EXIST | RESIST
“Given that the theme this year is EXIST | RESIST, the first two symbols that came to mind were the resistance fist and roots. To me, the roots represent life, given that they grow and spread with one's development. The fist is seen sprouting from the roots as a way of imagining the growth of one's conscious and uniting the resistance within existence. ‘Third World Transition Program 2015’ is depicted surrounding the fist to create a tree-like image but also to symbolize the foundational knowledge of resistance that first-years will be provided with throughout the process.”

— Anselmo Fuentes ’16

“Revolutions are won not because the majority of people fight the regimes, but because only a tiny minority remains to resist”

— Asef Bayat

Booklet design by Jieyi Cai ’17
Dear TWTP Participants, Family, and Friends,

On behalf of the Brown Center for Students of Color, I would like to welcome you to the 46th annual Third World Transition Program! This year’s theme “Exist/Resist” presents an interplay for your consideration. The theme is intentionally open to interpretation. My hope is that this experience will leave you with more questions than answers. Are you actively aware of your positionality? Paulo Freire states in Pedagogy of the Oppressed that “[t]hose who authentically commit themselves to the people must re-examine themselves constantly.” That process begins now.

This year’s TWTP coordinating team, Jarred Turner ’16, Sana Teramoto ’16, Jessica Brown ’16, and Hassani Scott ’17, have worked tirelessly and diligently to set the stage for an intense participatory experience. You, however, must choose whether or not to be self-reflective, to share your thoughts and lived experiences, to respectfully challenge your peers, and to humbly engage with new ideas.

The next few days will also be an introduction to the Brown Center for Students of Color. As we approach the center’s 40th anniversary, we recognize the legacy and leadership of the students who came before you and are excited to see how you will make this space your own. We encourage you to speak with the various student leaders that you will meet about the spaces on and off campus that empower them. Students and alumni consistently comment that TWTP was a pivotal moment in their leadership journeys. I am excited to meet you as you embark on this new adventure. Good luck on your first year!

All my best,

Joshua Segui, JD
Interim Director of the Brown Center for Students of Color

Joshua Segui, JD
Dear First Years,

Welcome to Brown University, and welcome to Third World Transition Program (TWTP) 2015! TWTP is such a special and important space that is often the highlight of many people’s time at Brown, and we are more than thrilled to share this experience with you. TWTP is a space to reflect on your own identities, such as race, gender, class, ability, nationality, and sexuality, and explore their significance in your lives and in our society. The conversations that you will take part in the upcoming days may be difficult, however, we want to challenge you to lean into this discomfort.

We hope that TWTP becomes an important beginning of your journey here at Brown, but more importantly, we hope that you will take advantage of the opportunity that TWTP will provide you to explore and learn about yourself and the world around you. We hope that every workshop, every activity, and every conversation in the upcoming days fosters learning and growth, and that you can listen to and affirm each other as a community. Each and every one of you bring your unique lived experiences and make TWTP special; TWTP is a space where individual differences are embraced, celebrated, and empowered.

As you embark on your journey at TWTP and Brown, we encourage you to ask yourselves: What does it mean for you to exist, exactly as you are in this world? What does it mean for you to resist the forces in this society that try to deny your complete and unapologetic personhood? What does it mean to dare to become the person you always wanted to be? We hope that through this program you will be introduced to people, resources, and communities that will help guide and support you through whatever experience or path of resistance you take during your four years at Brown and beyond.

Ever true,

Jessica Brown ’16
TWTP Coordinator

Sana Teramoto ’16
TWTP Coordinator

Jarred Turner ’16
TWTP Coordinator
ABOUT THE BCSC

WHAT IS THE BROWN CENTER FOR STUDENTS OF COLOR (BCSC)?
The Brown Center for Student of Color (originally named the Third World Center) emerged in response to the needs of students following protests in 1968 and 1975. Established in 1976, the BCSC was primarily designed to serve the interests and meet the needs of all students of color, as well as promote racial and ethnic pluralism in the Brown community. It provides an area where all students can explore cultural heritages and learn about race and ethnicity as components of American identity.

WHAT IS TWTP?
Attending Brown University is not an accomplishment achieved solely through individual efforts. There is a history behind each person’s journey to this campus, and many students bring rich histories of individual sacrifice and collective struggle that paved their way to Brown. Students bring their education at Brown to life as they draw from previous experiences of breaking ethnic, racial, socioeconomic, or other barriers in their education while developing and refining their skills to engage their own identities and the identities of others.

While TWTP welcomes new students to Brown and provides an introduction to the support structures and resources available to them, the real focus of the program is an exploration of systems of oppression that exist in our society today, including racism, classism, sexism, cissexism, heterosexism, ableism, and imperialism. Through an examination of the problems that divide our society, we seek to break down the barriers that separate us in order to build understanding and community. We also call on all participants to reconsider their history and aspects of their identity in order to better understand themselves and the similarities and differences between themselves and their peers. Participants are also introduced to the activism, resilience, and legacy of the Third World (see below) community at Brown. The discussions, workshops, and events of TWTP not only welcome students to Brown, but cultivate a campus culture that seeks to bring about a more equitable and just community.

WHAT DOES “THIRD WORLD” MEAN?
Students first began using the term “Third World” instead of “minority” because of the negative connotations of inferiority and powerlessness associated with that term. Although the term “Third World” may have negative socioeconomic connotations outside of Brown, students continue to use the term in the context that originated in the Civil Right Movement. Frantz Fanon, author of The Wretched of the Earth (1961), urged readers to band together against oppression and colonialism by pioneering a “Third Way”, meaning an alternative to the first world (U.S. & Western Europe) and the second world (USSR & Eastern Europe). TWTP continues to use the term 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 equitable place for all individuals. This consciousness at Brown reflect a right, a willingness, and a necessity for people of color and others to define themselves instead of being defined by others.
TWTP SCHEDULE

TUESDAY, SEPTEMBER 1

8:00AM – 5:00PM
Registration & Check-in
Sayles Hall, Main Green

9:00AM – 4:00PM
Financial Aid Open House
J. Walter Wilson, 2nd floor
69 Brown Street

2:00PM – 4:45PM
BCSC Open House
Brown Center for Students of Color
68 Brown Street

1:00PM – 2:00PM
Parent/Family Introduction to TWTP
with Assistant Director Shane Lloyd
Rhode Island Hall, Room 108

2:00PM – 2:45PM
“Letting Go” with Dean Maria Suarez
Rhode Island Hall, Room 108

3:00PM – 3:45PM
Support Networks
Rhode Island Hall, Room 108

5:00PM – 6:30PM
TWTP Welcome Dinner
Sharpe Refectory
Corner of Thayer & George Streets

6:30PM – 8:00PM
Bid Farewell to Parents

8:15PM – 10:00PM
Welcome to TWTP 2015!
Sayles Hall

WEDNESDAY, SEPTEMBER 2

7:30AM – 8:45AM
Breakfast
Verney-Woolley Dining Hall

9:00AM – 10:30AM
The Power of Narrative
with Dean Mary Grace Almandrez
Sayles Hall

10:35AM – 12:05PM
Racism Workshop
Sayles Hall

12:20PM – 1:20PM
Lunch
Verney-Woolley Dining Hall

1:35PM – 3:50PM
Sexism & Cissexism Workshop
Sayles Hall

3:50PM – 4:00PM
Fill Out Day 1 Evaluations
Sayles Hall

4:00PM – 5:45PM
TWTP Olympics
Ruth J. Simmons Quadrangle

6:00PM – 7:15PM
Dinner
Verney-Woolley Dining Hall
THURSDAY, SEPTEMBER 3

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

9:15AM – 10:45AM
Classism Workshop
Sayles Hall

11:00AM – 12:15PM
Faculty Panel
McMillan Hall, Room 117

12:30PM – 1:30PM
Lunch with President Paxon
55 Power Street
Rain location: Sayles Hall

1:45PM – 3:15PM
Heterosexism Workshop
Sayles Hall

3:20PM – 5:20PM
Ableism Workshop
Sayles Hall

5:20PM – 5:35PM
Fill Out Day 2 Evaluations
Sayles Hall

5:35PM – 7:30PM
Multiethnic Dinner
Ruth J. Simmons Quadrangle

FRIDAY, SEPTEMBER 4

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

9:00AM – 12:00PM
Free Time!

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

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

3:05PM – 4:05PM
Jason Sperber ’98 and Michelle Quiogue
‘96 MD ’00 Alumni Speaker
Kasper Multipurpose Room

4:20PM – 6:15PM
Resistance: A Living History
Main Green to Cogdon St Church

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

8:00PM – 10:00PM
Wrap-Up & Class Spirit Competition
Sayles Hall

FOLLOW & SHARE THE TWTP EXPERIENCE!
@YOURBCSC 📸 🐦
SELF-CARE AT TWTP

The conversations that take place during TWTP deal with very difficult and personal issues. While we encourage you to step out of your comfort zones, we also want to encourage you to take care of yourselves. We are committed to providing opportunities for TWTP participants to talk or debrief about any of the workshops or conversations in which they are engaged.

SELF-CARE ROOM
Your well-being is a priority to us; therefore, we have prepared a room in Sayles Hall dedicated to self-care and reflection. There will be student staffers who would be happy to talk to you and offer support. There will also be tea! If at any point during TWTP, you feel overwhelmed, triggered, or just need to take a moment to breathe and reflect, please feel free to visit the Self-Care Room.

CONFIDENTIALS
Some of the TWTP workshops also host confidential discussion spaces, targeted to individuals who hold certain identities. These confidential spaces are intended to provide a more intimate setting for people with some shared identity to talk, build community, and offer each other support. The schedule and details for the Confidentials are listed in a separate optional schedule.

STUDENT SUPPORT SERVICES
If you would like professional support during TWTP, the Office of Student Life and Counseling and Psychological Services (CAPS) are available as well.

Office of Student Life: (401) 863-3145  
J. Walter Wilson, Fifth Floor

CAPS: (401) 863-3476  
Graduate Center Tower E, Fourth Floor

“CARING FOR MYSELF IS NOT SELF-INDULGENCE,  
IT IS SELF-PRESERVATION, AND THAT IS AN ACT  
OF POLITICAL WARFARE.”

— AUDRE LORDE
BCSC STAFF

PROFESSIONAL STAFF
Joshua Segui, Interim Director of the Brown Center for Students of Color
Shane Lloyd, Assistant Director for First Year & Sophomore Programs
Anthony Mam, Coordinator for for First Year & Sophomore Programs
Anne Marie Ponte, Coordinator for Co-Curricular Initiatives

TWTP COORDINATING TEAM
Jessica Brown ’16 (Coordinator)
Sana Teramoto ’16 (Coordinator)
Jarred Turner ’16 (Coordinator)
Hassani Scott ’17

MPC COORDINATORS
Maya Finoh ’17
Genesis Medina ’17
Regine Rosas ’17

SOCIAL JUSTICE PEER EDUCATION COORDINATORS
Jessica Brown ’16
Aanchal Saraf ’16

MINORITY PEER COUNSELORS (MPC)
Yuzuka Akasaka ’18
Keeney Quad
AJ Ballard ’18
Keeney Quad
Erika Banuelos ’18
E. Andrews Hall
Sohum Chokshi ’18
Keeney Quad
Peter Clarke ’18
W. Andrews Hall
Haley De La Rosa ’17
Emery Hall
Christian Dosdos ’18
Morriss Hall
Lisa Francois ’18
Keeney Quad
Annie Furuyama ’18
Miller Hall
Langston Glaude ’18
Woolley Hall
Amani Hayes-Messinger ’18
Keeney Quad
Malik Jarvis ’18
Keeney Quad
Timmy Jeng ’18
Keeney Quad
Angelica Johnsen ’18
Keeney Quad
Isabella Kres-Nash ’18
Keeney Quad
Linda Medina ’18
Morriss Hall
Waleed Nasir ’18
Woolley Hall
Ade Osinubi ’18
Metcalf Hall
Odemi Pessu ’18
New Pembroke 3
Sheena Raza Faisal ’18
E. Andrews Hall
Dianara Rivera ’18
Woolley Hall
Aarish Rojiani ’18
Keeney Quad
Kylen Soriano ’18
Wayland Hall
Nancy Truong ’17
Wayland Hall
Nikkie Ubinas ’18
Keeney Quad
Aimee Vue ’18
Champlin Hall
Justin Willis ’18
W. Andrews Hall

WORKSHOP FACILITATORS
Victor Bramble ’17
Sexism and Cissexism
Jessica Brown ’16
Racism
Jieyi Cai ’17
Sexism and Cissexism
Naomi Chasek-Macfoy ’18
Sexism and Cissexism
Manuel Contreras ’16
Classism
Anselmo Fuentes ’16
Heterosexism
Justice Gaines ’16
Sexism and Cissexism
JoVaun Holmes ’17
Classism
Alex Karim ’17
Heterosexism
Kristina Lee ’16
Classism
Floripa Olguin ’16
Imperialism
Héctor Peralta ’16
Imperialism
Alissa Rhee ’16
Racism
Aanchal Saraf ’16
Racism
Nico Sedivy ’17
Ableism
Stanley Stewart ’16
Racism
Chrys Tran ’17
Heterosexism
Naomi Varnis ’16
Imperialism
Mae Verano ’17
Ableism
The *Minority Peer Counselors* (MPCs) engage topics around matters of race and its intersections with various social identities (i.e., class, gender, sexuality, etc.) for all students and support the efforts of the Brown Center for Students to Color to address issues related to the student of color experience. MPCs reside in the first year residential halls along with other Residential Peer Leaders, who are upperclass students who support Brown’s residential education experience.

The five *Heritage Series Programs* (Asian/Asian American, Black, Latino, Multiracial, and Native) investigate issues of race generally and have a specific focus on the politics of their particular communities. All students who identify with a community and/or who are interested in learning more about the historical and ongoing issues facing that community are encouraged to attend.

The three *Student Initiatives* foster community among the various student of color affinity groups on campus. In addition to being aware of community needs and communicating those needs to the administration, each initiative also maintains a close relationship with their respective alumni of color affinity group (specifically, the Inman Page Black Alumni Council, the Brown University Latino Alumni Council, and the Asian/Asian American Alumni Alliance).
RACISM

FACILITATORS: JESSICA BROWN ’16, ALISSA RHEE ’16, AANCHAL SARAF ’16, STANLEY STEWART ’16

DEFINITIONS

Racism: a form of oppression based on the socially constructed concept of race exercised by the dominant racial group (whites) over non-dominant racial groups. Racism operates on internalized, interpersonal, and institutional levels.

White supremacy: a political ideology that perpetuates and maintains the social, political, historical, and industrial domination by white people over people of color. In this ideology, white people enjoy a structural advantage over people of color, both at a collective and an individual level. Racism in the U.S. operates under the ideology of white supremacy, which is perpetuated by both colonial history and contemporary institutions.

Structural violence: psychological, physical, and emotional harm that results from unjust and exploitative institutions and systems. Structural violence is born out of an unequal distribution of and access to goods, resources, and opportunities, which historically has favored wealthy, white Americans and translates into the way social, economic, and political systems are formed.

Solidarity: the act of communities come together across racial and ethnic lines to present a unified collective front against white supremacy and other linked institutions of power. Solidarity involves acknowledging differences in and intersections of identity that contribute to varied manifestations of oppression.

QUOTES

“It is our duty to fight for our freedom. It is our duty to win. We must love each other and support each other. We have nothing to lose but our chains.”

— Assata Shakur

“Love isn’t about what we did yesterday; it’s about what we do today and tomorrow and the day after.”

— Grace Lee Boggs

“We have to consciously study how to be tender with each other until it becomes a habit.”

— Audre Lorde

“Though we tremble before uncertain futures may we meet illness, death and adversity with strength may we dance in the face of our fears.”

— Gloria E. Anzaldúa
FURTHER READING

Slave and Citizen by Frank Tannenbaum

Heteropatriarchy and the Three Pillars of White Supremacy by Andrea Smith

This Bridge Called My Back: Writings by Radical Women of Color ed. by Cherrie Moraga and Gloria Anzaldúa

Are Prisons Obsolete? by Angela Davis

Willful Subjects by Sara Ahmed

Lose Your Mother by Saidiya Hartman

RESOURCES AT BROWN

Student of Color Support Group
A space for students of color to claim and shape the support that they need from each other. The group addresses identity intersections as it relates to issues of privilege and marginalization. Dr. Allyson Brathwaite Gardner is the facilitator of the group. One of her areas of expertise is the psycho-social support of students of color at predominantly white institutions. The group will meet on Wednesday afternoons. Look out for more details in Morning Mail.

Students Against the Prison Industrial Complex (SAPIC)
Student organization imagining a radical future in which communities are secure and supported, not criminalized and caged

ALANA Mentoring Program
Created as a mentoring program for African American, Latino, Asian/Asian American, and Native American students, ALANA was founded in 1994 at Brown University. ALANA fosters meaningful interaction between students of color and mentors of color (staff, graduate/medical students, and alumni) to provide support, guidance and resources for these students. The program begins in a first-year student’s second semester and carries through to the end of the student’s sophomore year.

Academic departments
• Africana Studies Department
• Ethnic Studies Department

SOCIAL MEDIA

Like on Facebook
• Son of Baldwin
• Darkmatter (poetry collective)
• Center for the Study of Slavery and Justice
• Black Girl Dangerous (blog)
• Angry Asian Man (blog)

Follow on Twitter
• @deray (Deray Mckesson, activist)
• @BreeNewsome (Bree Newsome, activist)
• @brownblaze
• @AgainstThePIC (SAPIC)
• @Colorlines

#STAYWOKE
SEXISM & CISSEXISM

FACILITATORS: VICTOR BRAMBLE ’17, JIEYI CAI ’17, NAOMI CHASEK-MACFOY ’18, JUSTICE GAINES ’16

DEFINITIONS

Gender: the socially constructed relationship between personal self-identification and cultural understandings of social roles and anatomy. A social construct is a joint understanding of a concept developed and shared by a society. We are taught what the relationship between bodies and social roles is and we learn to understand the world through that relationship. In our culture there are two acceptable genders, man and woman.

Sex: a large number of different physical and biological features of an individual (e.g. genitals, chromosomes, gonads, etc). In our culture we are taught that there are two exclusive groupings for sex characteristics, male and female, and because of that only two kinds of bodies to which the two acceptable genders correspond neatly. When we are born, we are assigned a gender at birth based on the apparent physical features of the baby.

Intersex: people who have physical and biological features that do not neatly fit into two categories for sex characteristics

Cisgender: people who identify wholly as the gender they were assigned at birth; can be shortened to cis

Transgender: people who do not identify wholly as the gender they were assigned at birth. There are many transgender identities including but not limited to man and woman.

Cissexism: the system of oppression that privileges and normalizes cisgender people while punishing and exploiting transgender people, treating them as deviant, wrong, and unacceptable

Sexism: the system of oppression which privileges and empowers men while devaluing and exploiting women. Misogyny is a part of sexism and involves the widespread hatred of and contempt for women and womanhood.

Patriarchy: a social and political system of ideas and practices, enforced through violence, that that privileges men and masculinity while devaluing and exploiting women and femininity. By doing so, it upholds the division between these categories (women/men) and the flow of power between them. Patriarchy is made up of, and justifies cissexism, sexism and misogyny.

Misogynoir: a combination of the words ‘misogyny’ and ‘noir’ (the French word for “Black”). It refers to the specific intersection of sexist and racist oppressions that Black women face. It is also a useful term for thinking more generally about how sexism is racialized.

Transmisogyny: a combination of misogyny and cissexism that affects trans women and other people who are assigned male at birth but who identify with femininity, though they may not identify entirely as women. It involves, fear, hatred, disgust, and violence towards these people for rejecting maleness and cisgender masculinity in favor of femininity and womanhood.
**OUTSIDE RESOURCES**

**Information & advocacy**
Sylvia Rivera Law Project (SRLP) | www.srlp.org  
SRLP works to improve access to respectful and affirming social, health, and legal services for transgender communities.

Trans Women of Color Collective | www.twocc.us  
TWOCC is a grass-roots funded global initiative created to offer opportunities for trans people of color, our families and our comrades to engage in healing, foster kinship, and build community.

Anti-Violence Project/National Coalition of Anti Violence Programs | www.avp.org/index.php  
AVP empowers lesbian, gay, bisexual, transgender, queer, and HIV-affected communities and allies to end all forms of violence through organizing and education, and supports survivors through counseling and advocacy.

**Domestic violence & sexual assault support**
Sexual Assault & Domestic Violence Hotline (Rhode Island) 1-800-494-8100  
If you or someone you know needs help because of a sexual assault or an abusive relationship, call this hotline 24 hours a day. Counselor-advocates provide confidential support and are available to accompany victims of sexual assault to the hospital and police station. Ongoing counseling and support groups are available.

Rape, Abuse & Incest National Network (RAINN) 1-800-656-HOPE  
National hotline for victims of sexual assault offering free, confidential counseling and support 24 hours a day. When a survivor calls the hotline, they are connected to the nearest local rape crisis center through a unique computer routing system that maintains the confidentiality of callers.

National Domestic Violence Hotline 1-800-799-SAFE (7233) TTY: 1-800-787-3224

The Network/La Red 617-423-SAFE (Hotline in English and Spanish)  
This program offers free services in English and Spanish for lesbians, bisexual women and transgender people who are victims of battering. These services include a hotline, emergency shelter and advocacy programs. Located in Boston, Massachusetts.

**RESOURCES AT BROWN**

**Identity centers**
Sarah Doyle Women’s Center (SDWC) *  
LGBTQ Resource Center (QRC) *

**Sexual health**
University Health Services *  
Sexual Health Education and Empowerment Council (SHEEC)  
Sexual Health Awareness Group (SHAG)  
A peer education program from Health Promotion comprised of Brown students who promote sexual health on campus through workshops, a confidential texting Q&A response service, and other outreach projects. Email shag@brown.edu

**Sexual assault/harassment support**
Sexual Assault Response Line 401-863-6000 (confidential)  
Available through Counseling and Psychological Services’ on-call system. Confidential crisis support and information is available for any Brown student dealing with sexual assault. The on-call counselor is also available to accompany a victim to the hospital.

Alana Sacks, 401.863-2794, 3rd floor of Health Services (confidential) *  
Amanda Walsh, Title IX Coordinator, University Hall Room 309, (401) 863-2386 *  
DPS/EMS 401-863-4111 (not confidential)  
Emergency police and/or medical response

Counseling and Psychological Services 401-863-3476 (confidential) *

**Student organizations**
Queer Alliance (QA) umbrella organization  
GenderAction affinity group for trans students  
QUEST for queer and questioning students  
The League of United Black Women  
Women of Color Collective (WOCC)  
Brown Asian Sisters Empowered (BASE)  
Feminists at Brown (FAB)  
Bluestockings Magazine feminist publication  
FemSex student-led, semester-long workshop

* see Resources p. 35-37
**DOS & DON’TS**

**DO** respect individual reproductive health choices. People must choose for themselves if, when, and how to have a family and should make informed decisions in the interests of their health.

**DO** let people dress however they feel comfortable, both personally and practically. A person’s clothing serves them and their comfort, not others’. Appearance is also an important way for people to express themselves and affirm their identities.

**DO** use gender neutral pronouns (i.e. they/them/their) when referring to a person of unknown gender.

**DO** affirm and respect people’s sexuality and sexual choices. Being open and respectful helps protect everyone’s safety. Let people make their own decisions about their sexual partners and habits and honor those decisions.

**DO** accept and respect the gender, names, and pronouns of those around you. This includes respecting everyone’s right to use whatever label(s) they choose.

**DO** respect the choices trans people make in relation to their presentation. This includes respecting personal clothing choices as well as choices to or not to pursue different kinds of surgery. Whatever their choices, they have their reasons, and those choices and their gender identity should be respected regardless.

**DO** ask any trans friends or family how they would like you to support them.

**DO** pay particular attention to information and stories presented by trans folks and women. Listen to and validate their experiences.

**DON’T** scrutinize other people’s bodies, make judgements about their health or habits, or give unsolicited opinions on their bodies

**DON’T** use feminism as an excuse to marginalize trans women, poor women, women of color, disabled women, fat women, queer women, etc.

**DON’T** default to a specific gender when talking about a person of unknown (e.g. assuming he/him/his pronouns when talking about a doctor)

**DON’T** accept harassment and violence as “normal” behavior or put responsibility on victims (e.g. “boys will be boys”/“they were asking for it”/“they should have…”).

**DON’T** “out” someone as trans without their permission. If someone tells you they are trans it does not mean they are open with everyone about being trans or even with everyone in their life.

**DON’T** assume you can use all trans people as informational resources if they do not offer themselves as such. While they may wish to talk to you about their issues, this does not entitle you to information about their life or about transgender issues generally.

**DON’T** try to generalize the experiences of all trans people based on the experiences of one trans person you may have read or known.

**DON’T** generalize categories of sex by just saying “male” and “female.” Sex involves many characteristics and does not fit neatly into two categories. If you mean something specific, then refer to that specifically; e.g. say “people with uteruses,” “people with vaginas,” “people with penises.”

**FURTHER READING**

*Feminism is for Everybody* by bell hooks

*Women, Race, & Class* by Angela Y. Davis

*Redefining Realness* by Janet Mock

*Decolonizing Trans/Gender 101* by B. Binaohan,

*This Bridge Called my Back: Writings by Radical Women of Color* ed. by Cherrie Moraga and Gloria Anzaldúa
CLASSISM

FACILITATORS: MANUEL CONTRERAS ‘16, JOVAUN HOLMES ’17, KRISTINA LEE ’16

CLASSISM: the institutional, cultural, and individual set of practices and beliefs that society uses to assign different values to people according to their socioeconomic status; and an economic system which creates excessive inequality and causes basic human needs to go unmet.

IF YOU SPLIT THE AMERICAN POPULATION INTO 5 EQUAL PIECES...

...you’d have about 60 million people in each quintile. But resources aren’t distributed equally.

LET’S SEE HOW:

Between 1983 and 2010...

- The top quintile’s net wealth increased 120%
- The middle quintile’s net wealth increased 13%
- The bottom quintile’s net worth decreased

* Center for American Progress 2014

If education is supposed to be the engine for social mobility, it’s not doing the best job.

While high school graduation and college attendance has increased for all...

<table>
<thead>
<tr>
<th>Quintile</th>
<th>1972</th>
<th>2012</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bottom</td>
<td>23%</td>
<td>82%</td>
</tr>
<tr>
<td>Top</td>
<td>64%</td>
<td></td>
</tr>
</tbody>
</table>

It’s more than going to college. It’s about getting a degree.

Wealthy people are 7x more likely to have a bachelor’s degree by age 24 than poor people.

And getting a college degree is necessary for a middle class job.

So what do you do?
“How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points?”
— Pope Francis, Joy of the Gospel

“The effects of wealth must be indirect and must accrue over time...Indeed, researchers believe that a useful way to conceive of the impact of wealth is that it provides access to opportunities. Money is an obvious enabler of opportunities: cash buys books, and summer enrichment camps, and access to tutoring if it’s needed.”
— Daniel T. Willingham

“Crime, family dissolution, welfare, and low levels of social organization are fundamentally a consequence of the disappearance of work.”
— William Julius Wilson

“If you are born poor today, it is harder than at any time since the 1920s to work your way up the economic ladder. Indeed, rather than being the ‘land of opportunity,’ the U.S. is now tied with the United Kingdom and Italy for being the developed countries where those born into poverty are least likely to escape it as adults. Ironically, children born poor in Canada today are more likely to be able to live the American Dream than those born poor here in the USA.”
— Kati Haycock, The Education Trust

“At the schools we go to are reflections of the society that created them. Nobody is going to give you the education you need to overthrow them. Nobody is going to teach you your true history, teach you your true heroes, if they know that that knowledge will help set you free.”
— Assata Shakur, Assata: An Autobiography

“A rich man’s body is like a premium cotton pillow, white and soft and blank. Ours are different. My father’s spine was a knotted rope, the kind that women use in villages to pull water from wells; the clavicle curved around his neck in high relief, like a dog’s collar; cuts and knicks and scars, like little whip marks in his flesh, ran down his chest and waist, reaching down below his hip bones into his buttocks. The story of a poor man’s life is written on his body, in a sharp pen.”
— Aravind Adiga, The White Tiger

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— Aravind Adiga, The White Tiger

“Rising economic tides do not reliably lift all boats...In 2000, after a decade of remarkable economic prosperity, the poverty rate among African Americans and Latinos taken together was still 2.6 times greater than that for white Americans.”
— Alan Jenkins

“Poverty isn’t a money problem for poor people; poverty (in the richest country in the world) is a problem with our distribution of resources. Poverty is the problem of inequality. Poverty is a problem because the rich hoard their resources. Poverty is a problem because corporations hoard cash while Americans remain unemployed. Poverty is a problem because of unethical job creators. The problem isn’t because poor people are poor; the problem is because the rich nevr think they are rich enough.”
— Bud Meyers
HETEROSEXISM

FACILITATORS: ANSELMO FUENTES '16, ALEX KARIM '17, CHRYS TRAN '17

ABRIDGED TIMELINE OF EVENTS IN QUEER AMERICAN HISTORY

1924 The Society for Human Rights in Chicago becomes the country’s earliest known gay rights organization.

1955 The first lesbian-rights organization in the United States, the Daughters of Bilitis, was established in San Francisco in 1955.

1966 The world's first transgender organization, the National Transsexual Counseling Unit, was established in San Francisco.

1969 The Stonewall riots transform the gay rights movement from one limited to a small number of activists into a widespread protest for equal rights and acceptance.

1973 The American Psychiatric Association removes homosexuality from its official list of mental disorders.

1978 Harvey Milk becomes the first openly gay person to be sworn in as a member of the San Francisco Board of Supervisors.

1984 The city of Berkeley, California becomes the first city to offer its employees domestic-partnership benefits.

1993 The “Don’t Ask, Don’t Tell” policy is instituted for the U.S. military, permitting gays to serve in the military but banning homosexual activity.

2003 The U.S. Supreme Court rules in Lawrence v. Texas that sodomy laws in the U.S. are unconstitutional.

2009 President Obama signs a referendum allowing the same-sex partners of federal employees to receive benefits. They will not be allowed full health coverage, however.

2010 The U.S. Senate repeals Don’t Ask, Don’t Tell.

2013 Jason Collins of the NBA’s Washington Wizards announces that “I’m a 34-year-old N.B.A. center. I’m black and I’m gay,” making him the first openly gay active professional athlete.

2013 The Supreme Court rules that the 1996 Defense of Marriage Act (DOMA) is unconstitutional. In a 5 to 4 vote, the court rules that DOMA violates the rights of gays and lesbians.

2015 The U.S. Supreme Court ruled that same-sex couples have the fundamental right to marry and that states cannot say that marriage is reserved for heterosexual couples.

2015 The Boy Scouts of America (BSA) ended its ban on gay adult leaders. The new policy still allows church-sponsored Scout groups to ban gay adults for religious reasons.

DEFINITIONS

Orientation: A person’s sexual or romantic identity in relation to the gender to which they are attracted. Sexual orientation may be different from romantic orientation.

Heterosexism: A system of oppression that privileges heterosexual identities, relationships and characteristics while marginalizing, stigmatizing, and invalidating queer ones.

Homophobia: A range of explicit, negative attitudes or fear towards queer individuals or people perceived as queer.

Queer: An umbrella term for sexual and gender minorities who are not heterosexual or cisgender. Queer is a reclaimed, in-group term that can be considered offensive to some people, depending on their generation, geographic location, and relationship with the word. This term is distinct from LGBT, including identities beyond lesbian, gay, bisexual, and transgender.
WAYS TO BE AN ALLEY TO QUEER PEOPLE

- Use non-gender specific language. Ask “Are you seeing someone?” or “Are you in a relationship?,” instead of “Do you have a boyfriend/girlfriend?” or “Are you married?” Use the word “partner” or “significant other” instead of “boyfriend/girlfriend”.

- Do not assume someone’s sexual identity, even when that person is in a committed relationship with someone of a different gender. Some queer people may be in different-sex relationships.

- Do not assume that a queer person is attracted to you just because they have disclosed their sexual identity. If any interest is shown, be flattered, not flustered.

- Treat any interest that someone might show just as you would if it came from someone who is heterosexual.

- Challenge your own conceptions about gender-appropriate roles and behaviors. Do not expect people to conform to society’s beliefs about “women” and “men.”

- Do not assume someone’s gender identity or pronouns, despite how that person may present themselves. Validate people’s gender expression. For example, if a person assigned male at birth identifies as a woman, refer to that person as “she” and use her chosen name. If you are unsure how to refer to a person’s gender, simply ask that person.

- Speak out against statements and jokes that attack LGBT people. Letting others know that you find anti-LGBT statements and jokes offensive and unacceptable can go a long way toward reducing homo/bi/transphobia.

- Educate yourself about queer histories, cultures, and concerns.

CENTRAL QUESTIONS

How can the term “LGBT” exclude some sexual and gender minorities?

What representations of queer people have you seen in television or film? How are they misrepresented? Who is left out?

Beyond marriage equality, what issues continue to affect queer people? How does marriage equality’s political importance overshadow or erase other issues?

How do issues affect varying queer identities differently? Think about gender, gender identity, race/ethnicity, ability, nation, age, religion.

RESOURCES AT BROWN

LGBTQ Center *
Sarah Doyle Women’s Center *
Brown Center for Students of Color
Queer Alliance an umbrella organization for all queer student groups
Sexual Health & Awareness Group (SHAG)

*see Resources p. 35-37
ABLEISM

FACILITATORS: NICO SEDIVY ’17, MAE VERANO ’17

KEY CONCEPTS

What is ableism?
The system of oppression that stigmatizes, marginalizes, and dehumanizes people on the basis of their perceived lack of “normal” abilities

What is a disability?
Literally, the state of being unable to do something; in our society, this term more specifically refers to the state of being unable to do something that most “normal” people are able to do

What is pathologization?
Pathology = illness, so pathologization = the process of perceiving and treating a characteristic or condition as a medical problem

What is accessibility?
The provision of multiple means of participation and use that enable people with differing capacities and needs to take part in activities and take advantage of resources

CENTRAL QUESTIONS

Who decides what abilities are “normal”? What are the criteria that determine “normalcy”?
What values are associated with ability?
What norms and customs can serve as barriers to access for all?

RESOURCES

Counseling and Psychological Services (CAPS) *
Student and Employee Accessibility Services (SEAS) *
Active Minds Student organization dedicated to educating students about mental illness in order to overcome the barriers of stigma and make mental health treatment accessible to all

FURTHER READING

“Spoon Theory” by Christine Miserandino
“Don’t Mourn for Us” by Jim Sinclair
“Feeding Tubes and Weird Ideas” by Amanda Baggs
“Throw Away the Master’s Tools: Liberating Ourselves from the Pathology Paradigm” by Nick Walker
“Ableism/Language” by Lydia Brown
“I am not your inspiration” TED Talk by Stella Young

* see Resources p. 35-37
IMPERIALISM

FACILITATORS: FLORIPA OLGUIN '16, HÉCTOR PERALTA '16, NAOMI VARNIS '16

INTRODUCTION
Imperialism is a complex and all encompassing system of oppression. As such, many of us interact with imperialism in different ways. Many of the social identities such as race, class, and gender, have roots within imperialism. Below are some definitions to spark the basic understanding of imperialism with resources to extend that knowledge if you choose. As you review these definitions, be sure to link the theoretical to the practical.

DEFINITIONS

Imperialism: a system of power in which a nation extends its authority, culture and way of life to dominate, subordinate and define colonized societies.

*But what does this really mean?*
*Think about some nations within history. How did countries like Great Britain, Spain, and others achieve their power?*

Colonialism: the imperialist practice of acquiring control over a territory, occupying it with settlers and/or military forces and exploiting its resources, including land and people.

Settler Colonialism: a form of colonialism in pursuit of land as the primary resource; it “destroys in order to replace.”

*Wait, what’s the difference between the two?*
*These two definitions are very similar as they refer to the specific form of oppression. The key difference is the reference within settler colonialism is that destruction (ie. destruction of land or a people within a land base) must be destroyed in order to allow for replacement or the imperial forces. An example of this is the attempted genocide of Native American peoples within the United States in order to achieve the US as an imperial force.*

Neoliberalism/Capitalism:
Capitalism is an economic and political system in which a country’s trade and industry are controlled by private owners for profit, rather than by the state.

Neoliberalism is an approach to economics and social studies in which control of economic factors is shifted from the public sector to the private sector. Drawing upon principles of neoclassical economics, neoliberalism suggests that governments reduce deficit spending, limit subsidies, reform tax law to broaden the tax base, remove fixed exchange rates, open up markets to trade by limiting protectionism, privatize state-run businesses, allow private property and back deregulation.

*What examples exist for two?*
A great example of capitalism is the general market within the US. Think of how everyday products are sold within the US. For example, Hot Cheetos. Hot Cheetos are produced by a private corporation (Frito Lay) to individuals (consumers) within the US and other places. Neoliberalism takes this idea further to privatize other items within a state. An example of this is the privatization of prisons within the US.
**Consumerism** is the theory that an increasing consumption of goods is economically desirable; also a preoccupation with and an inclination toward the buying of consumer goods.

**Globalization** is the process of international integration arising from the interchange of world views, products, ideas and other aspects of culture.

**US Centrism** is placing the United States at the center for values, policies, and media within the global system.

**BRIEF EXERCISE**

What is this image saying?

![Image](image_url)

**RESOURCES & FURTHER READING**

**At Brown:**
- Africana Studies Department
- Ethnic Studies Department
- Center for the Study of Race and Ethnicity in America
- Center for the Study of Slavery and Justice
- Swearer Center
- Student Labor Alliance

**Suggested Readings**
- *Things Fall Apart*, Chinua Achebe
- *From a Native Daughter*, Haunani-Kay Trask
- *The White Man’s Burden*, Rudyard Kipling
- *The Wretched of the Earth*, Frantz Fanon

**Current Events**
- *The Price of Manucurists*
- *The Problem with Voluntourism*

Current presidential policy platforms surrounding American foreign policy
- *Central American Youth and Migration*
- Cuba/US Relations
- *NAFTA*

**Other resources**
- Immigration Rights
- Cultural Appropriation
COMMUNITY AGREEMENTS

Throughout TWTP, we use what we call a “Living List,” which is a set of community agreements to help us engage in meaningful conversations. Below are some common community agreement items and their explanations.

“I” STATEMENTS
When you speak, speak from your own experience, and avoid making generalizations about other people. Instead of saying “Everyone loves New York,” say “I love New York.”

MAKE SPACE, TAKE SPACE
Be conscious of how much you are speaking during these conversations. If you notice that you have been speaking a lot, make space for others to speak. If you have not been speaking as much, challenge yourself to take up more space. Also, be conscious of your own identity and how that may position you in certain conversations. If the conversation pertains to a topic that does not directly impact you, make space for those who are affected by the issue to speak.

CHALLENGE IDEAS, NOT PEOPLE
If someone makes a statement that bothers you or with which you disagree, challenge what the person said, not the person themself.

RESPECT THE SILENCE
For some people, silence is an important part of their thought process. If there is a silence during a dialogue, let it be. Respect that some folks may need the silence to process their thoughts or speak up.

WHAT’S SAID HERE STAYS HERE, WHAT’S LEARNED HERE LEAVES HERE
The stories and experiences shared in the space should stay there, and any identifying information about the person should not be shared with anyone outside of the space. However, whatever you learn from these conversations should stay with you, and we encourage you to share them with those outside of the space.

LEAN INTO DISCOMFORT
Many of the conversations during TWTP may be challenging and can make you uncomfortable. Instead of shying away from discomfort, we encourage you to lean into it, interrogate why it might be uncomfortable, and embrace it as an opportunity for growth.
ALUMNI SPEAKER

HEIDI KIM ‘85

As the Missioner for Racial Reconciliation for the Episcopal Church, Heidi Kim is responsible for facilitating the establishment and growth of networks in the Church that confront structural issues of racism in society and the church. Her approach begins with accountability to the Baptismal Covenant’s call to “seek and serve Christ in all persons, loving your neighbor as yourself” and to “strive for justice and peace among all people, and respect the dignity of every human being.” She believes that true reconciliation involves lovingly embracing the vast diversity of background, belief, and experience found in the Body of Christ, and focusing on the shared ministry found therein.

Heidi has an extensive background in both secondary and higher education. She served as a Diversity Director for a Jesuit high school for six years, and taught courses at the college level in Sociology, Anthropology, Women’s/Gender Studies, American Studies, and Ethnic Studies. She also has extensive experience as a professional classical soprano, having sung with several of the nation’s top professional chamber choirs. She currently serves as the soprano section leader for the critically acclaimed ensemble, Seattle Pro Musica, and is in demand as a soloist with other choirs and festivals.

While an undergraduate at Brown, Heidi was active in the Korean Student Association, the Asian American Student Association, the Third World Coalition, and the Brown University Chorus. She also served as a liaison between the Third World Center and the Sarah Doyle Women’s Center at a time when issues of intersectionality still occupied the margins of political discourse.

Heidi holds an AB in American Civilization from Brown, an MA in Sociology from UCLA, and is currently completing an EdD in Educational Leadership at Seattle University. She is married to Dr. Alec Campbell, and has two teenage daughters, Fiona and Kiera. She lives in Bellevue, Washington.

The Jason Sperber ‘98 and Michelle Quiogue ‘96 MD ‘00 Alumni Speaker is named after Jason Sperber and Michelle Quiogue, who met as first-years on the first day of TWTP 1992. Their Brown careers revolved around issues of diversity and social justice in and out of the classroom—Jason served as an MPC, was co-chair of the Brown Organization for Multiracial and Biracial Students (BOMBS) and co-founder of Multiracial Heritage Week, was a member of the first Ethnic Studies (ES) graduating class and worked at Center for the Study of Race and Ethnicity in America (CSREA) after graduation; Michelle was a Women Peer Counselor (WPC) and WPC coordinator, a Filipino Alliance officer, a medical anthropology concentrator, and a Program in Liberal Medical Education (PLME) student involved in addressing cultural competency, health disparities, and the social determinants of health. They got married in 1998 and moved back to their home state of California in 2000. Michelle is a family physician, an officer of the California Academy of Family Physicians, and works on health and diversity issues on local, national, and systemic levels. Jason is a writer and at-home parent. They are raising their two daughters in Bakersfield, California. In 2012, they were proud to be able to champion the TWTP endowment campaign by issuing a challenge to their fellow alumni who had also gained so much from their TWTP experience.
The Faculty Panel allows incoming first-years to connect with outstanding professors at Brown and learn more about their role as instructors, mentors, and researchers. Faculty are chosen because of their strong commitment to their academic work and to their students—qualities that are highly valued by students at Brown. Professors Hamlin and Martinez will share their journey as they transitioned from college to graduate students, and to their current roles at Brown. They will also provide insight on navigating Brown, forming relationships with professors, and will answer questions that students have.

**PROFESSOR FRANÇOISE HAMLIN**

Françoise Hamlin is an Associate Professor of History and Africana Studies at Brown University. She earned her doctorate in African American Studies and American Studies at Yale University; her Masters from the University of London and her BA from the University of Essex (both in United States Studies). She is the author of *Crossroads at Clarksdale: The Black Freedom Struggle in the Mississippi Delta after World War II* (University of North Carolina Press, 2012), which won the 2012 Berkshire Conference of Women Historians Book Prize and the 2013 Lillian Smith Book Award. *These Truly Are The Brave: An Anthology of African American Writings on Citizenship and War* is a co-edited anthology that the University of Florida Press just published. Hamlin’s new research focuses on young people, trauma, and activism. It is tentatively titled *Freedom’s Cost: Children and Youth in the Black Freedom Struggle*.

Her most notable fellowships and awards include: Huggins-Quarles Award, Organization of American Historians (2002); Du Bois-Mandela-Rodney Fellowship, Center for Afroamerican and African Studies, University of Michigan (2004-5); C. Vann Woodward Dissertation Prize, Southern Historical Association (2005); Franklin L. Riley Dissertation Prize, Mississippi Historical Society (2006); Charles Warren Center Fellow, Harvard University (2007-2008); Woodrow Wilson National Fellowship Foundation, Career Enhancement Fellowship for Junior Faculty (2010-2011). She has won major mentoring and teaching awards at Brown, this year she won the Hazeltine Citation given by the graduating class of 2015.

**PROFESSOR MONICA MUÑOZ MARTINEZ**

Monica Muñoz Martinez grew up in the rural town of Uvalde in south Texas. She graduated from Brown University with a double concentration in American Studies and Ethnic Studies. She received her PhD in American Studies at Yale University. While at Yale, she co-founded the Public Humanities Initiative in American Studies. Her work to institutionalize this initiative came from an investment as a Latina historian in bridging divides between academic and public centers of knowledge. In 2014, Martinez joined the faculty as assistant professor of American Studies and Ethnic Studies at Brown University. She offers courses in U.S. Race Relations, Ethnic Studies, Latino/a History, Women and Gender Studies, and the Public Humanities. Her current research project addresses the intersecting nature of racial and gender violence in the twentieth century, particularly its impact on communities in the U.S.-Mexico borderlands. This year, she is a Faculty Fellow at the Brown Center for Students of Color and a Public Humanities Fellow at the John Nicholas Brown Center for the Public Humanities and Cultural Heritage. Her research received funding from the Mellon Foundation, the Woodrow Wilson National Foundation, and the Texas State Historical Association.
UNIT 1
Lidwina Bell Washington, D.C.
Sophie Sandweiss Tucson, AZ
Isabella Teran New York, NY

UNIT 2
Noah Chamberlain Martinez, GA
Thu Dam San Jose, CA
Luna Floyd Pensacola, FL
Manuel Gorotiza Miami, FL
Thoralf Island Goodyear, AZ
Lina Lalwani San Jose, CA
Ethan McIntosh Lexington, MA
Lina Lalwani San Jose, CA
Briana Nunez Cranston, RI
William Portilla Elmhurst, NY

UNIT 3
Jesus Contreras Chicago, IL
Carter Graves New Rochelle, NY
Susannah Lenaker Magalia, CA
Marianna McMurdock San Diego, CA
Uyen-Phuong Nguyen Albuquerque, NM

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Daniel Duarte Houston, TX
Vanessa Garcia San Diego, CA
Emily Henning Brooklyn, NY
Heesoo Kim Irvine, CA
Hannah Montoya Orleans, MA
Andy Pham Weymouth, MA
Rachel Rood-Ojalvo Haddonfield, NJ

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Natalie Correa Rockville Centre, NY
Seoyeoun Park Seoul, South Korea
Glenn Yu Wakefield, RI

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Sabrina Whitfll Phoenix, AZ

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Brendan Leary Jamison, PA
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Elaine Hsu San Francisco, CA
Margaret Matsui Baltimore, MD
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| Bhavani Khemka New Delhi, India  
| Sarah Kim San Marino, CA  
| Terrell Palmer Queens, NY  
| Sabrina Saeed Tampa, FL  
| Heidy Santos-Valencia Los Angeles, CA  
| Maheen Syed Lahore, Pakistan  
| Katherine Zeven Boston, MA |
| Unit 18 | Helya Azadmanesh-Samimi Santa Monica, CA  
| Kathryn Duckworth Roslindale, MA  
| Grace Galletti Paris, France  
| Emilia Halvorsen Baltimore, MD  
| Jordan Helfand Newton, MA  
| Salina Tesfay Aurora, CO  
| Kaylan Williams Hanover Park, IL |
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| Anna Burgess El Paso, TX  
| Tracy Chin San Diego, CA  
| Brian Elizalde El Paso, TX  
| Courtney Hoggard Indianapolis, IN  
| Adi Melamed Mahwah, NJ  
| Caylen Rhine Houston, TX  
| Giovanni Santiago Chicago, IL  
| Alina Taveras Shelley Albuquerque, NM  
| Sofia Venegas La Mirada, CA |
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| Thomas Burnett Bedford, MA  
| Eric Chaykovsky Tewksbury, MA  
| Andrew Lawrence East Lansing, MI  
| Evan Lehmann St. Louis, MO  
| Andrew Park Shrewsbury, MA  
| Tina Wang Singapore |
| Unit 22 | Gabrielle Alcala Boling, TX  
| Joy Aso Providence, RI  
| Geronimo Garcia Jr. Edinburg, TX  
| Bethany Hung Fremont, CA  
| Bessie Jiang Armonk, NY  
| Hannah Lam Cherry Hill, NJ  
| Emmie Le Roy Oakland, CA  
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| Lauren Shin Weston, MA |
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| Chloe Burns Atlanta, GA  
| Cassey Cha Conover, NC  
| Erin Cole Evergreen, CO  
| Lydia Haile Las Vegas, NV  
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| Unit 24 | Gwen Everett West Hartford, CT  
| Janine Goetzen San Diego, CA  
| Jorge Gutierrez Sanabria Elizabeth, NJ  
| Mallissa Sirimoungkhons Memphis, TN  
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| Noah Ezer Spring, TX  
| Isabel Karibjanian Boca Raton, FL  
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| Amy Winkler Manasquan, NJ |
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| Drashti Brahmbhatt St. Augustine, FL  
| Anjelica Claxton Summit, NJ  
| Elise Hinkle Sudbury, MA  
| Aidan O’Shea Hollis, NH  
| Jordan Rubin-McGregor Oxford, OH  
| Querube Suarez-Werlein Flushing, NY  
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| Caroline Hunt Brooklyn, NY  
| Kobe Pereira Cranston, RI  
| Veda Sunkara Los Altos, CA  
| Moie Uesugi Brooklyn, NY  
| Louis Wei Vancouver, British Columbia  
| Dorothy Yam Poughkeepsie, NY  
| Valerie Zhu Lincoln, MA |
| Unit 28 | Nana Adu Lowell, MA  
| Yacine Niang New York, NY  
| Nia Sanders Chattanooga, TN |
| Unit 29 | Hazem Abbas Alexandria, VA  
| Beatriz de Arruda Jundiaí, Brazil  
| Evelyn Darden Naperville, IL  
| Victoria Huynh San Diego, CA  
| Amy Miao Honolulu, HI  
| Valerie Nguon Dracut, MA |
| Unit 30 | Adriana Trejo-Sheu Torrance, CA |
| Unit 31 | Wendy Cohen Irvington, NY  
| Deenaalee Hodgdon Fairbanks, AK  
| Victoria Tan Carlisle, CA |
| Unit 32 | Luis Aguirre Edinburg, TX  
| Darin Bell Lutz, FL  
| Liam Carpenter-Urquhart Monterey, CA  
| Karisma Chhabria Lake Forest, IL  
| Sydney Gang Irvine, CA  
| Uma Ilavarasan Portland, OR  
| Meghan Mozea Sunderland, MA  
| Nicole Ogpu Sacramento, CA  
| Diana Perkins Louisville, KY  
| Shuoweiqi Plano, TX  
| Patricia Rodarte El Paso, TX  
| Shanze Tahir Zionsville, IN  
| Sarah Tran Montclair, CA |
THIRD WORLD HISTORY

This section presents an abridged version of Third World history at Brown. Where we are today is attributable to the struggles and perseverance of those who came before us. The history grows, and you, the Class of 2019, are now an integral part of it.

TIMELINE

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.

1988 Protests demanding 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 Eth-
nicty 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 Our Neighbors Origins and Rights (HONOR).

1996 Members of the Students for Admissions and Minority Aid (SAMA) take over University Hall to advocate for need blind admissions. Joanna Fernandez ’96 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 African American Studies becomes a department and is renamed Africana Studies.

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 La Federacion de Estudiantes Puertorriqueños (FEP), Latin American Student Association (LASO), and El Movimiento Estudiantil Chicana/o de Aztlan (M.E.Ch.A.), 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 Coalition for Police Accountability and Institutional Transparency (CoPAIT). 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.

2013 In response to New York Police Commissioner Ray Kelly’s invitation to speak at Brown about ‘stop and frisk,’ which disproportionally targets young Black and Latino men, students and community members organized. The talk is cancelled.

2014 The TWC is renamed Brown Center for Students of Color (BCSC) with the tagline: Visualize. Vocalize. Mobilize.
SOCIAL JUSTICE TERMS

Ableism: The system of oppression that stigmatizes, marginalizes, and dehumanizes people on the basis of their perceived lack of “normal” abilities.

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 society uses to assign different values to people according to their socioeconomic status; and an economic system which creates excessive inequality and causes basic human needs to go unmet.

Cisgender: People who identify wholly as the gender they were assigned at birth; can be shortened to cis.

Cissexism: The system of oppression that privileges and normalizes cisgender people while punishing and exploiting transgender people, treating them as deviant, wrong, and unacceptable.

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 categories of identity 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: A system of oppression that privileges heterosexual identities, relationships and characteristics while marginalizing, stigmatizing, and invalidating queer ones.

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: A system of power in which a nation extends its authority, culture and way of life to dominate, subordinate and define colonized societies.

Intersectionality: A concept that describes how different systems of oppression (e.g. racism, sexism, classism, etc.) are not only related, but are also bound to one another, and cannot be examined in isolation. Intersectionality recognizes the specific ways in which these systems interact to shape individuals’ experiences with oppression.
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.

**Prejudice**: A prejudgment 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.

**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 form of oppression based on the socially constructed concept of race exercised by the dominant racial group (whites) over non-dominant racial groups. Racism operates on internalized, interpersonal, and institutional levels.

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

**Sexism**: The system of oppression which privileges and empowers men while devaluing and exploiting women. Misogyny is a part of sexism and involves the widespread hatred of and contempt for women and womanhood.

**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.

**Structural Violence**: Psychological, physical, and emotional harm that results from unjust and exploitative institutions and systems. Structural violence is born out of an unequal distribution of and access to goods, resources, and opportunities, which historically has favored wealthy, white Americans and translates into the way social, economic, and political systems are formed.

**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.
YUZUKA AKASAKA ’18 | MPC
“College is definitely an amazing time and place to step out of your comfort zone and explore your passions. In your college adventures, please remember to take care of yourself and reach out for support. There are so many resources and avenues of help available for you. Please don’t hesitate to reach out—you’re well-being is a priority. You are so important.”

ADE OSINUBI ’18 | MPC
“Write things down. Journal. You will want to remember the joyous, hilarious and even bad moments of your first year. It will help you grow when you look back on them. I regretted not doing so.”

AIMEE VUE ’18 | MPC
“Get off the hill. Brown has so much to offer, but Providence/RI does too. Go to shows at AS220, find your off campus go-to place, or take a trip down to Newport. Build a foundation of knowledge for yourself so you can understand how to better maneuver and interact with the community.”

BRIANNA COX ’18 | BHS COORDINATOR
“Always keep an open mind. It is possible to allow your mindset to expand while maintaining your sense of self.”

AJ BALLARD ’18 | MPC
“Don’t be worried about not finding your best friendships immediately at college. It may seem like everyone is clicking immediately, but also keep in mind that substantive relationships require time. Look for places where there are people that have common interests to you, and also keep in mind that you may not find your best friend immediately - or even within your freshman year. Who knows, your best friend or the person you become closest to may be from the class of 2020, or even your MPC... ;D”
ALISSA RHEE ’16 | RACISM FACILITATOR

“Reach out. We all have days where self-care and time alone is necessary, but there are some incredible folks on this campus, especially in the TWTP and adjacent communities. Whether it’s to get to know some of those people and find who you vibe with, to ask for help when you need it, or to offer kindness//love/support to someone, we are a community and sometimes, we need to remind each other of that.”

JUSTIN WILLIS ’18 | MPC

“Take as much advantage of Shopping Period as you possibly can! You’re gonna be in your classes for an entire semester, so try to make sure that you’ll actually enjoy them! Shop a range of classes that sound interesting to you so you’ll have plenty of options to choose from.”

AARISH ROJIANI ’18 | MPC

“Question everything. Politicize the personal.
And love. Love as much as you can.”

ISABELLA KRES-NASH ’18 | MPC

“Throughout your first year you will encounter many incredibly intelligent and opinionated people. Always be open to learning from those around you, but never apologize for your perspective on the world, and its flaws. Speak with authority when those perspectives are shaped by your own lived experiences.”

CAMERA FORD ’16 | BLACK STUDENT INITIATIVE

“During my freshman orientation, a senior was talking about taking a leave of absence and she said, “the worst thing that can happen to you during your time here is that you leave Brown the same way you thought you would.” I took that to heart and gave myself the chance to experience classes, activities, and social circles that I never thought I would be interested in. That advice is the reason I met some of my closest friends, became an MPC, and ended up in a concentration that I love--it was some of the best advice I’ve gotten!”
“Don’t waste too much time and energy comparing your college experience to anyone else’s. You might see people who look like they are always having more fun, going to better parties, getting better grades, doing cooler stuff etc. It’s easy to feel like you’re always missing out on something (FOMO [fear of missing out] is so real in freshman year). But the important thing to remember is that your journey at Brown is unique to you and only you. So don’t worry too much about what you see other people doing—just do what makes you feel happy and fulfilled.”

“Be kind to yourself. Forgive yourself for the mistakes you’ll make. Make time to form genuine relationships, because it’s easier than you think to forget that you’re a person before a resume. Get involved with clubs early and with things you never thought you would do. Some of the most life changing experiences I’ve had here came through my extracurriculars. Make a point of recognizing every time you are doing something new and exciting that makes you genuinely happy. It’ll happen a lot and it’s a nice reminder.”

“Don’t be afraid to try new things and put yourself out of your comfort zone. You really see yourself grow as a person. Back in high school, I had never tried out acting because I was always afraid to put myself out there. But once I came to Brown, I shopped a class, TAPS 30: Intro to Acting and Directing (which I HIGHLY recommend) and I instantly fell in love with it. I came out of it knowing more about myself as a person both on and off the stage.”

“Allow yourself to see ’Brown University’ as an experience, not solely a physical space, and then take full advantage of the experience. Embrace the abundance of the social capital Brown University has to offer: ASK upperclass students for help and about available resources for undergraduates; DEVELOP relationships with your professors by going to office hours; MAKE lifelong friends by engaging in dialogue; ENHANCE our Providence community by getting off College Hill and volunteering.”
RESOURCES

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.

SEXUAL HARASSMENT & ASSAULT RESOURCES AND EDUCATION (SHARE) ADVOCATE: ALANA SACKS

Health Services, 3rd Floor | (401) 863-2794 | www.brown.edu/bwell

The SHARE Advocate 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 an Advocate, 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 ’62 Campus Center (Faunce) Room 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 provide information 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 ’62 Campus Center (Faunce) Room 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.

DEAN OF THE COLLEGE OPEN HOURS

http://www.brown.edu/academics/college/open-hours | (401) 863-9800

Open hours are designed for quick questions, exploratory conversations, and emergencies. Students are seen in order, upon arrival. However, we also encourage you to arrange individual appointments with deans, especially if the issue you wish to discuss falls under a dean’s particular area of responsibility, or requires an extended conversation.
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.

COUNSELING AND PSYCHOLOGICAL SERVICES (CAPS)
J. Walter Wilson Room 516 | (401) 863-3476
CAPS 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.
OFFICE OF FINANCIAL AID
J. Walter Wilson 2nd floor | (401) 863-2721
The Office of Financial Aid provides comprehensive support and services to ensure that no student who belongs at Brown will encounter cost as a barrier. Financial Aid counselors are available to answer any questions during business hours.

OFFICE OF THE CAMPLAINS AND RELIGIOUS LIFE (OCRL)
J. Walter Wilson Room 410 | (401) 863-2344
OCRL seeks to ensure that a diversity of beliefs have voice and vitality throughout the University community. The chaplains offer pastoral care and advisement for any member of the Brown community. To support religious diversity and increase religious literacy, OCRL hosts various services such as interfaith dialogue and multifaith collaborations.

UNIVERSITY TITLE IX PROGRAM OFFICER: AMANDA WALSH
University Hall Room 309 | (401) 863-2386
The Title IX program officer seeks to ensure University’s compliance with the Title IX of the Education Amendments of the 1972 Civil Rights Act and the Violence Against Women Reauthorization Act of 2012. Amanda Walsh oversees training, education, advocacy, and awareness programs for the entire campus community.

OFFICE OF INSTITUTIONAL DIVERSITY AND INCLUSION
J. Walter Wilson Room 319 | (401) 863-2216
The Office of Institutional Diversity manages programs, such as Transformative Conversations and the National Diversity Summit, that foster diversity and reports on the university’s success in creating and supporting initiatives. The office works closely with various offices and centers on campus to promote collaboration.
RESISTANCE: A LIVING HISTORY

1968 WALKOUT

1970 RITES & REASON FOUNDED

1976 TWC FOUNDED

2014 BCSC NAMED

2013 RAY KELLY PROTEST

2006 COPAIT

1985 JCB TAKE OVER
PHOTOS

PHOTOS EXIST
RESIST
“LOVE TAKES OFF THE MASKS THAT WE FEAR WE CANNOT LIVE WITHOUT AND KNOW WE CANNOT LIVE WITHIN. I USE THE WORD ‘LOVE’ HERE NOT MERELY IN THE PERSONAL SENSE BUT AS A STATE OF BEING, OR A STATE OF GRACE—NOT IN THE INFANTILE AMERICAN SENSE OF BEING MADE HAPPY BUT IN THE TOUGH AND UNIVERSAL SENSE OF QUEST AND DARING AND GROWTH.”

— JAMES BALDWIN

Sana, Jarred, & Jessica
“this is the 21st century and we need to redefine r/evolution. this planet needs a people’s r/evolution. a humanist r/evolution. r/evolution is not about bloodshed or about going to the mountains and fighting. we will fight if we are forced to but the fundamental goal of r/evolution must be peace.

we need a r/evolution of the mind. we need a r/evolution of the heart. we need a r/evolution of the spirit. the power of the people is stronger than any weapon. a people’s r/evolution can’t be stopped. we need to be weapons of mass construction. weapons of mass love. it’s not enough just to change the system. we need to change ourselves. we have got to make this world user friendly. user friendly.

are you ready to sacrifice to end world hunger. to sacrifice to end colonialism. to end neo-colonialism. to end racism. to end sexism.

r/evolution means the end of exploitation. r/evolution means respecting people from other cultures. r/evolution is creative.

r/evolution means treating your mate as a friend and an equal. r/evolution is sexy.

r/evolution means respecting and learning from your children. r/evolution is beautiful.

r/evolution means protecting the people. the plants. the animals. the air. the water. r/evolution means saving this planet.

r/evolution is love.”

— Assata Shakur