact a cost from the institutions that have contributed to the growth and proliferation of colonialism, racism, and all oppressive systems.” But the essay’s context is the actual and widespread violence committed on a vastly larger scale over several generations – against Blacks in the U.S. leading up to the Civil Rights Movement, against large segments of the Vietnamese population before and during the war, and by Israel, which is accused by many of committing genocide in Gaza.

“Exposing these contradictions is crucial to dialectic change which drives revolution,” writes Iyengar. “Black and Brown nonviolent protestors faced extreme suppression, imprisonment, and often lethal violence at the hands of the state ... while pacifism requires nonviolence on the part of the activist, it does not impose any such restriction

on their oppressor.”

MIT officials took aim at the “wreaking havoc” statement and a phrase on a reprinted photo that read, “we will burn the ground beneath your feet,” according to letters sent to Iyengar. It also objected to an illustration that included an emblem used by the Popular Front for the Liberation of Palestine, which the university noted is labeled as a terror group by the U.S. government.

“The inclusion of symbolism from a U.S.-designated terrorist organization containing violent imagery in a publication by an MIT-recognized student group is deeply concerning. Moreover, the article makes several troubling statements, and the reports received noted that these statements could be interpreted as a call for more violent or destructive forms of protest at MIT. ...,” wrote MIT’s Office of Student Conduct and Community Standards department to Iyengar in a letter dated Nov. 1.

The letter also claimed that “Numerous community members have expressed concern for their safety and well-being after learning of your article.”

MIT officially declined to comment specifically on the matter.

“We are not able to discuss individual cases or students,” wrote MIT spokeswoman Sarah McDonnell in an email to the Sampan. McDonnell said this policy is longstanding policy and “not related solely to this matter.”

McDonnell added that “MIT and its leadership are deeply committed to ensuring community safety, promoting student well-being, protecting free speech, and responding to policy violations.”

In an interview with the Sampan, Iyengar rejected assertions that his paper was a call for violence and said much of the accusations stemmed from other students trying to silence him, unfairly labeling him a “student terrorist” and a “virulent anti-Semite.”

“They claim that these statements could be viewed as an incitement to

violence, and they’re basing this off of reports that they received,” said the 24-year-old student. “I think they’ve cherry picked quotes from the article to make it look like I’m calling for or inciting imminent violence at MIT, which is not true.”

Instead, Iyengar defends his essay as a critical work exploring the use of pacifism and its limits, as well as the imbalance of power between protesters and governments and other groups.

As for MIT’s complaint about imagery, he said, much of what appears in the magazine are widely recognized historical works, such as the image of the Vietnamese monk who set himself on fire. The university, he said, is also misrepresenting his work by associating it with terrorism because of the mere reproduction of a logo – variations of which are widely available online including on Wikipedia – of the Popular Front for the Liberation of Palestine.

Iyengar has been punished by the university before over his pro-Palestinian protest involvement, and was arrested for participating in nonviolent protests, he said, including at the MIT encampment last school year.

His lawyer, Eric Lee, called the punishment handed out by MIT part of a larger “nationwide assault on free speech.”

“Most major universities are engaged in this effort,” said Lee. “It’s on public record that this is being coordinated with the Biden administration’s department of education.”

The move comes amid other local attempts to silence students, teachers and others locally who speak out about Palestine, several of whom are also minorities. Iyengar is Indian American. MIT, for example, is also accused of punishing Haitian American Michel DeGraff, a professor of linguistics and the director of the MIT-Haiti Initiative. DeGraff says he has been banned from teaching a course on Palestine in his department. Late last week, MIT removed DeGraff’s status as a professor in linguistics and reclassified him as

“faculty-at-large.”

“In more than 30 years of my being a university professor, this is the most dangerous threat I’ve ever witnessed against the foundations of higher education in the U.S. and beyond,” said DeGraff in an email to the Sampan, linking his case to Iyengar’s. “If professors are banned from teaching and if students are banned from writing on issues of deep concern and interest to them, to their communities and to the world, then what we’re dealing with is nothing short of fascism — which often starts with erasures of history, book burning, censorship of certain kinds of knowledge viewed as ‘disruptive’.”

Harvard University, meanwhile, has been criticized for banning students and faculty from a library because they were engaged in “silent study-in” demonstrations that began in support of Palestine.

Supporters of Iyengar noted what they called a stark double-standard by MIT.

“First, they banned the edition of ‘Written Revolution’ from being distributed on campus, and then they banned Prahlad himself,” said Richard Solomon, a doctoral student at MIT, who spoke to a Sampan reporter during a small demonstration for Iyengar last week.

“It’s important for us in our community to express dissent, to say (that) we don’t agree with this kind of oppression and behavior against students who are expressing their opinions and using their First Amendment rights to contribute to discussions about how to enact change,” said Solomon, as nearly two dozen MIT police officers surrounded the small group of demonstrators.

When asked why he was supporting Iyengar, Solomon said, “For me, it’s personal. My own host brother in Gaza was killed in Israeli airstrike in August with his mom and dad and his brother. He is survived by a two-year-old girl named Hela. ... He also has a 14-year-old brother who’s now an orphan, who has no one to care for him.”

The Suppressed 1970 Speech of Frank B. James

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temperament!

High on a hill, overlooking the famed Plymouth Rock, stands the statue of our great Sachem, Massasoit. Massasoit has stood there many years in silence. We the descendants of this great Sachem have been a silent people. The necessity of making a living in this materialistic society of the white man caused us to be silent. Today, I and many of my people are choosing to face the truth. We ARE Indians!

Although time has drained our culture, and our language is almost extinct, we the Wampanoags still walk the lands of Massachusetts. We may be fragmented, we may be confused. Many years have passed since we have been a people together. Our lands were invaded. We fought as hard to keep our land as you the whites did to take our land away from us. We were conquered, we became the American prisoners of war in many cases, and wards of the United States Government, until only recently.

Our spirit refuses to die. Yesterday we walked the woodland paths and sandy trails. Today we must walk the macadam highways and roads. We are uniting We're standing not in our wigwams but in your concrete tent. We stand tall and proud, and before too many moons pass we'll right the wrongs we have allowed to happen to us.

We forfeited our country. Our lands have fallen into the hands of the aggressor. We have allowed the white man to keep us on our knees. What has happened cannot be changed, but today we must work towards a more humane America, a more Indian America, where men and nature once again are important; where the Indian values of honor, truth, and brotherhood prevail.

You the white man are celebrating an anniversary. We the Wampanoags will help you celebrate in the concept of a beginning. It was the beginning of a new life for the Pilgrims. Now, 350 years later it is a beginning of a new determination for the original American: the American Indian.

There are some factors concerning the Wampanoags and other Indians across this vast nation. We now have 350 years of experience living amongst the white man. We can now speak his language. We can now think as a white man thinks. We can now compete with him for the top jobs. We're being heard; we are now being listened to. The important point is that along with these necessities of everyday living, we still have the spirit, we still have the unique culture, we still have the will and, most important of all, the determination to remain as Indians. We are determined, and our presence here this evening is living testimony that this is only the beginning of the American Indian, particularly the Wampanoag, to regain the position in this country that is rightfully ours.

Wamsutta

September 10, 1970



Remembering the Life and Work of N. Scott Momaday, First Native American to Win Pulitzer

By Kristen Si

N. Scott Momaday, a Pulitzer-Prize-winning novelist and poet, was a leader and trailblazer for modern Native American literature, with his award-winning novel, “House Made of Dawn” — the first work written by a Native American author to win the Pulitzer Prize. The book inspired a generation of Native American writers. As the U.S. celebrates the contributions of American Indian and Alaska Native peoples for National Native American Heritage Month, we reflect on Momaday’s life, work, and lasting impact both on the world of literature and beyond. He died earlier this year on Jan. 24, 2024 at age 89.

Momaday was born in Lawton, Oklahoma on Feb. 27, 1934, and was a member of the Kiowa Tribe. His father was an artist descended from Kiowa Indian heritage and his mother a writer descended from European and Cherokee heritage. For most of his childhood, he grew up on the Jemez Pueblo Reservation in New Mexico, where his parents worked as teachers. From a young age, Momaday was drawn to artistic pursuits, following in the footsteps of his father. To this day, Momaday’s artistic works are displayed in museums across the South-west United States.

At the age of 12, Momaday started writing, having fallen in love with poetry after being introduced to it by his mother. He wanted to combine his passion for writing with the oral traditions of the Kiowa Tribe. Momaday went on to study political science at the University of New Mexico before teaching high school students on the Jicarilla Apache Reservation. He later received a fellowship to study creative writing at Stanford University. He would go on to earn his doctorate at Stanford.

Later in life, Momaday would reflect on the influences of his parents on his education and passion for writing, as he had often been the only

person in his childhood community who was fluent in English. In an interview with Stanford Magazine in 2017, he said: “I have spent most of my life in two worlds, the Native traditional and the modern. I had a great deal of help in spanning that divide. My parents, of course, were teachers, and my mother had a real command of the English language, and she passed on that knowledge and love to me... In school, that made a real difference. In some ways, I had an advantage that most of my peers did not.” Nevertheless, Momaday noted that he had little formal education in writing poetry prior to his studies in college, telling Stanford Magazine “I was writing out of my knowledge of oral tradition.”

Following his time at Stanford, Momaday would teach at the University of California, Santa Barbara, and transition from poetry to novel writing. In 1966, Momaday pursued the Guggenheim fellowship at Harvard University. During his academic career, Momaday taught and was tenured at Stanford University, the University of Arizona, the University of California-Berkeley. As a teacher, he taught creative writing with a focus on bringing Native American mythology into the literary forefront. Having been inspired by Native American oral folklore and traditions, Momaday was known to combine these inspirations with his poetry.

In 1968, Momaday would publish his first novel, “House Made of Dawn,” which would go on to be his most famous work. Initially intending to publish poetry with his publisher that year, Momaday instead opted to submit a draft of the novel for a writing competition, which ended up being published. The story follows a young Native American man, Abel, who returns to live in his Kiowa pueblo after serving in the military during World War II. Abel’s journey through readjusting to life after experiencing war and personal grief eventually

ends in self-discovery and cultural acceptance. As John Motyka notes in his obituary of Momaday in the New York Times, Momaday’s style is a combination of the circular structure of many Native American stories as well as disjointed character perspectives inspired by the works of William Faulkner. This novel proceeded to win the Pulitzer Prize for fiction in 1969.

Momaday has published a litany of other well-known and well-received works. In his later novel, *The Ancient Child*, Momaday combines Native American traditional stories with contemporary storywriting. He has written several pieces of poetry and essays inspired by Kiowa folktales and history including collections of folk literature. In 1976, Momaday also published *The Names: A Memoir*, recounting his early life and the inspirations he draws from. Momaday would proceed to win several awards and lifetime achievements in his career including the Dayton Literary Peace Prize in 2019, the Lifetime Achievement Award from the Native Writers’ Circle of the Americas, and the National Medal of Arts by President George W. Bush in 2007. He was also inducted into the Native American Hall of Fame as one of its first inductees.

The legacy of Momaday’s work lives on in the writers he has inspired and the literary genres he has influenced. His writing kick started what is now called the Native American Renaissance, which marked an increase in the number of works published by Native American authors in the late 1960s and the 1970s following Momaday’s publication of “House Made of Dawn.” In an interview with the Associated Press, Momaday said when asked on his impact on other writers, “I’m greatly appreciative of that, but it comes a little bit of a surprise every time I hear it. I think I have been an influence. It’s not something I take a lot of credit for.”

Review: 'The Vegetarian' Is a Brilliant Parable of Existence and Purpose in Troubled Times

By Christopher John Stephens

Sometimes the most memorable fictional characters make silence their weapon of choice. In 2024 Nobel Laureate Han Kang's *The Vegetarian*, which first appeared in Korean in 2007 and was translated into English eight years later by Deborah Smith, silence is the weapon of choice. Kang's novel won the Man Booker Prize in 2016 and the writer herself was awarded the Nobel Prize this fall for what the selection committee called "... her intense poetic prose that confronts historical traumas and exposes the fragility of human life." *The Vegetarian* has been banned from nearly 2500 Korean elementary, middle, and high school libraries for being "detrimental" to students. Parents complained about the graphic portrayals of sexual activity while teachers have stood close to the pride factor. Kang is the first South Korean to win the award, and attention moved to her canon as a whole, in particular the brutal silence of Yeong-hye, the title character in *The Vegetarian*.

What is it about these parables that haunt us? In Herman Melville's 1853 short story "Bartleby The Scrivener," the title character starts as a hard working employee to a man who simply and decisively refuses to continue proofreading. When asked to do his job, Bartleby decisively responds: "I would prefer not to." In Franz Kafka's 1922 short story "A Hunger Artist," the title character is a professional faster. He is appreciated only to the extent that he effectively performs his job. When society has had enough of him, he is irrelevant. When asked why he doesn't eat, he simply says he hasn't found anything he likes to eat.

What is it about Yeong-hye's

silence that gets to us? Maybe it's that she wields her silence as a weapon. She refuses to compromise or explain her change of diet. Her husband narrates the first of three parts by noting that her greatest quality before becoming vegetarian was that she was unremarkable. He wasn't even attracted to her. In her silence she forces her father, sister, and husband to ask questions. As readers we become frustrated, angry, and probably resigned to the fact that she will not budge from her ideologies. Yeong-hye has no voice in the novel save for her adamant refusal to eat meat. Her silence is the barrier between the people in her life and their full understanding of her motivations. This is her body, her choice, her destiny.

Three distinct voices narrate the story. Part I is told by her husband, part II by her brother-in-law, and part III by her sister In-hye. Much has been speculated about Kang's intentions and motivations through the course of this narrative. Is it a commentary about the patriarchy? That's certainly apparent in Yeong-hye's father's physically brutalizing and the brother-in-law's sexually abusive relationship with Yeong-hye and her sister (his wife) In-hye. Kang's reflections on the novel's themes are more general:

"I feel this novel is more universal...not protesting Korean society...I just wanted to deal with human violence and the attempt to be purely innocent."

It's that search for innocence that lingers on the reader's mind. This is a brief novel, less than two hundred pages. It's a triptych of perspective and tone. There is no real plot or resolution. Yeong-hye experiences bloody, graphic dreams. In part I, she's told

The Vegetarian has been banned from nearly 2500 Korean elementary, middle, and high school libraries for being "detrimental" to students.

that meat eating is a "fundamental human instinct" and as a result vegetarianism goes against human nature. "It's just not natural." In several italicized sections we do hear from Yeong-hye herself. It doesn't fully answer any of our questions, but the images remain:

"Familiarity bleeds into strangeness, certainty becomes impossible... Everything starts to feel unfamiliar... Everything is being snuffed out in the pitch-black darkness."

Yeong-hye's husband Mr. Cheong narrates part I, and we quickly see how empty he is, how dull. He expects her to fulfill her wifely duties. They commiserate about her latest dietary choice, and eventually she winds up in a psychiatric hospital after a suicide attempt. Part II is a longer examination of bodily au-

tonomy as Yeong-hye becomes an object of erotic obsession in the eyes of her brother-in-law, a painter and video artist. The obsession spells the downfall of his marriage and leads to further damage to Yeong-hye. In part III, Yeong-hye's sister In-hye has to deal with the former's complete descent into madness and her connection to nature. She has transcended her corporeal form and believes she's becoming a tree.

In essence, *The Vegetarian* is a triptych devotional exploring the relationship between obsession, dedication, fixation, creation and destruction. We are born, we die, and we take on different forms. When Yeong-hye speaks to her sister in part III and announces "I'm not an animal anymore," she has transcended relatively minor considerations of women in Korean society, or women in the world in general. This is the form she's chosen for the world in which she finds herself. As her essence is stripped down so too is the language Kang uses. Her tools are obsession, lust, art and dreams and the parable context is a perfect form in which to understand the transformation, destruction, and rebirth of a human woman into a different form only great literature can evoke.

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\$91,200 (1 person), \$104,200 (2 people), \$117,250 (3 people)
\$130,250 (4 people), \$140,700 (5 people) \$151,100 (6 people)

Public Info Session: December 19, 2024 at 6:00 pm via Zoom

Go to zoom.com/join or call (646) 558-8656 and enter Meeting ID: 818 9317 7595. Passcode: 088159

Application Deadline: January 21, 2025 at 2:00 pm

Completed Applications and must be delivered or postmarked by this date. Applications postmarked by the deadline must be received no later than 5 business days from the deadline.

Lottery: February 12, 2025 at 6:00pm via Zoom

Go to zoom.com/join or call (646) 558-8656 and enter Meeting ID: 857 2736 5609, Passcode: 276410

Attendance is not required at Info or Lottery sessions. To view the recorded sessions at a later date, please search for **Station 316 Apartments** on the SEB Housing YouTube channel.

For Lottery Information and Applications, or for reasonable accommodations for persons with disabilities, go to www.sebhousing.com or call (617) 782-6900x1 and leave a message or postal mail SEB Housing, 257 Hillside Ave, Needham MA 02494. For TTY Services dial 711. Free translation available.

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2nd AAPI Arts Summit Brings Together 250 'Creatives' in Hub

Continued from page 1

The number of participants has nearly doubled from the first summit in 2023, said Jobelle Mesa, the Asian Community Fund's program and development manager.

"AAPI artists and people have been advocating and doing this work for a very long time. I just feel like now is just the time that we are building more momentum as a community and as a sector," said Mesa, pointing out that a small number, around 0.2% of philanthropic funding, goes to the AAPI community nationally. She noted that this is a very small percentage compared to the number of AAPI folks who live in the United States.

"Last year, we came together for the first summit, largely driven by the fact that there are so many amazing pockets of work happening across the state specifically to help support and uplift Asian culture and heritage. And we also heard from many in the community that our sector is really strong. It's growing, but it's also somewhat fragmented,"

said Kim. "And so, we heard a lot of interest from arts leaders in our region that they just were really hungry to connect and to think about ways in which we can collaborate together. I don't think any single entity, person, or organization can kind of uplift Asian visibility or representation alone. And so, we saw some real strength in the opportunity to pull this as kind of a formal coalition and network that we can all work together."

Kim said the Asian Community Fund provides grants to community organizations that serve the Asian community across the commonwealth, and that about 40% of the community partners predominantly do work in arts and culture.

"And so, from hearing from them and meeting with them, they really shared this interest in wanting to connect with their counterparts across the state and find ways in which we can work together," said Kim.

Mesa said the group received 105 grant applications this year.

"This presents a real need that the fund is trying to help

address," Mesa added.

Mesa pointed out that there is also growing AAPI leadership in the state. She used Ming Min Hui from the Boston Ballet as an example as she is now the executive director. Hui moderated a panel discussion with other arts leaders at the summit about opportunities in funding for AAPI arts & culture.

"We need to look to our local community to continue driving the innovation and the good work that we want to see," said Kim. "I think now is the time for us to be creative, courageous, to be bold, and to make sure that people know that the Asian communities here were unified and were visible. I think it's especially important, given that in the last administration, there was a lot of rhetoric around anti-Asian hate and violence. And so, because of that, rather than just playing defensive, I think we need to help paint the picture and help uplift the stories of our Asian community and make sure that we're seen, and we're heard. I think that's really important now more than ever."

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我们将通过 Zoom 举行一次线上抽奖信息会, 讲解申请流程并提供更多关于开发项目的详细信息。

2024年12月4日 下午6:00

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信息会:



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开放时间: 周一至周五, 上午9点至下午5点
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65% AMI	\$46,000	\$57,600	\$65,850
100% AMI	\$64,000	\$88,600	\$101,300

月租金

出租房数量	家庭收入限制	不含公用设施的租金
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单元数量	卧室数量	价格	最高收入限制	为行动不便人士打造的单元数量
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3	2	\$202,700	70% AMI	1
1	1	\$269,200	100% AMI	-
3	2	\$314,000	100% AMI	-

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所有 (8) 个单元均优先考虑艺术家。如需更多信息, 请访问: <https://www.boston.gov/departments/arts-and-culture/artist-housing-certification>

最高收入		
(由美国住房与城市发展部 (HUD)/市长住房办公室 (MOH) 设定 + 基于家庭人数 + 2024 年 7 月的地区收入中位数 (AMI))		
家庭人数	70% AMI	100% AMI
1	\$80,010	\$114,300
2	\$91,420	\$130,600
3	\$102,830	\$146,900
4	\$114,240	\$163,200
5	\$123,410	\$176,300
6	\$132,580	\$189,400

申请表将在申请期间提供, 共 28 天, 自 2024 年 11 月 12 日至 12 月 10 日。

申请表可在以下地点于指定日期和时间现场领取:

星期	日期	时间	地点
星期一至星期四 (非节假日)	2024 年 11 月 12 日至 12 月 10 日	上午 10:30 - 下午 2:00	领取地点: UHM Properties, 530 Warren Street, Roxbury, MA 02121
星期六	2024 年 11 月 16 日	上午 9:00 - 下午 1:00	Roxbury Branch, Boston Public Library, 149 Dudley Street, Roxbury, MA 02119

如需在线申请表或通过电子邮件发送的申请表, 请访问: <https://bit.ly/2149WashSALESAppRequest>



我们将于 2024 年 11 月 18 日 星期一 下午 6 点在罗克斯伯里分馆, 波士顿公共图书馆 (Roxbury Branch, Boston Public Library), 地址: 149 Dudley Street, Roxbury, MA 02119, 举行信息说明会。

您也可以以下链接虚拟加入: <https://us06web.zoom.us/j/85723175447?pwd=1FVBeR3TINXvhGFlvYzFhZG9hZ0ZlTG9kZjZkdz09>

我们将于 2024 年 11 月 19 日 星期二 下午 6 点举行虚拟的艺术家信息说明会: <https://us06web.zoom.us/j/81491317367?pwd=L1NkZmsybnYvcDd0MEpEaUJkLjRlRlNIN>

截止日期: 申请必须在线提交或邮戳日期不晚于 2024 年 12 月 10 日
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SHAPING IDEAS: Artist Fermin Castro creates wood sculptures and paintings.

Cuban Diaspora Artist Carves a Space in Boston's Art Scene

**Text and photos by
Harmony Witte**

New England sculptor and painter Fermin Castro knew he was an artist from the time he was a child, drawing in classes with friends. But he wouldn't realize that calling until after a detour into the sciences.

"Social media is also a good chance to be in contact with different kinds of artists, specifically for an emerging artist today. That's very important because you will be able to adapt an idea or form and transform it into your own style of artistic expression," Castro told the Sampan.

Castro's exhibit of abstract figurative wood sculptures, "Origins," was recently on display at the Boston Sculptors Gallery's Launchpad and he has permanent public art in Somerville at Symphony Park and the Marshall Street Children's Park. Both were carved from tree trunks in 2000 and 2022. His traveling shows include wooden sculptures and acrylic paintings.

Born and raised in Havana, Castro studied chemistry at the University of Havana, starting a career in that field before moving to Miami in 1994. He is a self-taught artist and credits his time in the scientific field as where he

learned to pay attention to detail and have patience and persistence — all qualities that are helpful in his work as an artist. He studied other artists' work in books and museums, as well as using social media to learn.

"Now, social media also is a good chance to be in contact with different new artists, you know, emerging artists. That's very important. Texting people that express an idea which fitted me in the way that I really want to create my own style without (forgetting) the old artist language in Havana, you know; I just learned from them and I get what is the idea of the Cuban style."

When asked how being a part of the Cuban Diaspora affected his work he said that after emigrating to another country, "one realizes how one has absorbed one's own culture, having been immersed in life in Havana and being surrounded by friends. All of these cultural 'ingredients' are expressed and incorporated into my art."

"Being an immigrant in this country is a very interesting process for everyone. So I am not an exception. What was kind of tough was when I tried to go from Havana to Miami where my family was. Eventually, I went to Europe and from there to Miami, asking for political asylum in 1994.

The beginning of my life in Miami was kind of difficult. The language was the first barrier. I just tried to get involved in school, prepare at the same time, and find a job related to my degree."

Castro says each piece he creates has a story behind it, but one that is special is a piece called "Pittire," which is named after the onomatopoeia sound that a certain bird makes. When Castro was a child in Cuba, his grandfather told him about the bird making the purring sound as it flew over the countryside. The "Pittire" piece is made from red oak from New York.

From that picture he found the perfect piece of seasoned wood and carved then sanded it to perfection until it gave way to the shape of the bird he envisioned. "Pittire" is just over a foot tall at 14 inches, with two holes in the center; one is reminiscent of a bird's eye. The other serves to move the eye over the shapes of the body and bring it back to the bird's curved beak.

His process for a new piece starts with a sketch and forming an idea, which often comes early in the morning around 3 or 4 a.m.. He then obtains the perfect piece of wood. He has piles of wood drying at his home studio: black walnut, cherry maple, silver maple. He often waits years until the

wood is perfectly seasoned, before beginning to carve it. Once the piece is carved, it takes time to sand it to perfection. Some pieces take as little as 10 days while other, more complex pieces, he may work on for over month.

Several of Castro's pieces are long, thin, gently curved pieces, some with sharp points that evoke living organic creatures. They have emerged from the wood under a skillful hand. They have names such as "Lungfish" and "Figure with Spined Tail," and "Origins." Several of these pieces are made of African mahogany, and have beautiful rich brown tones. One piece entitled "Caribbean Soul" stands at over 31-inches tall with a gently curved body making way to a square shaped top, its black walnut wood painstakingly sanded to perfection.

His paintings include "Pequena Forma Nocturna/Small Nocturnal Form Series: Early Dreams," which features white shapes moving across a negative space. There seems to be no beginning or end to the shapes, they feel infinite and practically writhe under the viewer's eyes. The other paintings are in a similar style with different colors.

"In my mind," he says of his work, "I created a picture."

Lawyer Faults Biden on Immigration, Too

Continued from Page 1

denaturalize, is willing to do anything,” said Lee. “By their own admission, they are going to try and enact broader denaturalization policies and there is no reason why anybody should not take those claims seriously. ... It is, in fact, extremely dangerous.”

And Lee argues that this effort and others promised by Trump would come at a time when the Supreme Court has “indicated, time and time again, that it is really not beholden by the Constitution – in terms of (how it has upheld) executive power on immigration.” It’s also a time when Republicans will dominate Congress and when federal courts are populated with a number of Trump-appointed judges.

Lee emphasized that a major risk to mass deportation is that those who get booted from the U.S., even unlawfully so, in these sweeps would have a much harder time returning. And once out of the country, the immigrants will be left without the protection of the Bill of Rights.

But Lee is also critical of Pres. Joe Biden’s administration on how it has handled immigration, including the Muñoz case. Throughout his conversation with the Sampan, he slammed Vice Pres. Kamala Harris for saying “everything is going to be OK” during her post-election-day loss speech.

“I don’t think that is true. There is absolutely no guarantee that everything is going to be OK,” he said.

Lee does, however, believe Americans still have a say in how our future is written, through both legal challenges and peaceful activism.

The following was edited, and some parts rearranged and some questions shortened, for clarity and length.

Sampan: ... About mass deportation... I think someone could argue that we saw some of that in the Eisenhower administration, during what was called “Operation Wetback.” ... Could you just briefly compare that to what’s being talked about now ... ?

Lee: ... What should really be concerning about the Trump administration’s references to “Operation Wetback” is that there are these forces – people like Stephen Miller, Tom Homan – who are very keenly aware of the type of really reactionary, anti-democratic historical traditions into which they’re tapping. Because, yes, what they are proposing is to go into major American cities, place them under martial law, and start

rounding people up, including American citizens, and deporting them from the United States without due process. Whether that’s legal or not is not going to be a barrier to the Trump administration’s efforts to carry out such policies. That may slow them down here and there, but ultimately, we know that Trump is willing to disobey court rulings when he finds them inconvenient, just as he’s willing to ignore election results when he doesn’t find them convenient. So, I mean, anything is possible. That’s the danger.

Sampan: I’m not trying to ask these questions to scare people, but ... if this mass deportation looks anything like how it’s characterized it in their campaign rhetoric, it almost sounds like you could get to this extreme where people who are American-born citizens or green card holders, would have to have identification on hand – almost have to carry their passports around or some other sort of documentation – so that they are not swept up in this....

Lee: To even hear your question is chilling, because what you’re describing is police-state dictatorship, where police can go around asking, “Show me your papers,” and if you don’t have them, you go to a detention center. Is that what it’s going to look like in January of 2025; I don’t know. Is that what it’s going to look like in 2026, 2027? I mean, there’s going to be a lot of opposition to this. You know, this is a country in which the vast majority of undocumented people have American citizen children, spouses, co-workers, etc. And a lot of what you’re asking is going to be determined by the response of the population as a whole. Because that’s what’s going to – much more than the Constitution – determine what the Trump administration is able to carry out. Certainly, Stephen Miller would like to have the exact situation that you talked about. That’s why they are trying to pull federal funding for police departments that don’t work with Immigration and Customs Enforcement and the Department of Homeland Security. That’s the future that they want. The question for the American population is whether that’s a future that we are going to allow.

Sampan: ... What would you say are some of the ways people could advocate for immigrants ... ?

Lee: Civil society must respond forcefully to defend democracy before it is

too late. Lawyers, academia, teachers, labor, all must coordinate not only to fight Trump in the courts but to mobilize the schools and workplaces and the population in defense of immigrants and democratic rights. There was a time when the labor movement undertook such work. Whether Trump succeeds in his plan to deport millions and deploy troops to cities will depend on the response of the people of the country as a whole.

... The critical aspect is going to be that communities have to be prepared for things that have not ever happened in American history before, and that means that they’re going to have to get organized. They’re going to have to be ready to stand up and defend their neighbors, their coworkers, their families, their fellow students, wherever they may be, and from whatever walk of life, that is going to be the determinative factor. We’ll use, as attorneys, every legal option that is available to us to defend democracy and the rights of immigrants, but it is the right of the people to stand up to defend democratic rights and prevent this administration from carrying out the types of nightmarish policies that it says it plans to carry out. And we have to take them at their word when they say they’re going to do these things. We cannot be complacent and assume that things will be OK. And when Kamala Harris said in her concession speech that things will be “OK,” this is an attempt to lull the population asleep.

Sampan: ... In the “Department of State v. Muñoz” ... what really struck me is that the Ninth Circuit Court of Appeals had ruled in her favor, but then it was actually the Biden administration that requested the Supreme Court reverse that lower court’s ruling. And it almost sounds like the Biden administration’s language was kind of similar to what the final decision was: That, well, if they want to be together, they can be together in another country, right? Could you talk about that aspect of the case?

Lee: As a preliminary matter, if anybody believes that the Biden-Harris administration was a pro-immigrant administration, they need to read the facts. Nothing could be further from the truth. In many ways, this was an administration which attempted to echo, or even enact, Trump’s policies on immigration, as some sort of ... absurd effort to win electoral votes by essentially packing to

the far right on immigration.

To the specific question, American citizens have the right to live in the United States. Period. End of story. The government cannot banish or expel a citizen. This is not medieval lordship. This is supposedly a democracy. Every single American citizen has the right to live in the United States; their government can’t force them to live outside of the protections of the Constitution. So when the Biden administration made that argument in the briefings at the Supreme Court, it was a shockingly anti-democratic argument with vast implications, and now the Trump administration is going to be making the same argument when it deports citizen children of undocumented parents as part of these mass raids that Tom Homan and the incoming administration have promised.

Sampan: So it almost, in some ways, sounds like it legitimized in advance some of these strategies that we could see happen under this new administration....

Lee: Absolutely.

Sampan: You know, it seems that if you kind of look back in history – at Operation Wetback, at the Japanese internment camps, and, going back further, at the Chinese exclusionary laws and policies, you kind of get this idea that immigrant rights, and by extension, a lot of civil rights are, in a way, somewhat fragile, are they not? And they need to be upheld, because there are a lot of examples in history of things that if they were to happen today, people probably would not be able to comprehend it....

Lee: Well, I mean, it applies far beyond the immigration situation. Look at what the Supreme Court did last term, in holding that the president essentially is above the law, as long as he is able to say that his actions were somehow official. Donald Trump has said he’s going to be a dictator on day one. He said he’s going to deport millions and millions of people. He’s talked about, you know, removing Palestinian protesters from the country. And they speak openly about, as we’ve talked about already, removing U.S. citizens from the United States as part of these raids. So to the extent that one can even really call it a democracy anymore, will be determined by how the population responds to the policies that this administration tries to enact.

Some Immigrant Families Fear 2nd Trump Presidency

By Esther Wang

Central to President-elect Donald Trump’s victory on Nov. 5 was his harsh stance on immigration.

Now that Trump is due to regain the presidency in January, anti-immigrant sentiment has dominated much of the news. Trump has pledged to hire 10,000 more border patrol agents—and it looks like the

president-elect will hold true to his promise, as he and his team moves forward on a plan to divest certain Americans of their citizenship, part of a so-called “denaturalization” project has been in the books since Trump’s last administration. Now, it’s promised by the Trump team to become “turbocharged” come 2025.

News of Trump’s denaturalization

plans have stoked fear and unease among some Americans, especially those with immigrant parents and those who became citizens but were not born in the U.S.

An 11-year-old boy from Guatemala, whose family declined to have their name printed, said his parents are afraid of what will happen to them under a Trump presidency, even though

they are in the U.S. legally. They hear Trump’s threats of mass deportation as a plan to send everyone back to their home countries.

Another child, an 8-year-old girl from Mexico said she suffers intense anxiety for fear that her parents will be deported. Although her parents have citizenship, the girl constantly

Continues on Page 10

Job Corner

Harvard University

Position: Principal Engineer, FT
Minimum of seven years' post-secondary education or relevant work experience

A desire to create a public-interest impact on AI.

to apply, please visit the Harvard University website

Position: Program Director, FT
Bachelor's degree and at least eight years of relevant work experience.

A desire to create public-interest impact on AI and an interest in learning about the underlying technologies.

Proven success managing complex and strategic efforts across organizations.

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Position: Research Associate, FT, Hybrid

Bachelor's degree required, with preference for degrees in economics, mathematics, quantitative sciences. Substantial coursework in math and economics is required.

Demonstrated proficiency in statistical languages or applied experience with Python, STATA, MATLAB, or R is required, along with strong programming aptitude and willingness to learn.

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Position: Mobile Health Map Program Coordinator, FT, Hybrid
3 or more years of experience. Higher education may count towards experience.

Customer Service Expertise: Exceptional customer service skills, particularly in resolving technical issues via email.

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Position: Senior Executive Assistant, FT, Hybrid

Bachelor's Degree or equivalent experience is required

5+ years of experience working with and supporting senior/executive level leaders or related experience; a combination of education and experience may be considered

Experience with calendar management of senior/executive leaders is required.

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2Life Communities

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Work requires demonstrated competence to effectively speak, read and write English.

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Work requires the ability to read, follow oral and written instructions in English at a level acquired through the completion of elementary school

Ability to learn and perform basic housekeeping practices and understand the policies and procedures of the hospital.

Experience in floor care, carpet care preferred

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Apply at: <https://massanf.taleo.net/>

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Position: Mental Health Worker II Night, FT

Applicants must have at least (A) one year of full-time or equivalent part-time experience in providing direct care service to the mentally ill, emotionally, or physically handicapped, or (B) any equivalent combination of the required experience and the substitutions below.

Substitutions:

I An associate degree or higher with a major in psychology, human services, mental health, or retardation may be substituted for the required experience. *

*Education toward such a degree will be prorated based on the proportion of the requirements completed.

Salary: 47,736.78 - 61,644.70 Yearly
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Position: Electrician II, FT

Applicants must have at least one year of full-time, or equivalent part-time, experience as a licensed journeyman or master electrician.

Possession of a current and valid Massachusetts Journeyman or Master Electrician's License issued by the State Examiners of Electricians.

Salary: : 64,837.76 - 91,547.04 Yearly

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2024 12月2 日(周二) 上午9时至11时

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主讲嘉宾包括 **Roxbury 社区大学校董会主席Steve Tompkins**、**Roxbury 社区大学校长Jonathan Jefferson 博士**、及 **Dana-Farber 癌症研究所 Christopher Lathan 医生**

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Some Immigrant Children, Families Say They Worry About Strict Immigration Actions Promised by 2nd Trump Admin.

Continued from page 8

hears from schoolmates that Trump hates all immigrants and is going to send all Mexicans back to Mexico. The family did not want their names printed, either.

A woman who came from China 55 years ago, said she now also worries about the threat of deportation. She said she lost track of her identification paperwork, and is afraid what would happen if she were forced to leave, despite being a naturalized citizen. She doesn't have the money to hire a lawyer.

Another person the Sampan interviewed, an 18-year-old and from Ecuador who became a U.S. citizen when his parents were naturalized, said he is not worried about what will happen under Trump, and was not engaged in politics and did not follow the debates or election.

But amid rising hateful rhetoric against immigrants and talk of mass deportation and denaturalization, the mental health of immigrants and their families is at risk, according to one study. Before Trump's reelection, a study published in May in the Journal of the American Medical Association showed that anti-immigrant rhetoric had led to exacerbated mental health issues for Latino adolescents. Latino communities found themselves more vulnerable than before — amid deportation fears, education and employment

obstacles, and barriers to medical care. These stresses severely weakened familial relationships, such as a decline in parental support and an increase in parent-child conflict, causing mental health problems in Latino youth, found the report's authors.

Consistent worry over a long period of time or repeated instances of overwhelming anxiety levels can increase the potential for depressive and anxiety disorders and other conditions.

And the anti-immigrant threats have been pervasive, during the campaign and after. On Oct. 13, in a rally held at Arizona, Trump claimed that the United States is "now known all throughout the world as an occupied country" and that, with his election to the White House, "the migrant invasion ends and the restoration of our country begins." At the presidential debate in September against Vice Pres. Kamala Harris, Trump stated that in the Midwest, "The people that came in, they're eating the cats ... they're eating the pets of the people that live there." Throughout his campaign, Trump has used language such as "animals," the "worst people," and the "enemy from within" to refer to immigrant communities. Anti-immigrant rhetoric and often blatant misinformation has been used to paint the picture of a dire national emergency.

"The biggest problem is what the children of my adult students are



FAMILY BONDS: Some fear family separation policies. Photo by Luana Azevedo/Unsplash

going through," said Joseph Porter, an English as a Second Language teacher working in Lynn. "Unfortunately, their school-aged children have been targeted and stigmatized. I've had Muslim students whose children have been targeted for what they wear, Hai-

tian students whose children have been taunted and attacked with chicken bones disguised as dog or cat carcasses ... The problem is about how we can protect our children from a hate that will only grow. How will my students protect their children?"

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Events Calendar

Comedy Show at Lucky's Lounge Seaport

Date: Monday November 25
Time: 7:30 pm
Address: Lucky's Lounge, 355 Congress Street Boston, MA 02210
Event Link: <https://www.eventbrite.com/e/comedy-show-at-luckys-lounge-seaport-tickets->
Intro: This show regularly includes New England's best comedians who have been featured on Netflix, Comedy Central, HBO and more.
Price: free admission

Friday Films: Smoke Signals

Date: Friday November 22
Time: 2-4 pm
Address: Parker Hill Branch of the Boston Public Library, 1497 Tremont Street Boston, MA 02120
Event Link: <https://www.eventbrite.com/e/friday-films-smoke-signals-tickets-1054117326299?aff=>
Intro: Enjoy a chill movie night featuring "Smoke Signals" - a classic film with a powerful storyline!
Price: free but RSVP

A GRAND THANKSGIVING EVE

Date: Wednesday November 27
Time: 10:30pm
Address: The Grand Boston, 58 Seaport Boulevard #300 Boston, MA 02210
Event Link: <https://www.eventbrite.com/e/a-grand-thanksgiving-eve-tickets-1078720043689?aff=>
Intro: Come to celebrate in a GRAND-IOSE way for the biggest party night of the year with friends and family.
Price: Free before 11pm

Comedy Party @ Democracy Brewing!

Date: Every Saturday until December 21
Time: 8:30 pm
Address: Democracy Brewing, 35 Temple Place Boston, MA 02111
Event Link: <https://www.eventbrite.com/e/comedy-party-democracy-brewing-tickets-41906992843>
Intro: Every Saturday, Comedy Party hosts a stand up showcase for the people in a comfortable, intimate venue in the heart of downtown Boston.
Price: Varies based on ticket type

COMEDY ROW Live Stand Up Comedy

Experience November 30th
Date: Saturday, November 30
Time: • 8 - 9:30pm
Address: Lucky Strike Somerville, 325 Revolution Drive #1128 Somerville, MA 02145
Event Link: <https://www.eventbrite.com/e/comedy-row-live-stand-up-comedy-experience-november-30th-tickets>
Intro: Get ready to laugh out loud at COMEDY ROW, a live stand-up comedy experience on November 30th at Lucky Strike Somerville
Price: Varies based on ticket type

Nicole Ortiz and Friends

Date: Saturday, November 23
Time: 10pm
Address: The Lilypad, 1353 Cambridge Street Cambridge, MA 02139
Event Link: <https://www.eventbrite.com/e/nicole-ortiz-and-friends-tickets-1078506866069?aff=>
Intro: Enjoy a night of jazz featuring vocalist Nicole Ortiz and her lovely quartet at The Lilypad
Price: \$10

Mindplay

Date: Saturday, November 26
Time: 7:30 - 9pm

Address: 527 Tremont St Boston, MA 02116
Event Link: <https://www.eventbrite.com/e/mindplay-tickets-1071705051659?aff=>
Intro: Experience the mesmerizing performance of Mindplay at Calderwood Pavilion, Boston Center for the Arts—where magic, psychology, and storytelling collide in a thrilling theatrical journey.
Price: \$ 25

Privilege Nite Presents: GRA'VY

Date: Wednesday, November 27
Time: 9pm
Address: MIDDLESEX, 315 Massachusetts Avenue Cambridge, MA 02139
Event Link: <https://www.eventbrite.com/e/privilege-nite-presents-gravy-tickets-1071455073969?aff=>
Intro: Get ready for the litest Thanksgiving Eve Bash in the city and enjoy a night of electrifying music and unforgettable vibes.
Price: Varies based on ticket type.

13th Annual David Bowie! David Bowie Black Friday

Date: Friday, November 29
Time: 8pm
Address: Crystal Ballroom, 55 Davis Square Somerville, MA 02144
Event Link: <https://www.eventbrite.com/e/13th-annual-david-bowie-david-bowie-black-friday-tickets->
Intro: Join a dazzling celebration of Bowie's iconic music and style! Dance the night away to live performances, costumes, and electrifying vibes honoring the Starman himself.
Price: Varies based on ticket type.

Thanksgiving Holiday Party

Date: Friday, November 29
Time: 9pm
Address: Guy Fieri's Boston Kitchen + Bar, 186 Tremont Street Boston, MA 02111
Event Link: <https://www.eventbrite.com/e/thanksgiving-holiday-party-tickets-1059276647969?>
Intro: Get Ready To Celebrate The Arrival of Holiday Season A Night Full of Music & Dance with a Persian & International Thanksgiving Party
Price: Varies based on ticket type.

Holiday Stroll @ The Boston Design Center

Date: Tuesday, December 3
Time: 4 - 7pm
Address: 1 Design Center Place Boston, MA 02210
Event Link: <https://www.eventbrite.com/e/holiday-stroll-the-boston-design-center-tickets-1080984516789?>
Intro: Kick off the festive season in style at the Boston Design Center's Holiday Stroll with a festive Holiday Stroll filled with shopping, music, and cheer.
Price: Free, RSVP

Detention 8 PM: Standup Comedy Show

Date: Friday November 22 and Saturday November 23
Time: 8 pm
Address: Goofs, 432 McGrath Highway Somerville, MA 02143
Event Link: <https://www.eventbrite.com/e/detention-8pm-standup-comedy-show-and-4-drinks-tickets-30898>
Intro: Get ready to laugh every weekend with New England's funniest stand-up comedy show in a brand new comedy club in Somerville with delicious food and our \$4 Drink Menu
Price: Varies based on ticket type.

Birthing: Beginnings & Farewells

Date: Sunday December
Time: 7 - 9pm

Address: 290 Huntington Avenue Boston, MA 02115
Event Link: <https://www.eventbrite.com/e/birthing-beginnings-farewells-tickets-1057698036299?>
Intro: Between Thanksgiving and Christmas, many in our community struggle. Make a difference and enjoy an inspiring evening of music
Price: Varies based on ticket type.

The Faneuil Hall Marketplace tree lighting

Date: Tuesday November 26
Time: 3-7pm
Address: Quincy market, 206 S Market St, Boston, MA 02109
Event Link: <https://www.instagram.com/reel/DCFjOHDuBVJ/>
Intro: Get festive at holiday lightings with great guest speakers, performances, and festive treats
Price: free admission

Light Up Seaport

Date: Friday December 6
Time: 5 - 9pm
Address: Seaport Common, 85 Northern Avenue Boston, MA 02210
Event Link: <https://www.eventbrite.com/e/light-up-seaport-tickets-1044463136357?aff=erellivmlt>
Intro: Start the holiday season with one big night of bright at our eighth annual public tree lighting
Price: Free admission , RSVP

The Senate in 2025

Date: Tuesday, December 3
Time: 6 - 8pm
Address: Edward M. Kennedy Institute for the United States Senate, Columbia Point

Boston, MA 02125
Event Link: <https://www.eventbrite.com/e/the-senate-in-2025-tickets-1067361550129?aff=>
Intro: This event will be an engaging discussion with former Senators Roy Blunt (R-MO) and Heidi Heitkamp (D-ND) on the challenges facing the Senate after the election.
Price: Free admission

Castle Island Brewing Open Mic Night

Date: Friday, November 22
Time: 6:30 - 8:30pm
Address: 10 Old Colony Avenue Boston, MA 02127
Event Link: <https://www.eventbrite.com/e/castle-island-brewing-open-mic-night-tickets->
Intro: The organizers welcome new and diverse musical performances to the stage. All forms of creative expression are encouraged.
For more info: Contact Steve at sallen@nempacboston.org.
Price: Free admission

Voices from Belarus: Literary Event

Date: Friday, November 22
Time: 6:30 - 9pm
Address: Boston Marriott Copley Place, 110 Huntington Avenue Boston, MA 02116
Event Link: <https://www.eventbrite.com/e/voices-from-belarus-literary-event-tickets->
Intro: This event, organized by the North American Association for Belarusian Studies is a conversation with literary translator and publisher Siarhiej Šupa, followed by live readings by authors Tatsiana Zamirouskaya, Yuliya Charnyshova, and Maria Malinovskaya.
Price: Free

Affordable Housing Lottery

Jade
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<https://form.jotform.com/SEBHousing/Jade>

Affordable Rent Amounts

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**Rents subject to change in future years. Tenants will pay the cost of utilities (electric heat, gas cooking, electric hot water, electricity, water/sewer). Pets are permitted subject to restrictions. One complimentary parking space is available for residents.*

Jade is a brand-new development located in Everett. There will be seventeen (17) affordable apartments within the community that will be rented to households with incomes at or below 80% of the area median income. Units will be offered in a variety of sizes and feature modern finishes. Community amenities include a fitness center and yoga studio, co-working spaces, a music room, and a pet spa. The property features two courtyards with an outdoor pool, putting green, fire pits, and a grilling area. Nearby Route 1 and public transportation provide easy access to the surrounding community and downtown Boston. The first units are expected to be ready for occupancy in late February 2025.

Maximum Household Income Limits

\$91,200 (1 person), \$104,200 (2 people), \$117,250 (3 people)
\$130,250 (4 people), \$140,700 (5 people) \$151,100 (6 people)

Public Informational Session: December 10, 2024 at 6:00 pm via Zoom
Go to zoom.com/join or call (646) 558-8656 and enter Meeting ID: 818 9317 7595

Application Deadline: January 9, 2025 at 2:00 pm

Applications must be completed online, delivered, or postmarked by this date. Applications postmarked by the deadline must be received within 5 business days.

Lottery: January 23, 2025 at 6:00 pm via Zoom

Go to zoom.com/join or call (646) 558-8656 and enter Meeting ID: 857 2736 5609, Passcode: 276410

Attendance is not required at Info or Lottery sessions. To view the recorded sessions at a later date, please search for Jade on the SEB Housing YouTube channel.

For Lottery Information and Applications, or for reasonable accommodations for persons with disabilities, go to www.sebhousing.com or call (617) 782-6900x1 and leave a message or postal mail SEB Housing, 257 Hillside Ave, Needham MA 02494. For TTY Services dial 711. Free translation available.
Traducción gratuita disponible.



YOU CAN COMPLETE AND SUBMIT A LOTTERY APPLICATION ONLINE HERE:

<https://form.jotform.com/SEBHousing/Jade>



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11月是肺癌關注月

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Sucharita R. Kher, MD

Vice Chair for Clinical Operations + Quality; Pulmonologist, Pulmonary + Asian Lung Clinic
臨床操作及品質副主席; 胸肺科醫生、胸肺科及亞裔胸肺科診所
Fluent in: Gujarati, Hindi, Marathi
掌握語言: 古吉拉特話, 印度語, 馬拉地話



Xuan (Susan) Han, MD, MS

Pulmonologist, Critical Care Intensivist
胸肺科醫生、重症監護醫生



Wei He, MD

Pulmonologist 胸肺科醫生
Fluent in: Chinese-Mandarin
掌握語言: 中文-普通話



Stephanie M. Hon, MD

Pulmonary Hypertension Specialist, General Pulmonologist, Intensivist
肺動脈高血壓專科醫生、普通肺科醫生、重症監護醫生
Fluent in: Chinese-Cantonese
掌握語言: 中文-普通話



Felix Yu, MD

Pulmonologist
胸肺科醫生

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若您無能力支付，請前往我們的網站：tuftsmedicine.org/financialassistance，在此您可以檢閱、下載並列印所有有關可用財務補助計畫的資訊。塔芙茨醫療中心財務補助政策與申請書皆在網站上及透過財務協調部免費提供。您可以要求寄送一份至您的地址。您可以透過電子郵件 financial.assistance.at.tufts.medical.center@tuftsmedicine.org 或電話 617.636.6013。