R/evolution is love

Third World Transition Program 2016
This year’s theme is drawn from Black liberation revolutionary Assata Shakur’s poem, *r/evolution is love*, written below. Assata’s words call on each of us to unearth the ways in which we benefit from the exploitation of others, break down harmful teachings and systems both outside and inside of us, and imagine a world where the physical, mental, and spiritual health of people in our communities is uplifted by centering justice, healing, and love. This theme strives to honor the current movement for racial, economic, and gender justice based on affirming the lives of those continually threatened and pushed to the margins of society. In the spirit of this movement and all the mainly Black, LGBTQ+, economically oppressed folks that have consistently resisted by existing and building said movement, let us make TWTP a space to build community as we find that our liberations are intertwined and imagine new futures, and may we always remember that *r/evolution is love*.

— Haley de la Rosa ’17

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
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“Love is life force”
— June Jordan

“So, transform yourself first... Because you are young and have dreams and want to do something meaningful, that in itself, makes you our future and our hope. Keep expanding your horizon, decolonize your mind, and cross borders.”
— Yuri Kochiyama

“Remember, your limitations are magic. They are part of what makes you who you are.”
— Kay Ulanday Barrett

“Love is the why.”
— Deray McKesson

“Though we’re tried in the fire, we’ll come out as pure gold.”
— The Clark Sisters
Welcome!

Dear TWTP Participants,

On behalf of the Brown Center for Students of Color, I would like to welcome you to the 47th annual Third World Transition Program! This year’s theme, “r/evolution is love,” reminds us that we are all interconnected. In All About Love, bell hooks states that in order to “truly love we must learn to mix various ingredients—care, affection, recognition, respect, commitment, and trust, as well as honest and open communication.” My hope is that the exploration of TWTP’s theme will help you begin or continue a lifelong process of self-reflection. This process is a precondition for being able to recognize and connect with the humanity of others.

The TWTP coordinators, Jieyi Cai ‘17 and Regine Rosas ‘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. This year, as we celebrate 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
Dear First Years,

Welcome to Brown University, and welcome to Third World Transition Program (TWTP) 2016! TWTP is a unique and important space that is often a highlight of many people’s time at Brown, and we are 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, to name a few, and to explore the significance of these identities in your lives and in our society. The conversations we will have in the upcoming days may be difficult, but we want to challenge you to use these moments of discomfort as opportunities for learning and growth. Each and every one of you bring your unique lived experiences and make TWTP special—TWTP is a space where individual differences are embraced and celebrated.

Even just over this summer, the world has seen seemingly endless tragedies that have undoubtedly deeply affected many of you and made you question who you are in the world. We hope that TWTP gives you an opportunity to consider yourself and the world around you in a different way, and shows you that you are not alone in these difficult times. You may be ambitious and have a burning desire to push for change in the face of injustice, but change is only possible when people work together out of love for each other and their communities. We hope that TWTP helps you find a community that illuminates yourself and your path through Brown and beyond and helps you find a compassion for others that will drive you. We hope you leave TWTP not only with knowledge and passion, but also a sense of connection and purpose that pushes you to act out of love—for yourself and for each other. Thank you so much for joining us and we look forward to your contributions!

Love Always,

Regine Rosas & Jieyi Cai
TWTP Coordinators 2016
ABOUT THE BCSC

WHAT IS THE BROWN CENTER FOR STUDENTS OF COLOR?

The Brown Center for Students 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 a space where all students can explore cultural heritages and learn about race and ethnicity as components of social 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 with 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 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 Rights 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 coalition building, communicating, and uniting across marginalized communities to create a safer and more equitable 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.
# TWTP Schedule

**Tuesday, August 30**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00AM - 5:00PM</td>
<td>Registration &amp; Check-in</td>
<td>Sayles Hall, College Green</td>
</tr>
<tr>
<td>9:00AM - 4:00PM</td>
<td>Financial Aid Open House</td>
<td>J. Walter Wilson, 2nd Floor</td>
</tr>
<tr>
<td>1:00PM - 1:45PM</td>
<td>Parent/Family Introduction to TWTP</td>
<td>Rhode Island Hall, Room 108</td>
</tr>
<tr>
<td>2:00PM - 2:45PM</td>
<td>“Letting Go”</td>
<td>Rhode Island Hall, Room 108</td>
</tr>
<tr>
<td>2:00PM - 4:45PM</td>
<td>Brown Center for Students of Color Open House</td>
<td>Brown Center for Students of Color (68 Brown Street)</td>
</tr>
<tr>
<td>3:00PM - 3:45PM</td>
<td>Support Networks</td>
<td>Rhode Island Hall, Room 108</td>
</tr>
<tr>
<td>5:00PM - 6:30PM</td>
<td>TWTP 2016 Welcome Dinner</td>
<td>Sharpe Refractory</td>
</tr>
<tr>
<td>6:30PM - 8:00PM</td>
<td>Bid Farewell to Parents</td>
<td></td>
</tr>
<tr>
<td>8:15PM - 10:00PM</td>
<td>Welcome to TWTP 2016</td>
<td>Sayles Hall, College Green</td>
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</tbody>
</table>

**Wednesday, August 31**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:30AM - 8:45AM</td>
<td>Breakfast</td>
<td>Verney-Woolley Dining Hall</td>
</tr>
<tr>
<td>9:00AM - 10:30AM</td>
<td>The Power of Narrative</td>
<td>Sayles Hall, College Green</td>
</tr>
<tr>
<td>10:35AM - 12:05PM</td>
<td>Racism Workshop</td>
<td>Sayles Hall, College Green</td>
</tr>
<tr>
<td>12:20PM - 1:20PM</td>
<td>Lunch</td>
<td>Verney-Woolley Dining Hall</td>
</tr>
<tr>
<td>1:35PM - 3:05PM</td>
<td>Cissexism Workshop</td>
<td>Sayles Hall, College Green</td>
</tr>
<tr>
<td>3:05PM - 3:20PM</td>
<td>Fill Out Day 1 Evaluations</td>
<td>Sayles Hall, College Green</td>
</tr>
<tr>
<td>3:35PM - 5:20PM</td>
<td>TWTP Olympics</td>
<td>Pembroke Field</td>
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<tr>
<td>5:20PM - 6:20PM</td>
<td>Dinner</td>
<td>Verney-Woolley Dining Hall</td>
</tr>
<tr>
<td>8:00PM - 9:00PM</td>
<td>Racism Confidential *</td>
<td>BCSC Formal Lounge</td>
</tr>
<tr>
<td>9:00PM - 10:00PM</td>
<td>Islamophobia Confidential *</td>
<td>BCSC Informal Lounge</td>
</tr>
<tr>
<td>10:00PM - 11:00PM</td>
<td>Cissexism Confidential *</td>
<td>LGBTQ Center</td>
</tr>
</tbody>
</table>

* Indicates optional sessions.
**Thursday, September 1**

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

9:15AM - 10:45AM
Sexism Workshop
*Sayles Hall, College Green*

11:00AM - 12:30PM
Faculty Panel
*MacMillan Hall, Starr Auditorium, Room 117*

12:45PM - 1:45PM
Lunch with President Paxson
*55 Power Street (Rain Location: Sayles Hall)*

2:00PM - 3:30PM
Ableism Workshop
*Sayles Hall, College Green*

3:35PM - 5:05PM
Heterosexism Workshop
*Sayles Hall, College Green*

5:05PM - 5:20PM
Fill Out Day 2 Evaluations
*Sayles Hall, College Green*

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

8:00PM - 9:00PM
Ableism Confidential *
*BCSC Formal Lounge*

9:00PM - 10:00PM
Heterosexism Confidential *
*LGBTQ Center*

10:00PM -11:00PM
Sexism Confidential *
*Sarah Doyle Women's Center*

10:00PM - 11:00PM
Orlando Confidential *
*LGBTQ Center*

**Friday, September 2**

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

9:15AM - 10:45AM
Classism Workshop
*Leung Family Gallery*
*Stephen Robert ‘62 Campus Center*

10:50AM - 11:50PM
Jason Sperber ’98 & Michelle Quiogue ‘96 MD’00 Alumni Speaker
*Leung Family Gallery*
*Stephen Robert ‘62 Campus Center*

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

12:00PM - 1:00PM
Women of Color Lunch *
*Sarah Doyle Women’s Center*

1:15PM - 2:45PM
Imperialism Workshop
*Leung Family Gallery*
*Stephen Robert ‘62 Campus Center*

2:50PM - 5:20PM
Resistance: A Living History
*Sayles Hall to Congdon St. Church*

5:30PM - 6:30PM
Dinner
*On your own*

6:30 - 7:30PM
Classism Confidential *
*BCSC Formal Lounge*

7:45PM - 9:30PM
Wrap Up & Class Spirit Competition
*Sayles Hall, College Green*

*Indicates optional sessions.*
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 for 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. See the TWTP Schedule for Confidential times and locations.

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  
Graduate Center Tower E, Fourth Floor

CAPS:  
(401) 863-3476  
J. Walter Wilson, 5th Floor
SELF-COMPASSION TIPS

Adapted from Harriet’s Apothecary · www.harrietsapothecary.com

• Carve out some down time in each day.
• Listen to yourself—always, often, more & more, again & again.
• Record your thoughts, ideas, and relations, and/or share them with others.
• Trust yourself—more & more, again & again.
• Do visualization exercises, imagining yourself in your most joyous and peaceful experiences.
• Connect with a trusted loved one—call them, write them a letter, invite them for a quick cup of coffee or tea. Cultivate your connection in some way today.
• Speak your truth always.
• Nourish your creativity by reading, singing, dancing, coloring, doing art, taking classes, trying something new (food, recipe, dance, social setting, cultural experience) on a regular basis.
• Play: make some things more interesting by giving yourself permission to play through and with them.
• Sleep like your life depends on it. Allow yourself even more rest than you think is “enough.”
• Read (or write) a poem that speaks to your inner experience.
• Remember what is true.
• Be present in the here and now.
• Differentiate between what you can do and what you must do.
• Create and write out (or illustrate) your personal definition of self care. Hang it somewhere you can see it.
• Take “screen-fasts” and intentional “screen time-out(s)” (breaks from social media).
• Create a list of nourishing activities (things you love, that feed your soul) and do one each day.
• Eat mindfully, reminding yourself of the miracle of food and offering gratitude for nourishment.
• Choose and write out self-affirmations (“I am worthy,” “I am loved,” “I am an inspiration”).
• Be authentic and unapologetic.
# BCSC STAFF

## PROFESSIONAL STAFF
Joshua Seguí · *Interim Director*
Anne Marie Ponte · *Coordinator, Co-Curricular Initiatives*
Anthony Mam · *Coordinator, First Year and Sophomore Programs*
Niyolpaqui Moraza-Keeswood ’16 · *Coordinator, Native American and Indigenous Studies*
Ana DeLos Santos · *Custodian*

## TWTP COORDINATORS
<table>
<thead>
<tr>
<th>Jieyi Cai ’17</th>
<th>Annie Furuyama ’18</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regine Rosas ’17</td>
<td>Isabella Kres-Nash ’18</td>
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</tbody>
</table>

## MPC COORDINATORS
| Nancy Truong ’17 |

## WORKSHOP FACILITATORS
*Racism* · Lehidy Frias ’17, Kristine Mar ’18, Olivia Veira ’17, Mae Verano ’17
*Cissexism* · Victor Bramble ’17, Genesis Medina ’17
*Sexism* · Yuzuka Akasaka ’18, Alex Karim ’17, Emily Sun ’18
*Ableism* · Myacah Sampson ’17, Nico Sedivy ’17
*Heterosexism* · Sholei Croom ’18, Janine Goetzen ’19, Sheena Raza Faisal ’18
*Classism* · Haley de la Rosa ’17, Arely Diaz-Loza ’17, Viet Nguyen ’17
*Imperialism* · Naomi Chasek-Macfoy ’18, Ryan Lee ’17, Aarish Rojiani ’18, Liliana Sampedro ’18

## MINORITY PEER COUNSELORS (MPC)
| Andy Pham ’19            | Julie Pham ’19   | Ruth Bamuwamye ’19 |
| Brian Elizalde ’19       | Katherine Chavez ’19 | Salina Tesfay ’19 |
| Briana Nuñez ’19         | Kayla Cain ’19   | Shanze Tahir ’19  |
| Christine Lim ’19        | Khalif Andre ’19 | Tabitha Payne ’19 |
| Courtney Hoggard ’19     | Kobe Pereira ’19 | Terrell Palmer ’19 |
| Emilio Vides-Curnen ’19  | Maryam Ahmad ’19 | Uche Onwunaka ’19 |
| Gabrielle Alcala ’19     | Nana Adu ’19     | Valerie Santos ’19 |
| Gio Santiago ’19         | Nicole Comella ’19 | Victoria Huynh ’19 |
| Helya Azadmanesh-Samimi ’19 | Renee Aponte ’19 |

## TWTP VOLUNTEERS
| Lidwina Bell ’19       | Sohum Chokshi ’18 |
| Emilia Halvorsen ’19   | Sierra Edd ’18   |
| Yacine Niang ’19       | Monica Caparas ’17 |
| Alyssa Rodriguez ’19   | Mia Gold ’17     |
| Alina Taveras-Shelley ’19 | Sam Lin-Sommer ’17 |
| Anne Zhao ’19          | Thomas Tomeszko ’17 |
The Four I’s of Oppression:

**Ideological** · The intentional development of the idea that one group is better than another -- elaborated through positive qualities attributed to the dominant group and negative qualities attributed to the nondominant group. *Example: the valuing of white and Western histories over other histories.*

**Institutional** · When ideological oppression is integrated into and forms systems and processes that actively advantage the dominant group and disadvantage the nondominant group. *Example: the lack of classes on alternative forms of histories, lack of curriculum that values the contributions and work of non-white academics.*

**Interpersonal** · The reinforcement of ideological oppression by the dominant group against the nondominant group on a personal level-- can be intentional or unintentional, consciously or subconsciously. *Example: experiencing racism within the dorms from peers, racial microaggressions within the classroom.*

**Internalized** · When the nondominant group accepts and perpetuates their own oppression, can be a coping or survival mechanism of several generations of institutional and interpersonal oppression. *Example: imposter syndrome, when a student cannot internalize their accomplishments and abilities due to societal expectations of inadequacy associated with their identity—feeling as though you don’t deserve to be here/are not as accomplished as your peers.*


**Practicing self care at Brown:**

+ Get a massage from the Brown University Relaxation Project (BURP)
+ Going to Heavy Petting, an event where you can take a break to pet some cute dogs!
+ Community events held by different resources on campus
+ Attend open hours at resource centers and with Deans
+ Call someone away from Brown
+ Take a study break:
  + Visit a scenic location in Rhode Island
    + Blackstone Valley Park
    + Colt State Park
    + India Point Park
    + Narragansett
    + Newport
    + Roger Williams Park (Zoo is free every first Saturday of each month with proof of Providence residence)
  + Visit the RISD Museum (free for Brown students)
  + Go to a student run show
+ Take advantage of resources below!
Specific resources on campus and how to navigate them:

+ Brown Center for Students of Color
  + Social Justice Peer Educators
  + Minority Peer Counselors
  + Asian American, Black, Latino, Multiracial, and Native Heritage Series
  + Asian America, Black, Latino, and Native Student Initiatives
  + Community Care Events

+ Counseling and Psychological Services
  + POC Support Group
  + Making an Appointment: Contact 401-863-3476

+ Office of Institutional Diversity
  + Filing a Bias-Related Incident: Contact 401-863-2216
  or Institutional_Diversity@brown.edu

+ Academic Departments
  + Africana Studies Department - Churchill House
  + Ethnic Studies Department - Norwood House
  + Center for the Study of Slavery and Justice - 94 Waterman
  + Center for the Study of Race and Ethnicity - Lippitt House

+ Student Groups & Publications
  + Students Against the Prison Industrial Complex (SAPIC)
  + Brown Immigrant Rights Coalition (BIRC)
  + Students for Justice in Palestine (SJP)
  + OBSIDIAN Magazine
  + SOMOS Latino Literary Magazine
  + Visions Magazine
  + Bluestockings Magazine - www.bluestockingsmagazine.com
  + Brown Student Labor Alliance

Supporting Providence Community Members doing Racial Justice Work

Note: please support these organizations on the terms of the organization and/or organizers. Challenge yourself to think about the space you are taking and your role in Providence as a Brown student, paying careful attention to Brown’s history as a private institution in Providence and Rhode Island.

+ Attend rallies and protests, directing all media to the organizers
+ Sign petitions that support local movements
+ Challenge Brown’s relationship with the Providence community in classes and student programs
+ Financially support organizations like Direct Action for Rights and Equality (DARE), Prosvlam, Institute for the Study and Practice of Nonviolence, New Urban Arts, Olneyville Neighborhood Association, Providence Student Union, Providence Youth Student Movement (PrYSM), Youth in Action, RI Coalition for the Homeless
+ Open up events and resources to the Providence community
Definitions

Gender: Gender refers to the relationship between personal self-identification and cultural understandings of social roles and anatomy. Gender exists in the space between saying and feeling “I am a man” and a social understanding of what “I am a man” means. This relationship is constructed as an understanding amongst the people in a social environment or society, it is socially constructed. In American society people are taught that there are only two legitimate genders, man and woman. There are many ways gender can manifest depending on a society's culture, and many cultures which recognize more than two genders without corresponding to man and woman as categories.

Sex: Sex refers to a number of physical and biological features of an individual. These can include things like genitals, chromosomes, and gonads. While sex refers to many different characteristics, in American society people are taught that there are only two legitimate ways to group these characteristics. These groupings are thought to correspond to the two legitimate genders exactly, with men having specific bodies, and women having specific other kinds of bodies. When people are born in American society they are assigned a gender at birth based on their apparent sex characteristics, often focusing on type of genitalia. To talk about this phenomena we can use the language Assigned Male at Birth (AMAB) and Assigned Female at Birth (AFAB). Though sex is constructed as a binary, sex characteristics do not fall neatly within these lines nor are there only two variations of each kind of sex characteristic.

Intersex: Intersex refers to those people who have physical and biological features that do not neatly fit into two categories for sex characteristics. At birth many intersex people have their bodies operated on or changed without their consent so that they will “adhere better” to the binary system of sex and gender.

Cisgender: Cisgender refers to people who identify wholly as the gender they were assigned at birth. Can be shortened to cis. In American society cisgender people are treated as normal and natural.

Transgender: Transgender refers to people who do not identify wholly as the gender they were assigned at birth. There are many transgender identities beyond the categories of man and woman though many transgender people identify wholly as men or women. Because of the binary classification of sex and gender, transgender people are treated as abnormal and unnatural. Can be shortened to trans, trans*, and people of transgender experience. People who were assigned male at birth but who are women may self-identify as trans women

Cissexism: Cissexism is the system of oppression that privileges and normalizes cisgender people while punishing and exploiting transgender people, treating them as deviant, wrong, and unacceptable. Cissexism and sexism are parts of patriarchy.
**Patriarchy:** Patriarchy is a social and political system of ideas and practices, enforced through violence, 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. In the American context, patriarchy is directly related to histories of colonialism and slavery as a way of organizing colonized populations.

**Transmisogyny:** Transmisogyny is 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.

**Information & Advocacy**

+ Sylvia Rivera Law Project (SRLP) [http://srlp.org/](http://srlp.org/)
  + SRLP works to improve access to respectful and affirming social, health, and legal services for transgender communities.

  + 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.

  + 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.

  + NCTE is a social justice advocacy organization for transgender people in the United States. NCTE was founded in 2003 by transgender activists who recognized the urgent need for policy change to advance transgender equality. Their website has many great resources for explaining and understanding transgender identity and contemporary issues faced by transgender people. They also have helpful legal information for trans people including information on discrimination law and procedure for changing identification documents.

  + Familia: TQLM is an advocacy organization that addresses, organizes, educates, and advocates for the issues most important to lesbian, gay, bisexual, transgender, and queer (LGBTQ) and Latino communities. Familia: TQLM is inclusive and serves of all LGBTQ Latinos, Latinas, and gender nonconforming individuals.
Resources at Brown:
+ Sarah Doyle Women's Center
   + Check out their inclusive programming towards the needs of trans students as well as their library for books on gender more broadly.
+ LGBTQ Resource Center
   + Check out their library for books dealing specifically with trans issues.
+ Queer Alliance
   + Many student organizations are housed underneath this broader organization. Active organizations change each year but often include groups for trans and non-binary students as well as other groups inclusive to trans, non-binary, and gender nonconforming students.

Cissexism Dos and Don'ts:
+ **Do** accept and respect the gender, names, and pronouns of those around you. This includes respecting everyone’s rights 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 to not pursue different kinds of surgery. Whatever their choices are, they have their reasons.
+ **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 people. Some resources and information available are written by people who are not trans from an outsider perspective.
+ **Don’t** “out” someone as trans without their permission. If someone tells you they are trans this does not mean they are open with everyone about being trans or even with everyone in their life. This also implies clarifying with that person in what contexts such information is known or ok to be shared.
+ **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 about or known. Trans people have diverse experiences and cannot be all lumped together in how they may feel, think, or behave about a given topic.
+ **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 say that e.g. people with uteruses, people with vaginas, people with penises.
SEXISM

Definitions

**Sexism**: a system of oppression that privileges men and masculinity while devaluing and exploiting women and femininity

**Patriarchy**: a social and political system that is enforced through violence and power (see p. 13)

**Feminism**: a belief (and practice) in the social, political, economic, and cultural equality of the sexes (but one size of feminism does not fit all)

**Intersectionality**: how social identities such as race, gender, class, sexuality, ability, citizenship status and more overlap to create experiences that are greater than the sum of those identities (coined by black feminist scholar Kimberlé Crenshaw)

On-Campus Resources

**Sarah Doyle Women Center (SDWC)**
Located at 26 Benevolent Street by Keeney and Wayland, the SDWC is a space for students to explore gender issues. It offers gender and sexuality-related programming, support, and services for members of the Brown community.

**Brown Center for Students of Color (BCSC)**
Located at 68 Brown Street by Faunce and JWW, the BCSC is a gathering space for communities of color. There are spaces, resources, programming, and support for students of color. Come in to study, meet up with friends, take a nap, etc.

**LGBTQ Resource Center**
Located on the 3rd floor of the campus center (Faunce), the QRC is a space for lesbian, gay, bisexual, transgender, queer, and questioning members of the Brown community; the center offers spaces, programming, support, and resources.

**SHARE (Sexual Harassment & Assault Resources & Education) Advocates**
Alana Sacks and Elliot Ruggles are confidential resources on campus who provide support to anyone in the community affected by issues or experiences with sexual assault, sexual and/or gender-based harassment, domestic/dating violence, relational abuse, and stalking.

**Title IX Office**
Located on the 3rd floor of JWW, the Title IX Office provides support in response to incidents of discrimination related to sex including but not limited to sexual harassment, stalking, and sexual violence.
Outside Resources for Self and Community Care

_Slam Poetry (search on Youtube)_

+ “To Be Black and Woman and Alive” by Crystal Valentine & Aaliyah Jihad
+ “Transplant” by Chrysanthemum Tran
+ “Like Totally Whatever” by Melissa Lozada-Oliva
+ “Yet Still, I Wait” by Kate Hao and Kristen Sze-Tu

you tell me
i am not like most girls
and learn to kiss me with your eyes closed
something about the phrase—something about
how i have to be unlike the women
i call sisters in order to be wanted
makes me want to spit your tongue out
like i am supposed to be proud you picked me
as if i should be relieved you think
i’m better than them

- rupi kaur

Websites

+ Feminine Momemnts—Queer Feminist Art Worldwide: www.femininemoments.dk/blog/
+ Queer Feminists Artists Challenging Body Oppression:
  http://www.huffingtonpost.com/2014/06/19/after-our-bodies-meet_n_5501059.html
+ bluestockings magazine: bluestockingsmag.com
+ Brown BWell Health Promotion: www.brown.edu/campus-life/health/services/promotion/
Ableism: 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?
The literal definition: 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.

What is eugenics?
Eugenics is the study of or belief in improving the genetic features of the human population through selective breeding, sterilization, or genocide. A contemporary example of eugenics is the exclusion of sperm donors who have been diagnosed with autism, attention deficit hyperactivity disorder [ADHD], dyslexia and obsessive compulsive disorder.

What is self-determination?
From Graham Streets’ article “Ableism: A Definition of Normal”:

Self-determination empowers us to make decisions for ourselves. Freedom to associate with whomever one chooses, control of finances, mobility, complete authority over one’s own life and taking full responsibility for the consequences of exercising that authority. Self-determination is an internationally endorsed idealism. The United Nations General Assembly adopted the “Universal Declaration of Human Rights” in 1948. Unfortunately these rights are not afforded to all disabled persons.

Often a group endorses self-determination among members but restricts or inhibits disabled persons from making even basic life choices. Even when legal codes establish the rights of disabled persons to exercise self determination it can go unfulfilled in areas of education, employment, transportation, housing, medical decision making, and social interchange.

These rights often remain inaccessible to disabled persons due to lack of physical accessibility, social barriers, ableist attitudes, limited financial resources, and scarcity of public 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?

Find out more

Reading material
+ “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” by Stella Young (TED talk)
+ *Eugenic Nation: Faults and Frontiers of Better Breeding in America* by Alex Stern
+ *No Más Bebés* (documentary)

Courses at Brown
+ SOC1550: Sociology of Medicine
+ PHP1680I: Pathology to Power: Disability, Health and Community
+ SIGN0100: American Sign Language I, II
+ HIST1830M: From Medieval Bedlam to Prozac Nation: Intimate Histories of Psychiatry and Self
+ ANTH1515: Anthropology of Mental Health

Resources:
+ Student and Employee Accessibility Services (SEAS) -- Coordinates and facilitates services for students, faculty, staff and visitors with physical, psychological, and learning disabilities.
+ Counseling and Psychological Services (CAPS)
+ Project Let’s Erase the Stigma (LETS) -- A peer mental health advocacy organization founded by Stefanie Kaufman ‘17 that runs independent of CAPS.
“Queerness is not here yet. Queerness is an identity. Put another way, we are not yet queer. We may never touch queerness, but we can feel it as the warm illumination of a horizon imbued with potentiality. We have never been queer, yet queerness exists for us as an identity that can be distilled from the past and used to imagine a future. The future is queerness’s domain.”

- Jose Munoz

Definitions:

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

*Homophobia*: An explicitly negative attitude, behaviour, or action towards queer people (or people perceived to be queer).

*Heteronormativity*: The presumption that everyone is, and should be, heterosexual.

*Queer*: An umbrella term used as an identifier by sexual and gender minorities, who are not heterosexual and/or cisgender. Although the word ‘queer’ has been used as a derogatory term in the past, in recent history it has been reclaimed as an in-group identifier. However, it may be offensive to some people, depending on their generation, geographic location, and other social identities. This word is commonly used at Brown by LGBTQIA+ folks.

*Pinkwashing*: A variety of marketing and political strategies aimed at branding a product, entity or platform as “queer-friendly” in order to soften or downplay aspects of its reputation considered negative.

Statistics:

Whether interpersonal, as with the bullying of LGBTQ students in schools, or systematic, like anti-LGBTQ state and federal laws, heterosexism manifests itself in ways that are explicitly and quantifiably harmful. Here are some statistics that highlight the very real and very violent repercussions of heterosexist systems.

+ As of August 2016, 31 states do not provide explicit protections against employment and housing discrimination on the basis of sexual orientation and gender identity.¹
+ According to the FBI, 21.3% of hate crimes committed in 2013 were on the basis of sexual orientation or gender identity.²
+ An estimated 40% of homeless youth identify as LGBTQ, compared to 7% of youth as a whole.³
+ Similarly, 13-15% of youth in juvenile detention centers are LGBTQ, double the estimated population.⁴
+ LGBTQ youth are 3.4 times more likely to attempt suicide than straight youth.⁵
Central Questions:
+ How does queer identity intersect with other social identities? Consider race, ethnicity, gender, class, ability, nationality, religion, age, etc.
+ How should we continue to look beyond markers of apparent ‘progress’ like marriage equality and media representation? What do these markers leave out/leave behind?
+ How can we continue to dismantle heterosexist systems? How can we practice activism, as queer folk and as allies?

Resources at Brown:
+ LGBTQ Center
+ Sarah Doyle Women's Center
+ Queer Alliance
+ Sexual Health Awareness Group (SHAG)

Further Reading:
+ Black Girl Dangerous (http://www.blackgirldangerous.org/)
  A QPOC-centered publication with a variety of in-depth articles relating to queerness and its many intersections.
+ POC Online Classroom (http://poconlineclassroom.com/)
  A student-compiled collection of resources and readings ranging from scholarly articles to poetry. Check out the “feminism & heteropatriarchy” section for relevant readings!

Sources:
1. http://www.hrc.org/state_maps
3. https://truecolorsfund.org/our-issue/
**CLASSISM**

**Facilitators: Haley De la Rosa ’17, Arely Diaz-Loza ’17, Viet Nguyen ’17**

*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.

*Capitalism:* Capitalism is an economic system characterized by innovation and investment to increase wealth and profit for investors. Industrial capitalism (our current form of capitalism) relies on investment of capital (money) in machines and technology that are used to increase the production of goods at a lower cost. Since capitalism is driven by the desire for profit, working class folks and the environment are often exploited to keep the costs of production low.

*Educational Privilege:* Educational privilege is a social and economic advantage, which can be earned or unearned. Educational privilege means having access to higher education despite your background, identity, and oppressions. For some people, educational privilege is unearned, meaning some people are bound to attend and thrive in institutions of higher education due to their other privileges. For other folks, gaining educational privilege is a hard-earned struggle, due to the oppressions they faced while growing up.

*Social Class:* A group of people who occupy a similar position in an economic system which is often determined by a difference in resources (money, land, assets), power, and authority. It is a divisive system created by capitalism.

**Higher Education Statistics**

+ Low income students are still going to college at a lower rate than their peers were in 1972.

  *Education Trust, 2015*

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

  *Education Trust, 2014*

What are the ramifications of these numbers considering that getting a college degree is necessary for a middle class job?
On-Campus Resources

Dean of Financial Advising: Vernicia Ellis
Dean Ellis has worked extensively with low-income, first generation, international, and undocumented college students. She can direct you towards any resources available and you can talk to her about everything, from how to adjust to college to how to get funding for a winter coat.

First Generation & Low-Income Student Center (FLI Center)
Located on the 5th floor of the SciLi, the FLI Center is a space dedicated to supporting first-gen, low-income students. You can come here to work, to relax (there’s a study lounge with comfy couches), or to hang out (come say hi to the student staffers!).

First Gen Low Income Partnership (FLIP) Lending Library
Textbooks are expensive. The FLIP Lending Library, located in the first floor of the Rockefeller Library, was created by students to address rising costs. Come check out a textbook for free, for as long as you want!

Brown University Emergency Fund
Don’t let the word ‘emergency’ scare you off. Your situation doesn’t need to be life-threatening for you to ask for help. This fund can cover a wide variety of costs including:
+ Winter coat/related snow gear
+ Medical bills
+ Emergency flights home
+ Food insecurity

Want more information?
All of these resources and more can be found in the First-Gen guidebook, “How to Brown.” It covers everything from picking a meal plan to navigating work study at Brown. The best part is that it’s written by First-Gen students, for First-Gen students. Go to the First Gen website to find it!

Further Reading
+ “I am not Better than my Mami” by Prisca Dorcas (on educational privilege & inaccessible/elitist social justice work)
+ “Gentrification is a Feminist Issue” by Cherise Charleswell (on gentrification and the intersection of race, class, and housing)
+ Class Matters, New York Times series (On organizing in the community as a non low-income / working class person)
+ “Saying NO to Class Privilege…” by Jezebel Delilah X (exploring acts of allyship through class privilege)

Websites
+ Black Girl Dangerous: Blackgirldangerous.org
+ Guerrilla Feminism: guerrillafeminism.org
+ Brown Class Confessions Facebook Page

“If it’s inaccessible to the poor, it’s neither radical nor revolutionary.”
Introduction

Imperialism is a complex and deeply pervasive system of oppression. It shapes our everyday lives, our family histories, and the possible futures we imagine for our world. Many of the social identities discussed earlier—such as race, class, and gender—are rooted in how imperialism both operates and proliferates. Below are some definitions to spark a basic understanding of imperialism, with additional resources to further expand this knowledge and this approach to engaging with the world. As you read through, we encourage you to link the concepts below to your everyday experiences and understandings of current events.

Definitions

Imperialism is a system of power formed by a nation striving to extend its authority and influence to dominate, exploit, and redefine other societies. Imperialism is committed by the state (military, police, laws and policies) as well as non-state actors (schools, culture, and collective attitudes).

But what does this really mean?
Think about some past or current global powers, such as the United States, Great Britain, and France. How did they accumulate their wealth or power? Do their violent histories fit with the narratives of modern progress and civilization we most often associate with these countries?

Colonialism is a common imperialist practice of acquiring control over a territory, often occupying it with settlers and/or military forces to then exploit its resources, land, and people.

Settler Colonialism is a particular form of colonialism where waves of settlers from the colonizing power migrate to a colonized territory, often in search of economic opportunity. However, indigenous communities already living on the land are displaced, isolated, and killed in the process. Settler colonialism “destroys in order to replace.”

Wait, what’s the difference between the two?
Both processes are inherently violent and destructive, but not all colonialism throughout world history involved the massive settlement of colonizer populations. Colonies such as Haiti (French) and the Indian subcontinent (British) were ruled by an administrative minority with the objective of extracting resources and wealth. Settler colonies such as the United States, Australia (British), Brazil (Portuguese), and South Africa (British and Dutch) instead emerged from the arrival of foreign settlers and the decimation of native populations.

Neocolonialism, which maintains power hierarchies over former colonies without direct administrative control, is perpetuated through unequal free trade agreements and present-day international institutions.

Are international institutions such as the UN, IMF, and World Bank truly democratically controlled with equal influence from all countries?
Capitalism is an economic and political system predicated on an unending cycle of profit, where a country’s trade and industry are controlled by private owners, rather than by the state. Neoliberalism is, to take from anthropologist David Harvey, a theory that centers “individual liberty and freedom [as] the high point[s] of civilization and then goes on to argue that individual liberty and freedom can best be protected and achieved by an institutional structure, made up of strong private property rights, free markets, and free trade: a world in which individual initiative can flourish. The implication of that is that the state should not be involved in the economy too much, but it should use its power to preserve private property rights and the institutions of the market and promote those on the global stage if necessary.” Thus its extension becomes international free trade agreements, crafted without regard to the historical looting that has put countries at vastly unequal starting points.

Western Exceptionalism is a set of ideas and narratives that elevate Euro-America as exceptional and constitutive of the world’s most successful modern societies. The U.S. and (Western) Europe are framed as role models for everyone else to follow, and are thus held accountable for both their domestic failings and their detrimental interventions elsewhere in the world. Their successes are valorized to outweigh their injustices, both historical and ongoing. Think of the white man’s burden or the well-intentioned white savior.

Examples: “Make America Great Again” or “Make Great Britain Great Again”

Orientalism, as popularized by Palestinian American scholar Edward Said, is a product of the cultural ideas and representations of “Eastern” or “Oriental” societies -- specifically those in Asia, North Africa, and the Middle East. Through travel literature, art, and historical accounts, the East (or the Orient) is situated in opposition to allegedly rational, masculine, and superior “Western” societies, with the ultimate objective of justifying Western imperialism and domination. The symbolic distinction between the Western, rationally objective man and the feminized, uncivilized Other creates a hierarchy of existence and power. The West embodies the side of goodness and progress, while the non-West must be conquered and remade.

Brief Exercise: What is this image saying?

photo from: http://history105.libraries.wsu.edu/fall2014/2014/08/30/american-imperialism-and-its-effects-on-the-world/
Resources at Brown:
+ Academic Departments and Courses
  + Africana Studies
  + Development Studies
  + Ethnic Studies
  + EDUC Decolonizing African Education
  + GNSS Politics of Resistance
  + HIST Modern Africa: From Empire to Nation-State
  + HIST American Empire Since 1890
+ Campus Centers
  + Center for the Study of Race and Ethnicity in America (CSREA)
  + Center for the Study of Slavery and Justice (CSSJ)
+ Student Groups
  + Student Labor Alliance
  + Brown Immigrant Rights Coalition
  + Students Against the Prison Industrial Complex

Suggested Readings:
+ The West and the Rest: Discourse and Power by Stuart Hall
+ Things Fall Apart by Chinua Achebe
+ From a Native Daughter by Haunani-Kay Trask
+ The Wretched of the Earth by Frantz Fanon
+ White Sexual Imperialism: A Theory of Asian Feminist Jurisprudence by Sunny Woan
+ Silencing the Past: Power and the Production of History by Michel-Rolph Trouillot

Current Events to Check Out:
+ The Reductive Seduction of Other People's Problems https://medium.com/the-development-set/the-reductive-seduction-of-other-people-s-problems-3c07b307732d#.59tad491w
+ The White Savior Industrial Complex http://www.theatlantic.com/international/archive/2012/03/the-white-savior-industrial-complex/254843/
+ Central American Youth and Migration http://www.huffingtonpost.com/tobias-roberts/placelessness-the-underlying-cause-youth-migration_b_6790786.html

Other Resources:
+ Democracy Now! http://www.democracynow.org/
+ Jacobin Magazine https://www.jacobinmag.com/
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.

“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
Brickson Diamond has devoted his over 20-year career to building and transforming businesses across the investment management, entertainment and non-profit sectors. He is a nationally-focused operational and revenue-driving executive applying broad and deep multi-industry experience to the advancement of access and building of opportunity for traditionally underrepresented communities. Diamond has expertise in P&L management, organizational alignment and product/service innovation.

He is currently Executive Vice President, Chief Operating Officer of The Executive Leadership Council, Inc. (ELC), a national membership organization comprised of over 600 current and former Black board members, CEOs, and senior executives at Fortune 1000/Global 500 companies. The ELC advises on expanding leadership diversity, driving member development, leading educational programs and providing student scholarships in support of the advancement of inclusive corporate leadership.

Diamond previously spent 15 years at the Capital Group Companies (a $1.2 trillion global investment management firm), 11 of which were focused on building a $1.2 billion practice selling to and supporting investment management consultants serving high net worth and institutional clients. Diamond is a member of the board of trustees of Brown University, his undergraduate alma mater. He earned an MBA from Harvard Business School.

An active philanthropist and thought leader in the field, Diamond also serves on the boards of Tides, the Middlesex School in Concord, MA and is a founding board member and chair of the board of The Blackhouse Foundation. Founded in 2006, Blackhouse is renowned for expanding access to acquisition-focused film festivals and advancing the development of commercially viable careers across platforms for Black independent filmmakers. The Blackhouse Foundation curates educational and industry networked programming at the Sundance, Tribeca, Los Angeles, Toronto International and AFI Film Festivals.

Diamond is a past chair and nearly decade-long member of the board of the National Hospice Foundation, formerly served on the audit committee of the Entertainment Industry Foundation and is a past board member of the Liberty Hill Foundation of Los Angeles. Diamond is a faculty member at the African American Board Leadership Institute, an organization that certifies and places Black business and community leaders for/on non-profit boards in Southern California. He speaks nationally on the topics of board service, philanthropic giving and fundraising. He resides in Washington, DC and Los Angeles, CA.

* * *

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 the 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.
FACULTY PANEL

The Faculty Panel allows incoming first-years to connect with outstanding professors or color 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. The professors on the panel 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.

Christopher Rose
Christopher Rose was a semi-lifer at MIT from 1975 to 1985. He was paroled by his new wife and new baby in 1985 when he graduated with a Ph.D. in Electrical Engineering & Computer Sciences. Almost immediately afterward he began what is now a 30-year-and-counting postdoc in communication theory starting at Bell Laboratories Research where he rubbed shoulders with a wide range of uniformly delightful technical angels and curmudgeons. He was an Electrical & Computer Engineering professor at Rutgers and joined the Brown Engineering faculty in 2015. He is an Institute of Electrical and Electronics Engineers Fellow cited for “contributions to wireless systems theory” and his students seem to like him more or less. Chris is currently working on fundamental problems in bio-molecular communication. But he is also thinking about communications as a lens on everything—yes, everything.

Sohini Ramachandran
Sohini Ramachandran joined the faculty of Brown University in July 2010, after completing her degrees (BS, Ph.D) at Stanford University and doing postdoctoral research as a Junior Fellow at the Harvard Society of Fellows. At Brown, she is the Manning Assistant Professor of Ecology and Evolutionary Biology and a core faculty member of the Center for Computational Molecular Biology. Her courses for undergraduates are “Statistical Analysis of Biological Data” (Biol 0495) and “Human Population Genomics” (Biol 1465).

Daniel Y. Kim
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*. Professor Hamlin has also won major mentoring and teaching awards at Brown, including the Hazeltine Citation given by the graduating class of 2015.

Monica Muñoz Martinez
Monica Muñoz Martinez is Assistant Professor of American Studies and Ethnic Studies at Brown University. She received her Ph.D from the American Studies Program at Yale University. At Brown she offers courses in Latino/a History, American Studies, Ethnic Studies, the Public Humanities, and feminist research methods. In addition to developing her manuscript, “‘Inherited Loss’: Reckoning with Anti-Mexican Violence, 1910-Present,” she is also a Public Humanities Fellow at the John Nicholas Brown Center for the Public Humanities and Cultural Heritage and a faculty fellow at the Brown Center for Students of Color.

Elizabeth Hoover
Elizabeth Hoover is the Manning Assistant Professor of American Studies, and teaches courses on environmental health and justice in Native communities, indigenous food movements, Native American museum curation, and community engaged research. Elizabeth received her BA from Williams College, a MA from Brown in Anthropology/Museum Studies, and Ph.D from Brown in Anthropology, with a focus on environmental and medical Anthropology as it applies to Native American communities responding to environmental contamination. She is currently working on a book manuscript *The River is In Us;‘ Fighting Toxins in a Mohawk Community*, which is an ethnographic exploration of Akwesasne Mohawks’ response to Superfund contamination and environmental health research. Her second book project, *From ‘Garden Warriors’ to ‘Good Seeds;’ Indigenizing the Local Food Movement*, explores Native American farming and gardening projects around the country: the successes and challenges faced by these organizations, the ways in which participants define and envision concepts like food sovereignty, and importance of heritage seeds.
THIRD WORLD HISTORY

This section presents an abridged version of Third World history at Brown. We are where we are today because of the struggles and perseverance of those who came before us. The history grows, and you, the Class of 2020, 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.

1973-74 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 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 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 Puertorriquenos (FEP), Latin American Student Association (LASO), and El Movimiento Estudiantil Chicana/o de Aztlán (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 disproportionately 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.

Opposition 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.
STUDENT ADVICE

NANA ADU ‘19 (MPC)
It’s easy to find yourself thinking you’re the only person struggling (academically/socially/etc.) while everyone else seems to have their lives put together. However, there will always be people who resonate with how you feel, and voicing your concerns to others will make you realize that you’re far from being alone.

GIO SANTIAGO ‘19 (MPC)
Allow yourself the ability to not be okay with things. Being a first year can be so hard and you don’t need to have it together. Just remember to never stop fighting for yourself, and love as much as possible-- it makes things easier.

KHALIF ANDRE ‘19 (MPC)
When I was a first year coming into Brown, I wish that I would have known that less is more. Quality is better than quantity when it comes to extracurricular activities. By allowing yourself to focus on fewer objectives you will be able to balance your academic life with your social life. You would be better able to plan for time that you can dedicate to self-care.

RYAN LEE ‘17 (IMPERIALISM WORKSHOP CO-FACILITATOR)
No matter what is going on around you, remember that the successes and talents of others do not detract from what you uniquely have to offer this university and world. You are enough in all that you do, and reaching out for help or support at any point is not a sign of weakness or inadequacy -- it’s a sign of initiative and humility.

BRIANA NUNEZ ’19 (MPC)
The most important relationship you’ll have in college is that with yourself. Be aware and in charge of your self growth, take as much time as you need to practice self care, and always remember to love yourself!
**Andy Pham ’19 (MPC)**

It's okay to feel like you don't have everything together. It's okay to feel bad. I wish I wasn't as hard on myself about feeling these things this past year. I'm still learning to self-care but my advice is start doing this early on. Take care of yourself and each other throughout this year. Your first-year can be and is usually a lot, so make sure to take time to be by yourself, to do things you enjoy, or to do whatever it is you find necessary to help your mental health.

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**Mae Verano ’17 (Racism Workshop Co-Facilitator)**

That first semester can be a rough transition. Studying in college is really different from studying in high school, and different classes need different kinds of study habits. Plus, just socializing and making friends can be more tiring than it seems. Allow yourself time to learn by trial and error and dive into extracurricular commitments once you've settled.
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)

Health Services, 3rd Floor | (401) 863-2794 | www.brown.edu/bwell
The SHARE Advocates are 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.
Advocates: Alana Sacks & Elliot Ruggles

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.
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.

CAPS provides assessment, short term 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.

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.

The First-Generation College Student Initiative is a collaboration of the Division of Campus Life & Student Services, the Office of the Dean of the College, and the student organization First-Generation College Students at Brown. We provide both academic and social opportunities, and our programs are open to anyone who feels they may be helpful.
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 CHAPLAINS 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 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.
NOTES