brown university • third world center

t w t p

COME AS YOU ARE

2013

LEAVE AS YOU BECOME

tuesday, august 27 - friday, august 30
It is the most necessary, difficult, and courageous journey any progressive person may take. It is about entering yourself and realizing that you are fundamentally comprised of the oppressions you seek to resist. And taking responsibility for that, facing that, understanding how that has shaped how you feel, and more importantly how you love. Because really what we are talking about here is love. That's all we are talking about when it comes down to it.

+ Junot Diaz (author of Brief and Wondrous Life of Oscar Wao) at the Keynote at Facing Race 2012

Cover Design by Manuel Contreras ’16
CLASS OF 2017! Welcome to Brown University, and welcome to the Third World Center community!

The Third World Transition Program (TWTP) is committed to beginning and facilitating discussions about identities we all carry individually and the systems of power, privilege, and oppression we navigate. As student staff, we have brought you the best workshops, the best administrators, the best faculty and the best food (just kidding about this one, we kind of had little control over dining options) all for the sake of starting some very important conversations.

Over the next few days, we will be challenging you to think about gender, class, sexual orientation, ability, race, and empire in new ways.

As incoming first years, it will always be your choice as to whether or not to participate. You can decide to stay in your comfort zone; you can decide to make friends with the type of people you normally would make friends with; you can decide to passively absorb the information we are going to share with you. Or you can decide to engage in things that seem foreign, strange, and uncomfortable. You can decide to critically reconsider your understanding of yourself and your world views. You can decide to be challenged.

Hopefully, this pre-orientation program, like your time at Brown, will be memorable and transformative. Like any process of transformation, you will face setbacks and it will not be easy. However, over these next few days, we will expose you to resources like the Minority Peer Counselors, the Third World Center community, faculty members, administrators, and other first-year students. Always know that the people that have been involved in this program are committed to your success. This is only the beginning.

Ever true,

Cynthia Fong ’14  
TWTP Coordinator 2013-2014

Takeru Nagayoshi ’14  
TWTP Coordinator 2013-2014
August 27, 2013

Dear TWTP Participants, Family, and Friends,

On behalf of the Third World Center, I would like to welcome you to the 44th annual Third World Transition Program!

This year’s theme is “Come As You Are, Leave As You Become.” Kathleen O’Dwyer (2009) writes, “The self is never a completed possession, it is never a fixed entity, it is never a self-sufficient cogito; rather it is living, and therefore a growing, changing, and responding ‘becoming’ which is in the process of interpreting and reinterpreting itself and its world.” As one gains new insight and ideas, one’s story (and in effect, one’s identity) changes. I hope you use this program as a springboard to develop a critical consciousness of different parts of your identity, brainstorm strategies to promote equity, and build meaningful alliances with diverse others.

Many students and alumni have commented that TWTP was a pivotal moment in their leadership journeys. This year’s coordinators, Cynthia Fong ’14 and Takeru Nagayoshi ’14, have worked tirelessly and diligently to coordinate an intense, interactive program. You will be exposed to multiple perspectives. You will be asked to open yourself to new experiences. You will be challenged to be an active learner. As you meet new people, reflect on your own identity, and explore various social issues, I encourage you to engage in honest dialogues. Ask thoughtful questions. Act in compassionate ways.

I am excited to meet you as you embark on this new adventure. I am sure the Third World Transition Program will be one of many memorable experiences you will have during your time at Brown University. Good luck on your first year!

All my best,

Mary Grace A. Almandrez, Ed. D.
Director of the Third World Center and Assistant Dean of the College
TWTP 2013 - Come As You Are, Leave As You Become
THURSDAY, August 29

7:30am – 9:00am
Breakfast
Verney-Woolley Dining Hall

9:15am – 10:45am
Heterosexism & Homophobia Workshop
Sayles Hall

11:00am – 12:00pm
Faculty Panel
Presented by Professor Francoise Hamlin
and Professor Naoko Shibusawa
Sayles Hall

12:30pm – 1:30pm
Lunch with President Paxson
55 Power St

2:00pm – 3:30pm
Ableism Workshop
Sayles Hall

3:45pm – 5:15pm
Racism Workshop
Sayles Hall

5:30pm – 7:30pm
Multiethnic Dinner
Ruth J. Simmons Quadrangle

7:30pm – 9:00pm
Film: "The March on Washington at 50"
Salomon 101

FRIDAY, August 30

7:30am – 9:00am
Breakfast
Verney-Woolley Dining Hall

9:00am – 12:00pm
Free Time!
Check optional schedule

12:00pm – 1:00pm
Lunch
Verney-Woolley Dining Hall

1:30pm – 3:00pm
Imperialism Workshop
Sayles Hall

3:00pm – 4:00pm
Jason Sperber ’98
and Michelle Quiogue ’96 MD’00 Alumni Speaker
Presented by Director John Robinson ’67
Sayles Hall

4:15pm – 6:15pm
Resistance Tour
Sayles Hall

6:15pm – 7:15pm
Dinner
Verney-Woolley Dining Hall

7:30pm – 9:30pm
Wrap-Up & Class Spirit Competition
Sayles Hall

10:00pm – 11:30pm
Meet the TWC Student Community
Sayles Hall

TWTP 2013 - Come As You Are, Leave As You Become
Mary Grace Almandrez, Director of the TWC/Assistant Dean of the College
Shane Lloyd, Assistant Director for First Year and Sophomore Programs
Joshua Segui, Assistant Director for Co-Curricular Initiatives
Jon Sebastian Walkes, Coordinator for First Year and Sophomore Programs
Anne Marie Ponte, Coordinator for Co-Curricular Initiatives

**TWTP 2013 - Come As You Are, Leave As You Become**

**TWC STAFF**

**twtp coordinators**
- Cynthia Fong '14
- Takeru Nagayoshi '14

**mpc coordinators**
- Efe Cudjoie '15
- Sarah Day Dayon '15

**mpcf coordinators**
- Harry Ramsamooj '14
- Stephanie Harris '14

**minority peer counselors (mpc) ’16**

- Anisha Lewis
- Anselmo Fuentes
- Bianca Duah
- Camera Ford
- David Johnson
- Edwin Silva
- Floripa Olguin
- Godwin Tsado
- Hector Peralta
- Isabelle Thenor-Louis
- Ivania Zepeda
- Jackie Rice
- Jasmine Diaz
- Joshua Jackson
- Kimberley Charles
- Manuel Contreras
- Merone Tadesse
- Paapa Nyanin
- Pedro Mota
- Rana Suliman
- Rudy Torres
- Sana Teramoto
- Stanley Stewart
- Vicki Kidd
- Zakia Stili

**mpc friends (mpcf)**

- Alecks Guzman '15
- Alvina Pillai '14
- Anamaria Meneses '16
- Armani Madison '16
- Brian Kundiger '14
- Chinezi Ihenatu '15
- Daphne Xu '14
- Danny Echevarria '16
- Eddie Cleofe '15
- Eve Woldemikael '16
- Jarred Turner '16
- Jessica Brown '16
- Jonathan Cohen '15
- Jonathan Cruz '14
- Juhee Kwon '14
- Justice Gaines '16
- Krishan Aghi '15
- Leila Blatt '15
- Mariela Martinez '14
- Michelle Hernandez '15
- Richie Leng '16
- Rebecca Blandon '16
- Sabine Williams '15
- Sydney Peak '15
- Will Furuyama '15
The Minority Peer Counselor (MPC) is a paraprofessional staff member who works actively to support Brown’s philosophy by promoting personal growth, social responsibility, and intellectual development through community-based interactions in a first-year residence hall unit, with a special emphasis on mentoring and supporting first year students of color.

The Minority Peer Counselor Friend (MPCF) is an additional mentor and source of support to incoming students at TWTP, new MPCs, and others involved with the TWC. The MPC Friend serves as the liaison between the TWC and the Brown community at large. MPC Friends also support the MPC program, TWC programmers and other TWC student organizations in their outreach and other activities.
Director John Robinson ’67

John M. Robinson was appointed as Director of the Office of Civil Rights and Chief Diversity Officer for the Department of State in March 2008. He serves as the primary advisor to the Secretary of State and the Department's senior leadership on equal employment opportunity, diversity, and affirmative employment. Prior to this appointment, Mr. Robinson was the first Chief of EEO and Diversity for the Office of the Director of National Intelligence and Internal Revenue Service.

Before federal service, Mr. Robinson served in the Rhode Island Governor’s Cabinet as Director of the RI Department of Employment and Training from 1991 to 1993. He was a senior dean at Brown University before joining state government and held various administrative positions in higher education from 1973 to 1990. Selected in 1987 as a Group VIII Fellow of the Kellogg Foundation (Kellogg National Fellowship Program), Robinson studied leadership in the United States and abroad—Belize, China, Brazil and Cuba. He completed training as a Baldridge Examiner. A Vietnam-era veteran, he served as a naval officer aboard a destroyer and an ammunition ship, and earned the Navy Commendation Medal.

A graduate of Brown University, Mr. Robinson led several initiatives championing recognition and representation for students of color. He invented the name “Minority Peer Counselor” and defended the MPC program through its inception, which is now fortunate enough to celebrate its 40th year anniversary. Likewise, as co-founder of the Afro-American Society at Brown, he participated in the 1968 Walk Out to Congdon Church, which demanded that Brown increase its black student enrollment, create an African American Studies program, and establish the foundations for what eventually became the TWC and TWTP.
Françoise Hamlin

Professor Françoise N. Hamlin teaches undergraduate and graduate courses in twentieth century African American history, southern history, U.S. history and cultural studies. Professor Hamlin’s first monograph, *Crossroads at Clarksdale: The Black Freedom Struggle in the Mississippi Delta After World War II*, recently won the Berkshire Conference of Women Historians First Book Prize for 2012 and the Lillian Smith Book Award. At Brown University, she has taught courses like “Rethinking the Civil Rights Movement,” “Formation of Modern American Culture, Social Change in the 1960s,” and “The Black Freedom Struggle Since 1945.” Professor Hamlin current research includes work on children and the complexities of activism during the civil rights movement.

Naoko Shibusawa

Professor Naoko Shibusawa is a 20th century U.S. cultural historian, affiliated with the History department and American Studies department. Her current book project explores the orientalism in Cold War homophobia and seeks to understand why sexual practices became important to national security during this period. At Brown University, she has taught courses like “Cold War and the War on Terror,” “Culture and the U.S. Empire, and ”U.S. Foreign Relations Since 1890”. Professor Shibusawa studies the U.S. empire and political culture, transnational Asian American history, how commonplace ideologies in American culture have supported U.S. domestic and foreign policy, and how non-state actors have reproduced and reinforced state goals.
TWTP PARTICIPANTS

Abraham Peterkin · Brooklyn, NY
Aditya Bathla · Jalandhar, India
Admas Belay · Clovis, CA
Adrian Robin · Brooklyn, NY
Alejandro Molina Acosta · Boca Raton, FL
Alex Ortiz · Memphis, TN
Alexis Alston · Newport News, VA
Alex Berry · Philadelphia, PA
Alfonsina Simo · North Providence, RI
Ali Mujtaba Lakdawala · Karachi, Pakistan
Alison Oliveros · Pawtucket, RI
Alyson Smith · Athens, GA
Alyssa McPherson · Orange, NJ
Andrea Cordova · Hatillo, Puerto Rico
Andy Li · Chicago, IL
Anica Green · Durham, NC
Anisha Rathod · West Windsor, NJ
Anna Guo · Pullman, WA
Anthony Kariuki · Sabasaba, Kenya
Arely Diaz-Loza · Los Angeles, CA
Asante Crews · Atlanta, GA
Ashlee Thomas · West Warwick, RI
Ashley Washington · Macon, GA
Belinda Zhou · Flushing, NY
Blaze Lee · Los Altos Hills, CA
Brenda Jaramillo · Monterey Park, CA
Brian Franklin · Aurora, IL
Brian Levy · Melville, NY
Brian Morales · Costa Mesa, CA
Brian Williams · Hamden, CT
Brianna Naman · Fortson, GA
Brianne Gilkes · New Haven, CT
Brittany Hodges · Philadelphia, PA
Callum Nelson · Cambridge, MA
Casey Kim · Castaic, CA
Cassandra Fisher · Oro Valley, AZ
Cecilia Garza · Edinburg, TX
Chance Dunbar · Sacramento, CA
Chemtai Langat · Bomet, Kenya
Chibuikem Nwizu · Greeley, CO
Chien Teng Chia · Wilayah Persekutuan
Chloe Kibble · Antioch, TN
Christian Hidalgo · Astoria, NY
Christopher Bey · West Portsmouth, OH
Christopher Tran · Oklahoma City, OK
Claire Chin Foo · Papeete, FR Polynesia
Claire Su · Plainsboro, NJ
Daisy Alvarado-Munoz · Menlo Park, CA
Dan Wang · Newton, MA
Daniela Carrasco · New Hyde Park, NY
Danielle Peterson · Los Angeles, CA
Diana Hong · North Andover, MA
Dumichel Harley · New Milford, NJ
Edwin Hidalgo · Astoria, NY
Eimi Satoh · Harrington Park, NJ
Elana Pyfrom · Davidsonville, MD
Elbert Wang · Temple City, CA
Eleanor Kim · Port Washington, NY
Elise Harmon · Rehoboth Beach, DE
Elizabeth Lopez · Los Angeles, CA
Elli Sawada · Rancho Santa Fe, CA
Emily Doglio · Levittown, NY
Emmy Cantos · Brooklyn, NY
Esther Oyerinde · Tyron, GA
Felipe Ferreras · Providence, RI
Fernando Ayala Vaca · Maywood, CA
Flavio Lopez · La Belle, FL
Frances Chen · San Jose, CA
Frederick Williams Jr. · Hanover Park, IL
Fredrick Mandela · Kitale, Kenya
Frida Perez · Bronx, NY
Gabriela Cantu · Ontario, CA
Genesis Medina · New York, NY
Gerardo Arteaga · Pico Rivera, CA
Gloria Garcia · Los Angeles, CA
Gregory Stewart · Roxbury, MA
Hans Wang · Barrington, RI
Hassani Scott · Los Angeles, CA
Isabel Diawara · Pueblo, CO
Isabella Martinez · El Dorado Hills, CA
Isabella Olea · San Antonio, TX
Isabelle Greene · Pasadena, CA
Isaku Kamada · Bellevue, WA
Isahia Iniguez · Inglewood, CA
Israel Carrete · El Paso, TX
Ivanna Lizano · San Gabriel, CA
Ivelisse Rodriguez · Lilburn, GA
Jacinta Lomba · South Windsor, CT
Jacqueline Gu · Saratoga, CA
Jahi Abdur-Razzaq · Rockaway Park, NY
Jasmin Jones · Los Angeles, CA
Jason Roth · South Orange, NJ
Jason Vu · Fremont, CA
Jea Sim · Walnut, CA
Jeremiah Prince · Columbia, SC
Jeron Impreso · Spring Hill, FL
Jessica Pinkney · Raleigh, NC
Jie Hao Kwa · Singapore, Singapore
John Brewer · Marietta, GA
Jordan Stein · Millwood, NY
JoVaan Holmes · Washington, DC
Joy Yamaguchi · Long Beach, CA

TWTP 2013 - Come As You Are, Leave As You Become
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<thead>
<tr>
<th>Name</th>
<th>City</th>
<th>State/Province</th>
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<tr>
<td>Joyce Kim</td>
<td>Fullerton, CA</td>
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<td>Julia Watson</td>
<td>Bristol, RI</td>
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<td>Kali Ridley</td>
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<td>Silvia Macareno</td>
<td>Fort Gibson, OK</td>
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<td>Sophia Gluskin-Braun</td>
<td>Philadelphia, PA</td>
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<tr>
<td>Sovijja Pou</td>
<td>Beaverton, OR</td>
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<td>Stanley Munoz</td>
<td>New York, NY</td>
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<td>Stephanie Sanchez</td>
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<td>Stephen Beswick-Bozier</td>
<td>New Rochelle, NY</td>
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<td>Vi Mai</td>
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<td>Victor Bramble</td>
<td>Newburgh, NY</td>
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<td>Viet Nguyen</td>
<td>Mountain View, CA</td>
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SEXISM

by Juhee Kwon ’14 and Chinezi Ihenatu ’15

This workshop will guide you through the oppressive history of women of color in this country, from the rape of Native women as a form of colonization to forced sterilization of Black and Latina women during the 1970s. Come explore how to gender provides a lens to examine our history, media, and social issues. This workshop involves the Genderbread Person, cute feminist comic strips, and discussions on how to smash the patriarchy. This workshop is queer and trans friendly and open to all genders (gender ≠ women. Yes, this means you, too—men).

What are some examples that sexism still exists?

How do your gender/sex affect aspects of your life?

How do gender and sex identity relate to your other identities?
CLASSISM

by Rie Ohta ’14.5, Richie Leng ’14
and Jessica Brown ’15

This workshop explores society’s tendency to rank individuals in terms of income, wealth, education, status and/or power. Classism is a taboo subject and tough to deconstruct. Feelings of shame about being poorer or richer than others leads to secrecy and silence, which only exacerbates myths and reinforces class divisions amongst us. Has the class you were born into affected your choices or opportunities? What challenges face members of each class group and how do they affect you? How can you combat classism in your everyday life?

Have you ever thought and talked about class? Why or why not?

How is class viewed in US society? In other societies?

In what ways can class affect your college experience?
This workshop delves into the systems of heterosexism and homophobia, and invites participants to understand queer experiences as more than pride parades and marriage equality rallies. While certainly elements of the narratives of some, we would like to work together to develop a better framework for understanding sexualities. We invite the audience to share and to listen to narratives that fall anywhere from "right in line" with prevalent paradigms to those that challenge the validity a singular queer experience.

What is heterosexism? How is it different from homophobia?
When did you first become aware of non-heterosexual identities?
What assumptions are out there about LGBTQ+ identities?
This workshop will provide an overview of the history of issues related to ability (both mental and physical), the fight for equal rights for people with disabilities, and an approach from a psychological perspective to explain how social stigmas of certain mental conditions can prevent students from seeking the help they need. We will delve into colloquialisms and explore how language can perpetuate this second-class view of people with disabilities. Is there a standard human experience? As equality should be extended to everyone, this workshop pushes back on the concept that there is a "normal" way to think and process.

What is ableism? What is able-bodied privilege?

How do concepts of "normal" affect those with varying levels of ability?

How can a physical and/or mental disability affect your campus life?
This workshop seeks to facilitate an honest dialogue about race that moves beyond the white-black binary which characterizes most racial discourse in the United States. We hope to explore the ways that racism affects us all on individual, interpersonal, and institutional levels. We will discuss personal identity, the concept of a post-racial society, white privilege, structural racism, and other ways that race shapes the way we live and how we perceive the world.

How does racism relate to your life and racial identity?

In what problematic ways is the biological definition of race used?

What are some ways to combat racism?
Is yoga a form of cultural appropriation? How does your shirt tell the stories of hundreds of thousands of underpaid workers? Does your national identity influence power-play amongst your personal relationships? This workshop aims to raise questions and prompt discussion about historical acts of colonialism and imperialism, while focusing on modern examples in our world today. Participate in intellectual and personal discussions about national power and privilege through a modern lens, and understand how many communities have reached a particular status within local areas and on a more global scale.

How does imperialism relate to race/ethnicity, class and gender?
What are some examples of cultural imperialism?
How has US culture and influence permeate other countries?
**What is the Third World Center (TWC)?**

The Third World Center emerged in response to the needs of students following protests in 1968 and 1975. It provides an arena in which students can explore cultural heritages and learn about race/ethnicity as components of American identity. By way of an orientation of all student staff, we encourage the study and exploration of race, ethnicity, class, gender and sexual orientation as a mode by which students can better understand themselves as well as the world around them.

**What does “Third World” mean?**

Frantz Fanon, author of *The Wretched of the Earth* (1961), urged readers to band together against oppression and colonialism, by pioneering the "Third Way", an alternative to the ways of the first world (U.S. & Europe) and also the second world (USSR & Eastern Europe).

Students first began using the term "Third World" over "minority" because of the negative connotations of inferiority and powerlessness often associated with the word "minority." Although the term "Third World" may have negative connotations, especially outside of Brown, students here continue to use the term in the context of the Civil Rights Movement, following a cultural model of empowerment and liberation to describe a consciousness which recognizes the commonalities shared by diverse communities.

Using the term "Third World" reminds students of the power they have in coalescing, communicating, and uniting across marginalized communities to create a safer and more open place for all individuals. This consciousness at Brown reflects a right, a willingness, and a necessity for people of color and others to define themselves instead of being defined by others.
1955  The Brown chapter of the National Association for the Advancement of Colored People (NAACP) is founded.

1968  Several black women from Pembroke College march to Congdon Street Baptist Church, where they camp for three days in an attempt to force the University to increase the number of black students in the entering class to 11%. The result is a 300% increase in black student enrollment.

1969  The Transitional Summer Program is established as a result of the 1968 protest and student demands. It begins as a two-phase program: seven weeks for academic enrichment and one week for socialization and other non-academic activities.

1970  The Asian American Students Association (AASA) is established by a small group of students as a political voice for Asian Americans.

1972  Third World student protests ask the University to recommit to the demands of the 1968 Congdon walkout.

1973-4  Chicanos de Brown is founded and is a precursor to the Latin American Students Organization which is founded a year later.

1973  The Minority Peer Counseling (MPC) Program is created by African American students at Brown. By the 1980s, students from African, Latino, Asian, Native American, and multiracial descent are involved in the program.

1975  With the threat of budget cuts, a coalition of Asian, black, and Latino students mobilizes to occupy University Hall with demands focusing on increasing financial aid for students of color and timetables for increased recruitment.

1975  The Transitional Summer Program is renamed the Third World Transition Program (TWTP).

1976  The Third World Center (TWC) opens in the basement of Churchill House.

1978-79  First director of the TWC is Calvin Hicks.

1985  Approximately 350 Third World students rally to demand that the University resolve issues raised by students of color in previous years. This is the first time that blacks, Asians, and Latinos work together in large numbers.

1987  The TWC is relocated to Partridge Hall, one of the 1985 protest's demands.

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1988 Protests asking for an Ethnic Studies department and recommitment to the 1968, 1975, and 1985 demands begin and last until the following year.

1988 The Center for the Study of Race and Ethnicity in America (CSREA) is established with the purpose of expanding study, teaching, and research on people of color at Brown and nationwide.

1989 The Native American Advocacy Group (NAAG) is established as Native Americans at Brown (NAB).

1992 Native Americans at Brown change their name to Native American Advocacy Group (NAAG), which becomes an affiliate of HONOR (Honor Our Neighbors Origins and Rights).

1996 Members of the Students for Admissions and Minority Aid (SAMA) take over University Hall to advocate for need blind admissions. Joanna Fernandez is a key Latina alumna in this takeover.

1996 Ethnic Studies becomes a concentration.

2000 The Brown University Latino Alumni Council (BULAC) is founded to create alumni connections with Brown and Latino undergraduate students.

2001 Dr. Ruth Simmons is named President of Brown University, making her the first African American president of an Ivy League University and the first black president of Brown.

2001 The 1st Annual Pow Wow is organized.

2002 The Asian/Asian American Alumni Alliance (A4) is established with the intention of building stronger relationships between Brown and alumni, students and faculty.

2004 Latino organizations FEP, LASO, and MEChA, join forces to present the “Latino Initiatives for Progress” on March 11 to the administration.

2005 The Southeast Asian Coalition (SEACO) is created as a space for Southeast Asian students on campus, particularly those underrepresented by existing student organizations.

2006-07 In response to an incident of police brutality on Brown’s campus, students organize to form CoPAIT (Coalition for Police Accountability and Institutional Transparency). This launches an initiative to reform University security and reporting policy.

2011 Dean Mary Grace Almandrez is appointed as the eighth director of the Third World Center.
**Ableism**: A term used to describe normal assumptions and practices that often lead to unequal treatment of people with apparent or assumed physical, intellectual, or behavioral differences.

**Ally**: Describes someone who supports a group other than one’s own (in terms of racial identity, gender, faith identity, sexual orientation, etc.) by acknowledging the disadvantage and oppression of other groups and investing in the strengthening of their own knowledge and awareness of oppression.

**Classism**: The institutional, cultural, and individual set of practices and beliefs that assign differential value to people according to their socioeconomic class; and an economic system which creates excessive inequality and causes basic human needs to go unmet.

**Culture**: A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors, and styles of communication.

**Denial**: Refusal to acknowledge the societal privileges that are granted or denied based on an individual’s ethnicity or other grouping. Those who are in a stage of denial tend to believe “people are people. We are all alike regardless of color of our skin.” In this way, the existence of a hierarchical system of privileges based on ethnicity or race can be ignored.

**Discrimination**: The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and/or other social identities.

**Empowerment**: When target group members refuse to accept the dominant ideology and their subordinate status and take actions to redistribute social power more equitably.

**Ethnicity**: A social construct which divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history, and ancestral geographical base.

**Heterosexism**: The individual, institutional, and societal/cultural beliefs, and practices based on the belief that heterosexuality is the only normal and acceptable sexual orientation.

**Homophobia**: The fear, hatred, or intolerance of lesbians and gay men and/or behaviors that fall outside of traditional gender roles. Homophobic acts can range from name calling to violence targeting LGBTQ+ people.

**Imperialism**: The way that one country exercises power over another through settlement, sovereignty, or indirect mechanisms of control.

**"ISMs"**: A way of describing any attitude, action, or institutionalized structure that subordinates (oppresses) a person or group because of an aspect or aspects of their color (racism), gender (sexism), economic status (classism), older age (ageism), religion (e.g. Anti-Semitism), sexual orientation (heterosexism), language/immigrant status (xenophobia), etc.

**LGBTQ+**: An acronym and umbrella term that stands for and represents lesbian, gay, bisexual, transgender and queer persons. The plus denotes all other identities that depart from mainstream gender and/or sexual roles.
Oppression: The manifestation of social inequalities which works along four levels: 1) **internalized oppression** represents a set of beliefs, prejudices, and ideas that individuals have about the superiority or inferiority of certain categories of social identity; 2) **interpersonal oppression** is the expression of discriminatory beliefs between individuals; 3) **institutional oppression** is discriminatory treatment, unfair policies and practices, inequitable opportunities, and impacts within organizations and institutions; and 4) **structural oppression** is the complex interwoven system in which public policies, institutional practices, cultural representations, and other norms work together to perpetuate group inequality.

Race: A social construct that artificially drives people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic, and political needs of a society at a given period of time. Racial categories subsume ethnic groups.

Racial Equity: The condition that would be achieved if one’s racial identity no longer predicted how one fares. This includes elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race.

Racism: A complex system of beliefs and behaviors, grounded in a presumed superiority of the white race, or any other dominant group. These beliefs and behaviors are conscious and unconscious; personal and institutional, and result in the oppression of people of color and benefit the dominant groups. A simpler definition is racial prejudice + power = racism.

Right: A resource or position that everyone has equal access or availability to regardless of their social group memberships.

Prejudice: A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.

Privilege: A right that only some people have access or availability to because of their social group memberships (dominants). Because hierarchies and/or privilege exist, even within the same group, people who are part of the group in power often deny that they have privilege even if evidence of differential benefit is obvious.

Sexism: The individual, institutional, and societal/cultural beliefs and practices that privilege men and subordinate women.

Social Justice: A vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure. Social justice involves social actors who have a sense of their own agency as well as a sense of social responsibility towards and with others and the society as a whole.

Social Power: Access to resources that enhance one’s chances of getting what one needs or influencing others in order to lead a safe, productive, fulfilling life.

Standards: With internalized racism, the standards for what is appropriate or “normal” that people of color accept are white people’s or Eurocentric standards. We have difficulty naming, communicating and living up to our deepest standards and values, and holding ourselves and each other accountable to them.

White Privilege: Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.

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For questions and/or more information about the social justice terms, including sources, please contact twtp@brown.edu.

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Academic Support from the Dean of the College

University Hall, 3rd Floor | (401) 863-9800

Brown’s advising programs are designed to help students get the help they need to succeed. The College offers many resources in support of academic work in math, science, writing and in navigating the Brown experience more generally. Students looking for individualized help in coursework can find help at the Office of Co-Curricular Advising and Tutoring.

Coordinator of Sexual Assault Prevention and Advocacy: Bita Shooshani

3rd floor of Health Services | (401) 863-2794

Bita is available to help students affected by sexual violence and abuse in a relationship. Confidential services include support for a survivor or the friends of a survivor, help exploring options to address the incident (such as filing a complaint, if that is the student’s choice) and educational programs for the student community. When you speak to Bita, you do not have to pursue any specific course of action and no action will be taken unless it’s something you choose.

Curricular Resource Center (CRC)

Stephen Robert 162 Campus Center (Faunce) rm. 228 | (401) 863-3013

The CRC is a place where students help each other engage with Brown’s curriculum and utilize its academic resources. The CRC’s director and student coordinators facilitate specific programs and advising efforts, such as the independent studies and independent concentration proposal process, and advising about gap years and time off from college. A center of the Dean of the College, the CRC is a great starting point for students seeking academic advice from other students and a community of support.

Lesbian, Gay, Bisexual, Transgender, Queer (LGBTQ) Center

Stephen Robert 162 Campus Center (Faunce) rm. 321 | (401) 863-3062

The LGBTQ Center provides a comprehensive range of education/training, cultural, social and educational programming, support services and advocacy services to the entire Brown community. The Center works to create and maintain an open, safe, and inclusive environment for lesbian, gay, bisexual, transgender, queer and questioning students, faculty, and staff, their families and friends, and the campus community at large.
**Libraries**

http://library.brown.edu/ | (401) 863-2165

The Brown University Library, in support of the University’s educational and research mission, is the local repository for and the principal gateway to current information and the scholarly record. As such, it is simultaneously collection, connection, and classroom, primarily for the current and future students and faculty of the University, while also serving other colleagues in the University community and our regional, national, and global communities of learning and scholarship.

**Psychological Services**

J. Walter Wilson rm. 516 | (401) 863-3476

Psychological Services provides assessment, brief psychotherapy, and crisis intervention to all Brown students. When a student calls for an appointment, an intake is scheduled with one of the therapists on staff. At the end of this initial visit, the student and the clinician decide whether to schedule further appointments. If the student is interested in ongoing therapy beyond seven sessions, the clinician makes a referral to therapists in the community. When appropriate, a medication consultation is scheduled with one of our staff psychiatrists.

**Sarah Doyle Women’s Center (SDWC)**

26 Benevolent Street | (401) 863-2189

The SDWC seeks to provide a comfortable, yet challenging place for students, faculty and staff to examine the multitude of issues around gender. The SDWC offers programs and services for all members of the Brown community, and is a site for research into and exploration of gender issues that extend into and beyond the classroom.

**Student and Employee Accessibility Services (SEAS)**

20 Benevolent Street | (401) 863-9588

SEAS coordinates and facilitates services for students, faculty, staff and visitors with physical, psychological and learning disabilities. The SEAS office is also available to meet with anybody who may be wondering if they have a disability or seeking an evaluation or additional information to assist them.
“Remember our sun
is not the most noteworthy star
only the nearest.”

+ Audre Lorde

Cynthia Fong ’14 and Takeru Nagayoshi ’14
2013 TWTP Coordinators